

FRAGMENTA EX MACHINA – SILENTIUM INTER PAGINAS

PROJECT ANGELBOOK VOLUME X-PART 20



EZEKIEL REDIK YARBROUGH

Fragmenta Ex Machina –
Silentium Inter Paginas – Project
AngelBook – Volume X – Part 20
By Ezekiel Redik Yarbrough

❄ Fragmenta Ex Machina

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Project AngelBook – Volume X – Parts 1–36

By Ezekiel Redik Yarbrough

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This volume is not made up of my own words. There is no original
commentary

here, no narrative, no analysis. This is simply me copying and
pasting large

chunks of text from my bookmarks—pages that were easy to
extract, with no

hyperlinks or formatting issues, saved from open tabs and
archived corners of
the web.

It's messy. It's unfiltered. It's chaotic. But it's valuable.

Each piece inside this volume was bookmarked for a reason. Not
always because I

agreed with it, but because it felt like a fragment of something
larger—an

insight, a worldview, a download. This is source material, plain and
raw.

Fragmenta Ex Machina isn't about authorship. It's about
preservation and

system-building. It's about feeding the machine—laying bricks for
the

Operating System I'm constructing across these books. This is the
raw intake

phase. The memory dump. The zero layer.

Later volumes will be cleaner, more refined, more structured. But
this? This is the

foundation. The ether stream, bound and frozen before it
vanished.

So if you're looking for polished prose, skip this one. But if you're
here to explore

the roots of something much bigger, this is where the signal begins.

Welcome to the fragments.

— Ezekiel Redik Yarbrough Architect of the Machine

also the influence of the Higher Forces, and with their help he can improve his condition. But most of the time precisely suicides are the ones who never thought about the supermundane realms, and therefore they are unable to comprehend what has happened to them. If during life, their consciousness was clouded, then this haziness will be still more intensified after the separation from the physical body. Consciousness, in its highest aspect, psychic energy, must be very clear and active during the earthly life, so that the impressions, or precipitations of the energies can be impressed upon the centers of the subtle body; otherwise, after the change of envelopes the human essence remains in the Subtle World in a semi-somnolent state.

Psychic energy is absolutely necessary during the crossing, or the changing of one condition into another. Our psychic energy carries us into the sphere that is conformable with our accumulations, and the stronger the striving of one's spirit before death, the higher will it be able to rise. And if the fundamental store and the quality of his psychic energy do not allow the spirit to remain in the higher sphere where the last powerful surge bore him, nevertheless, while dwelling in the sphere that corresponds to his spiritual achievements, he will forever preserve the memory of that exaltation of the spirit. That is the reason why, in antiquity, one was so concerned with the last moments on Earth, trying to make them joyous and filled with aspiration toward the most Beautiful. Conversely, the unfortunate suicides precisely cut off every current of psychic energy within themselves. The despair that drives them to commit this act of madness causes the complete ebbing of the psychic energy and thus they are left in the power of earthly attraction. Their anguish and sufferings will last until the very day of their natural death. In exceptional cases when consciousness has been obscured only temporarily by the grievous concatenation of circumstances, these unfortunate ones may remember about Light and thus find within themselves sufficient will power to turn toward the Higher Help and to strive for redemption. Therefore, a sincere prayer of the heart to the forces of Light, asking for help for these unfortunate ones, is not left without an answer, provided of course, that these unfortunate ones shall themselves strive to rise in spirit.

Certainly, the low entities among suicides can practice all sorts of excesses. Vampirism is not a rare occurrence; their not yet outlived, not yet transmuted energies drag them with special power toward earthly sensations.

Everything told in Chalice of the East is true. Separation of the monad causes loss of the memory of personality, but not of the individuality. However, the final separation of a monad from the other principles of man is indeed a terrible occurrence, the worst that can happen, since this arrests the evolution of the individuality for many, many millenniums. Such a monad would have to build up a new vehicle, or conductor for itself, going through all the low forms.

You wish to know about death, or rather about the change of condition. But there are so many indications about it in the books of the Living Ethics—which one is not clear to you? I shall repeat once more—one must firmly remember that the quality and the dimensions of our earthly condition provide the clarity of our consciousness in the

Subtle World. Whatever is not realized here will not be realized there. Somnolent consciousnesses remain so in the Subtle World. We acquire new energies, for their transmutation into knowledge, only here on Earth. Therefore, every striving for knowledge, every accumulation is most important.

Thus, if here on Earth there was not built into our Ego an irresistible longing for knowledge, whence will it appear in the Subtle World? There thought-creativity and spirit-creativity reign. But is such thought-creativity easy? One must first learn to think here on Earth. Thus, it is impossible to acquire in the Subtle World those qualities that we have disregarded in our earthly lives. After all that is said above, you probably will be able to more clearly understand the fundamental and determining role of refined psychic energy during all changes of the bodies.

19 July 1937

“Cautiously touch the tarred knots of destiny” and let us cover the flow of karma with the ice of understanding.

You do not understand the meaning of these words, but they seem so clear to me. The better part of our being can help us to recognize an old debtor or creditor during karmic encounters, and then, precisely our straight-knowledge can prompt us to cautiousness and actions that accord with the situation. But, indeed, in most cases thoughtless touching upon his many-hued past entraps man and he again and again gives in to any and every feeling, thus making his old karma more burdensome, so that it will drag behind him in numerous existences.

“The flow of karma can be covered by the ice of understanding” or, in other words, its action can be slowed down or even stopped altogether. This can be achieved through the transmutation of our inner essence and through the approach to the Hierarchy of Light. Truly, the Hierarchy of Light helps a disciple to discriminate in life’s encounters, so that he may learn not to allow karmic recollections to take possession of his feelings.

“But beware of destroying this covering by foolishness or by cruelty, which is forbidden under Our Shield.” If the Highest Hierarch has explained to us the meaning of our encounters, and if we, not being able to overcome our feelings, give way to them in either direction, that is, either by senseless giving and self-sacrifice or by cruelty, we shall bind ourselves by a new and still worse karma, thus depriving ourselves, perhaps for many ages, of the privilege of approaching the Great Teachers. A man who is overburdened with karma cannot be brought close. He may receive some support, but an approach is something entirely different.

Likewise, one should not assume that the Higher Forces send tests to us. Life itself is replete with them. And definitely, the most dangerous tests are those that have their roots in past lives. The tests performed by the Great Teachers are, rather, their observations of the conduct and resourcefulness of the tested disciple in all life’s

manifestations, often insignificant in their outer appearances but what is small and what is great is only so in our limited earthly conception.

“Since the worlds are on trial, each particle of them is being tested. One may foresee that someone will be terrified at such a supposition. But only injudicious thought can stand in the way of welcoming the law of evolution. Through expansion of consciousness one grows to love this incessant motion; would it be better to remain in the unchanging prison of errors and delusions? On the contrary, it is much more joyous to sense the constant testing, which engenders the feeling of responsibility. In each cooperation on the path to Brotherhood responsibility will be the basis of growth.”

[Brotherhood]

But are there many who comprehend the meaning of responsibility? People often interpret the most sacred responsibility as the greatest violation of their freedom.

I welcome your mettlesome spirit! A storm cloud which passed, happily without harm, helped you to look into the depth of your being, and now you will be better equipped for new encounters; they will not come upon your unawares, and your heart will be on guard. Do you remember my writing you that discrimination of people is one of the major qualities required on the path? It is very difficult and brings many bitter moments, but we must steel our courage and will and discipline our emotions.

One must learn to meet every person as the x in the problem, yet at the same time one must not admit an iniquitous contempt and indifference. In our entire life, upon each step, we meet with counterpositions, and we must be able to make them compatible. The science of making opposites compatible and of finding equilibrium is that great Discipline which everyone must undergo on the path to Brotherhood.

Austere is the path of approach to Brotherhood. Earthly joys leave us. But much higher and deeper joys come to take their place, however one must learn to grow up to them, to the joy of the nearness of the White Brotherhood, the joy of the possibility of cooperation with Them, the joy of constant broadening and deepening of the understanding of life and active cosmic laws. Likewise there is no small joy from contacts with the harmonious hearts of the closest friends and co-workers.

“If people would only realize the visible and invisible cooperation in which they could participate. If people would realize to what an extent they could multiply their strength in cooperation with the Brotherhood. If they would at least think about cooperation, which could be revealed each instant. But people not only do not approach the Brotherhood in thought, they even consider thoughts about Brotherhood ludicrous.

“Each moment each one can apply his strength; one has but to think that there is incessant labor being performed on the heights to help mankind. Such thought alone creates and influx of energy. It will propel the consciousness toward the service of humanity. It will whisper that love for humanity is possible. Because of earthly conditions

it is often difficult to imagine the possibility of such love. But let the thought about the existence of Brotherhood help to open the heart. Then cooperation will appear not as a duty, but as JOY. And the drops of sweat and the sacred pains will become the crown of knowledge.

“Let us not take these words as an abstraction, because such negation will close the best receptacle—the heart. Each drop of labor’s sweat, each ache about humanity lives in the heart. Hail to the containing heart!”

Thus I shall end my letter of JOY for lofty collaboration. Be full of light and joy. Walk the path of great service to humanity, and in everything and to everything apply the measure of the highest path; precisely, do not lose sight of great COMMENSURABILITY.

31 July 1937

We received your long letters with the enclosed photographs, and we send you thanks for both. Your description of the situations among the various groups and certain strata of society coincides largely with what we have heard from other sources. Likewise, our own premonition told us long ago about all the discord that you have been observing, I shall tell you frankly—I grieve that the group you have mentioned is occupied with reading and discussing the books of Living Ethics. If this group consists of people whose consciousnesses are still on that level which excludes one another, then really one should not have introduced the books of the Teaching to them. How is it possible to study the “foundations of ethics” in an atmosphere of mistrust, irritability, and even open hostility? Indeed, one should safeguard the Teaching and the great concepts from blasphemy. Therefore I earnestly beg you to keep the Teaching for yourself if it resounds in your heart and to exchange the thoughts pertaining to what you have read only with devoted friends. The Teaching is spread by Inscrutable Ways. From all corners of the world we and our friends receive letters from harmonious and flaming hearts. Therefore, why should we burden ourselves with unreceptive consciousnesses? Is it not more useful to give time and strength to those who really need a word of enlightenment? We do not attempt to convert anyone, and we accept only those who come to us voluntarily. Let everyone follow the path that is closest to him.

To your question, “Why do the Great Teachers not point out the many mistakes which were and are committed?” I shall answer with paragraph 14 from Fiery World III: “It is asked why We do not put a stop to the false sources. Why do We not expose those who distort the Sending? [Answer:] If one were to stop by force the current in whose wake humanity is proceeding, fanaticism would turn into brutality. Thus, the evil free will flows like lava, engulfing also those who rise against the Good, as history reveals. Surely, violent manifestations of force cannot carve a righteous path for humanity. Hence, all the subtle energies can be accepted only by a fiery consciousness. Thus, tolerance is truly the lot of the fiery consciousness. Of course, one should purify wherever there are accumulations of filth, and the lot of the fiery consciousness is to purify the records of space. Among the accumulated pages of human writings there will have to be noted

those pernicious records which have clouded the brains of even well-meaning people. Thus, on the path to the Fiery World one should understand the great significance of receptivity of higher energies and of subtle sendings." Also reread paragraph 11, 12, and 15 from the same book.

You ask why the Great Teachers do not point out the significance of the new Teaching? But They do point this out to those who are able to accept it. This requires an open consciousness. Penetrate more deeply into the Teaching and a great deal will become clear. Light is thrown on each question from many sides.

Yes, the Teaching of Living Ethics is based upon reverence of the Hierarchy of Light and recognition of the high authority of the Teachers. And the greater the spirit, the broader and higher is his understanding of the great law of Hierarchy. I shall not tire of repeating that the principle of Hierarchy is the cosmic law. The whole Universe is filled with, exists, and is held only by this principle. Each form in the Universe has in its foundation a kernel, and each center of striving exists upon the principle of Hierarchy. Precisely, in the cosmos the lowest is subordinated to the highest. Evolution is based on this. In the books of the Teaching it is said, "Of all [leading] principles ... Hierarchy is the most powerful. Each manifested shifting is created upon the principle of Hierarchy. Whither can the spirit direct itself without the Guiding Hand? Whither can the eye and the heart turn without Hierarchy ... the seed of the spirit is imbued by the Cosmic Ray of the Hierarch." Verily, the sign of belonging to the Sixth Race will be the acceptance of the law of the Highest Leadership, the acceptance of Hierarchy in all its magnitude.

Leave people to their own unlimited leadership and a dreadful involution will immediately assert itself. Today in the West people revel particularly against any and every authority and are afraid to lose their individuality, which, in the majority of cases, they do not even possess, for they are chained by prejudices, atavism and ignorance. The spiritual knowledge of many is minimal, and they go through life led by the voice of the lowest egoism, which they mistake for higher intuition. Are we not witnessing the consequences of such madness?

I have already expressed my views regarding the visions and scenes of initiations that are described in some books, and I certainly shall not take back my words. Furthermore, there is nothing more blasphemous than the assertion that the power of rites is so strong that the ethical level of the priests performing them is of no importance as long as the formula and the order of succession in initiation are fully observed. "Verily, the subtlest can be accepted only by the subtlest; during the action of the subtlest energies, full harmony, or concordance, is needed. One cannot make the pure from the polluted." Truly, "An impure servitor cannot perform a pure action. The most affirmed ritual will not free the servitor from impure thinking. Thus, many are mistaken in thinking that the outward ritual will cover the inner abomination. ... No sacraments, without the purification of consciousness and corresponding good deeds, will help anyone or anything. One should remember that all exists only in consciousness." Broadened and purified consciousness is a panacea for everything as well as an "open sesame" to

everything. As to the stories about the various festivals and initiations attended by certain people—let this be their personal responsibility.

You are, of course, right, it is not so easy for people to discriminate among the abundance of present-day self styled adepts, and this is the reason why the foundations of the Teaching of the White Brotherhood were given through H. P. Blavatsky—but who cared to study them? People preferred the simplified and convenient interpretations, instead of focusing their attention on the fundamental Covenants. I affirm the H. P. B. was the only messenger of the White Brotherhood, and she alone KNEW. After her a remarkable Teaching was given by the Teacher H. through Francia La Due. But did many know about it? Why is it being hushed up by certain groups of Theosophists? Why is this manifestation never mentioned by those who pretend to be the messengers of the White Brotherhood and teachers who claim to belong to the Solar Hierarchy (!)?

The Ocean of the Teaching of Living Ethics is being given at present; having studied it man will be equipped for a further journey, because his consciousness will be broadened, and discrimination will accompany him upon his path of life. Yet many are already up in arms against this Teaching!

Since every Teaching should enter life accompanied by the shouts of enemies so that humanity shall pay attention to it and not forget it, let us observe the action of this law, which testifies to the low degree of the development of our earthly humanity. The Jinn will still build temples for a long time, and they will endow men with new Gods. The crucifixion of Jesus Christ gave the world a new God and a new religion.

You ask, How can a lofty spirit deceive people by claiming the title of the Teacher of the White Brotherhood? Assuredly, not a single High Spirit would stoop to deceive, but first of all we must set up a criterion for defining a Teacher of the White Brotherhood. The earthly criterion is entirely different from a supermundane or higher one. Affected devotion and insipid, frequently hypocritical, kindness are not the signs of greatness of spirit. It is best to judge the greatness of the spirit by its tolerance, containment, and magnanimity and also by its active resistance to evil.

Amazing is human consciousness! It is ready to trust any self-opinionated, earthly authority, not substantiated by proof, which claims to receive and transmit a message from the Highest Source, as it were. But when this message proves to be a sterile flower, not one of the followers care to accuse the impostor, but will hasten first of all to blame the Highest Source! Once again I would like to ask, Why search for mistakes in the indications which come purportedly from the Great Teachers, instead of looking for them in the pocket of their transmitters?

Yes, we can point out how people regarded the Great Brothers of humanity as dark forces. We can enumerate cases when the greatest calamities were attributed to Them, and how They were accused of violence and threats! Especially persistent in their accusations were those who did not care to listen to Their Word. People reach such

extremes of falsehood and blasphemy that they even say that the Great Brothers denied Christ! Can one believe such blasphemy? Nevertheless, many servants of darkness are ready to spread such slander just to sow disunity; but everyone who knows the structure and the composition of the Brotherhood will be aghast at such slander. As a rule, slander is based on ignorance, but even grown-up people are not averse to repeating obvious lies. One feels like saying, "Shame on you, ignoramuses! Shame on you, bearers of disunity!"

Ask yourself, "Am I not mistaken? But the ignorant ones do not think that they can ever be mistaken, for they dwell in their mistakes, and therefore cannot fall into them."

Actually, mistakes, too, were attributed to the Great Brothers according to people's judgment. Thus, examine such accusers and negators and you will see that their negation is rooted in ignorance. Usually, those who do not perceive the new do not have any cognizance of the old. An observant, vigilant mind will perceive something new in an everyday event, but this privilege belongs to an open mind, not a negative one. Each epoch brings forth concepts that are necessary for the next stage of evolution; and these particular concepts are emphasized in the books of Living Ethics—Collaboration, or Cooperation, the Woman's Movement, the Significance of Thought, and the Study of Psychic Energy. The best and the more receptive minds already respond to these vibrations, and we are happy to note it.

Fire and psychic energy are inseparable, for the latter is the quality of fire. Psychic energy is the primary energy.

It is also true that for the correct assimilation of the Teaching inner realization is necessary. Indeed, when consciousness is open and free from prejudices and all atavism, perception becomes considerably easier. But in a majority of cases precisely people enslaved by prejudices talk the most about the necessity of open perception, without noticing that they are bound by fear to accept someone's authority. Indeed, limitation and enslavement are present in such fear. A free mind is not afraid of enslavement, for it is always open for new accumulations.

Certainly, all the existing teachings, religions, and philosophical systems, as well as the Teaching of Living Ethics, came from the East or were echoes of Eastern thought. Can anyone name an independent Western philosophy or religion! After all, Christianity also came from the East, and Christ was an Asiatic!

Those who refuse to accept the existence of the White Brotherhood deprive themselves of the greatest idea and the highest beauty to which human thought ever ascended. The White Brotherhood is a dream of humanity, it is a stronghold of knowledge, and a treasury of life-giving energy. Verily, the whole world and its humanity are held together only by these Guardians!

The one who asks about the connection of the Great Teacher K. H. with the Teaching of

Living Ethics obviously does not realize what the White Brotherhood is. Could it be possible that one Brother would renounce the Teaching given by another Brother? Verily, people are unable to comprehend even the concept of “Brotherhood”! We shall salute those who consider only Christ as their Teacher, in the same manner that we shall salute the followers of Lao Tze, Confucius, Buddha, Krishna, Zoroaster, and Maitreya. But we shall ask them to truly study the Teaching of Jesus Christ and practice it in life. Then there will be no place for discord, for, verily, all great Covenants come from One Source. Remember what was said in the Teaching, “People will ask, ‘Who is greater, Christ or Buddha?’ Answer, ‘It is impossible to measure the far-off worlds. We can only be enraptured by their radiance.’”

I recall a characteristic case which happened in our area. A Moslem asked for the Gospel so that he could get acquainted with the Christian Teaching. After having read it he remarked with astonishment, “I read the Gospels attentively, but I could not find in them anything that would correspond with modern Christianity.” This should be taken into consideration by all those who want to follow the true Teaching of Jesus Christ.

Likewise, ask those people who feel offended because the coming epoch is being called the epoch of Maitreya and not the epoch of Christ whether they really understand the significance of these Names. If they knew more, they would not feel offended. The coming epoch will be under the Rays of Three Lords—Maitreya, Buddha, and Christ. Once again one has to regret that all those whose feelings are easily offended are so little acquainted with the foundations given through H. P. Blavatsky. However, it is possible that many of them would not be able to properly digest all this and would even scoff so much the more. Atavism is unusually strong in some people. Their minds simply cannot enter upon a new path; they are in a habitual rut which prevents any further progress, but they do not even notice it. Besides, age-old blinkers, put on as a precaution in the form of all sorts of dogmas and prohibitions, deprive them of a broad horizon. This explains why the process of evolution is so slow; the cosmic equilibrium has been violated, and humanity is compelled to pay for its inertia by experiencing dreadful calamities and revolutions.

To all those who gather together, not for the honest study of the given high concepts, but only for criticism, one may say with the words of the Teaching when, it is advised to preserve unity, “Such an indication will not be merely a moral lesson. Disunity can be likened to a most abhorrent dissonance. Nothing strikes space as sharply as a dissonance; and when people are imbued with malicious disunity, the immediate results are destructive devastations in space. Thus, such people not only harm themselves but also create a spatial karma, involving in it many who are like them. It is frightful to battle with this newborn chaos. People who bring in disunity are called creators of chaos. Grievous are the consequences brought about by these evil calumniators ... such a battle with them is more arduous than the encounters with certain spatial currents. Wherever one has to meet the free will of man, a special expenditure of energy takes place. The power of free will is vast. It is equal to the most powerful energies. In malice people can attain the destruction of the astral strata. What vast efforts by experienced

weavers will be needed to heal these spatial wounds! We must battle against disunity. Not psalm-singing with harps, but labor and battle.”

And now, regarding the capitalization of certain pronouns in the books of the Teaching, the fault is mine, if this could be called a fault; I do it from deepest reverence and love for the Great Images and Highest Concepts. I assure you that in the personal letters of the Great Teachers there is no such capitalization. But what a pearl of nonsense is the statement of a certain “envoy” who said that “even Christ would not allow his Name to be capitalized in a pronoun!” What is it? Barbarous and coarse ignorance or simply a brazen evaluation of his audience? It would be appropriate to explain to this ignoramus that wisdom and love are synonymous in the understanding of every cultured man. But love without wisdom is simply a candidacy for the lunatic asylum. Can people be found who can calmly listen to the stupidities of this “envoy”?

Now something else. Certainly the defense of one’s country is the direct duty of every man. Blessed is the soldier of that country which is not the aggressor. Defense of one’s own country requires various means and defensive measures, no one can deny this. But one should avoid by all means applying methods of complete extermination, such as, for instance, poison gases which lessen the vitality of the whole planet. The criminal madness of invaders has no justification whatsoever. Those who push the whole world toward the invention of means for only abominable destructions and crimes, indeed, do not deserve to be called men.

But until humanity realizes its place and destination in the Cosmos, until the law of reincarnation and the law of karma are accepted, until the interdependence of all that exists and the correspondingly great responsibility of man is realized, until the supermundane worlds and the Hierarchy of Light are cognized and perceived, until thought is acknowledged as the main moving force and spiritual synthesis is given priority in the life of the state—until then the peace, freedom, and happiness of man, and the great Service for the General Good will remain in the realm of the abstract. But the spirit of man will not cry out and turn to the Highest Guidance until he has passed through all the terrors of the calamities and cataclysms caused by his own madness. Verily, in this madness of frightful disunity and intolerance, in this refusal to accept the new higher energies that are directing the whole world to the next steps of evolution one should seek the cosmic cause and meaning of all the upheavals which periodically affect our unfortunate planet.

Let us hope that the coming epoch, with its particular combinations of the cosmic rays, will bring a new awakening of consciousness and that the new generation will realize all the criminality of the instigators of self-destruction—self-destruction not only by means of cannons and gases but mainly through disunity and impermissible evil and destructive mental sending. Indeed, more murders occur from malicious thought-transmissions than from cannons. But even this truth is not yet accessible to humanity.

It seems to me that I have covered most of your questions. Your answers and objections

are correct. When you become more familiar with the Teaching, you will find answers to all your questions, especially since the arguments of most of the deniers are rather stereotyped.

In conclusion, I shall add—do not proselyte, do not entice, but heartily meet those who are sincerely seeking. Each and every importunity can only bring the greatest harm.

I quite understand that the book *The Foundations of a New World Contemplation* is not to the taste of some people. It is not pleasant when someone treads upon your sore toes.

I shall end my long letter with a wish that you may go vigorously and courageously through life, making it easier by applying in daily routine the principles of the Teaching.

9 August 1937

I have read with great interest your essay about “The Question of Woman in the New Epoch.” I approve of your idea of tracing historically the attitude of the great Founders of religions and philosophical schools toward this question and also pointing out how eventually, with the downfall of culture, these traditions were more and more distorted. Certainly, this idea is very fine, and several pages should be dedicated to this historical review, but I would not advise you to base your opinions on the works of Schure. This author has many touching pages, even glimpses into great Truth, but his fantasy carries him far beyond the bounds of historical authenticity. Therefore, one should, with much regret, rank his works with similar rhapsodies of St. Yves d’Alveidre. Fabre d’Olivier, who is often quoted by Schure, also suffered from excessive imagination at the expense of historical truth.

You ask about the Druids. The Druids were the Masons of very ancient times. The authenticity of information about this lofty teaching, which we find in the Greek classics, becomes more and more evident as we delve more deeply into the most ancient epochs; in other words, the more ancient the testimony, the nearer it is to truth. At the head of the Druids was a woman, who bore the title of Mother of the Druids.

The information given by Schure about Rama, the hero of the Hindu epic poem, the *Ramayana*, is most inconsistent. Rama was the purest native of ancient Aryavarta; he was the king of Ayodhya and never left India. Long before Rama, the Indo-Aryans come from the steppes of Central Asia, and descended into the valleys of India by way of Afghanistan. Thus, Rama was not a Druid and had not the slightest relationship with the Celts.

Likewise erroneous is the statement that Krishna affirmed Brahmanism. All the Great Teachers belonged to the Kshatriya caste, which, in ancient days, was considered the highest. There are many legends which relate that it was actually the Brahmins who learned from the Kshatriyas, and not vice versa. Only with the downfall of the high and

heroic spirit of the peoples who inhabited ancient Aryavarta did the Brahmins take the power into their hands. This usurpation of priority was, and is grievous for India.

Furthermore, Krishna was of royal birth, was himself a king, and all of his Teaching is permeated by a noble, courageous spirit, it even culminates in the form of a most beautiful poem dedicated to the great battle on the field of Kurukshetra. All the legends about Krishna, the cowherd, who passed his time in dancing and playing the flute in the company of cowherds and milkmaids, are a later development of folk-fantasy which originated amidst the tribes of Dravidian origin. The Dravidians belong to the Fourth Race, and there are hints in the Sacred Teaching that the Basques are the descendants of tribes of the Dravidians who migrated to Europe. Likewise, the gypsies can consider India their birthplace, from which they were banished.

Rama, the Aryan, fought with the descendants of the Atlanteans from the island of Lanka, and his allies were the warlike Dravidian tribes, among whom was developed a strong reverence of monkeys. This reverence was a relic of the ancient knowledge about the descent of the anthropomorphous monkey from man. Thus, in folklore this knowledge was interwoven with fantasy, the Hanuman, the leader of the Dravidians, took on a monkey image.

I advise great caution in drawing information from the works of Schure. His books can stimulate many consciousnesses, but one should use discrimination and cast aside the embellishments by human fantasy, which yield in beauty before great reality. As for Moses, he was not an Egyptian, but a Jew; he could not have been hostile toward woman, for he was an initiate. Keep in your work what you have quoted about Pythagoras.

But I do not agree with your affirmation regarding the greater knowledge of life coming through the Masculine Principle. The tragedy of life touches woman more than man, and we know that suffering is a great teacher. Also, let us not belittle the abilities or talents of woman. Give to woman a proper education and a chance to participate directly in the building of life, and she will not be inferior in common sense to the stronger sex. According to the definition of a certain thinker, genius consists of one-third ability and two-thirds hard and systematic work. The miracles of a genius are always the miracles of work, but what in the eyes of ordinary people constitutes hard work is always a joy for a genius. Therefore, wherever the conditions were favorable for such labor, woman has not yielded any ground to the stronger sex in her achievements. And now several outstanding scientists have definitely stated that there is no basis whatsoever for regarding woman's intellectual faculties as below those of man. Logically speaking, this should be so, because the spirit has no sex, the latter belongs to the realm of forms. Therefore any belittling is ignorant. To all such mockers let us quote the answer of Buddha to a woman-disciple. She asked how could she, with the limited mind of a woman, attain the knowledge and state of Nirvana which is so difficult for even the wise to achieve. He said, "When the heart is at rest, when the consciousness is unfolded, then truth is perceived. But if one will think I am a woman, or I am a man, or I am this or

that, let Mara be his concern.” “The gates of immortality are open to all beings. Who has ears, let him approach, let him hearken to the Teaching and have faith.”

The organism of a woman in itself manifests a synthesis, and thus woman possess all cosmic energies and creative energy in a greater measure. Therefore it is erroneous to think that woman is deprived of independent creative power; however, for the development of any kind of ability constant practice is needed and also suitable conditions. By the way, flights to the far-off worlds are the prerogative of woman. Perhaps this is the reason why so many woman are at present turning their interest to aviation.

In all domains of science, art, social work, and government, woman has proved to be capable of reaching the greatest heights when circumstances were favorable. Among the names of women that you have mentioned should also be included that of the mathematical genius, Sophie Kovalevsky, whose image is extremely close to me. The Paris Academy honored her with the Prix Bordin in a contest in which all the eminent mathematicians took part. The problem that was set at the contest was, “To perfect in one important point the theory of the movement of a solid body round an immovable point.”

This very same problem was set by the Berlin Academy for a period of six years, but with no results. The solution of the problem by Mme. Kovalevsky was so remarkable that the prize was doubled in order to emphasize this extraordinary service to science. Kovalevsky died at the age of 41 in 1891, when she had reached great fame and was even recognized in her own country, Russia. She was elected to membership in the St. Petersburg Academy of Sciences. With all this, let us not forget the difficulties which she had to overcome. At that time women were not allowed to enter universities, which made it necessary for her to go to Heidelberg and Berlin to study privately under the local mathematical celebrities. In 1874 the University of Gottingen granted her a doctorate in absentia for three dissertations sent by her. One of them dealt with the theory of partial differential equations, and is considered one of her most remarkable works. In addition to her outstanding mathematical abilities, she was also a writer. Her novels, *Vera Vorontzoff*, *The Nihilist*, *The Sisters Rajeviski*, and also her autobiography (unfortunately unfinished) prove her great literary talent. Let us also not forget another genius—H. P. Blavatsky, who has not yet been fully recognized. Also Marie Skłodowska Curie, whose daughter continues with her mother’s research and has achieved remarkable results. And the many other talented women—actresses, painters, poets, among all nationalities! So many wise leaders, warriors, and great saints among women! The image of St. Theresa, the Spaniard, is not less than that of St Francis of Assisi. Let us also recall the ancient times when, in spite of the fact that masculine egoism always attempted to suppress the achievements of women, there were always some illumined minds that did not submit to this shameful weakness. It would be well to also remember the slandered image of Aspasia. Socrates used to call her his teacher, and the great Plato mentioned her reverently in his writings. Also, through her many useful reforms the reign of the woman-Pharaoh, Hatsepsut, far surpassed that of many Pharaohs. And was

she not the one who, by her wise rule, paved the way for the latter victories of Tethmosis III?

According to the Sacred Teaching, the fall of humanity began from the time of the abasement of the Feminine Principle. Therefore, with the beginning of the Epoch of the Mother of the World woman should realize that she herself contains all forces, and the moment she shakes of the age-old hypnosis of her seemingly lawful subjugation and mental inferiority and occupies herself with a manifold education, she will create in collaboration with man a new and better world. Indeed, it is essential that woman herself refute the unworthy and profoundly ignorant assertion about her passive receptivity and therefore her inability to create independently. But in the entire Cosmos there is no passive element. In the chain of creation each manifestation in its turn becomes relatively passive or active, giving or receiving. Cosmos affirms the greatness of woman's creative principle. Woman is a personification of nature, and it is nature that teaches man, not man nature. Therefore, may all women realize the grandeur of their origin, and may they strive for knowledge. Where there is knowledge, there is power. Ancient legends actually attribute to woman the role of the guardian of sacred-knowledge. Therefore, may she now also remember her defamed ancestress, Eve, and again harken to the voice of her intuition in not only eating of but also planting as many tree, bearing the fruits of the knowledge of good and evil as possible. And as before, when she deprived Adam of his dull, senseless bliss, so let her now lead him on to a still broader vista and into the majestic battle with the chaos of ignorance for her divine rights.

In conclusion I want to add that women must without delay begin to perfect themselves in all fields, and this is not done at a moment's notice. First of all, we women have so much to outlive. Let us develop primarily a sense of our own dignity and learn to lean courageously on our own strength and knowledge, in order to join in, as well as accept, responsibility for the great structure of General Good.

16 August 1937

So often when we turn back to our past, we feel ashamed and sad that we allowed ourselves to be grieved or troubled by the daily cares of life. Our hearts should be so firmly set upon the chosen Path that no fluctuations in our surroundings can disturb our balance. This does not mean to get used to indifference, but rather to simply transfer the focus of our attention. All the feelings of the one who has accepted the great fellowship of service with his heart must be subordinated to the main aspiration. Verily, the path of the heart is light, and through the silver thread the current of courage and joy passes incessantly. Only in the heart, in this "sun of suns" are all our achievements and all our happiness. Happiness experienced through kindling the fires of the heart surpasses the illumination that follows the rise of the Kundalini. But, as all the authorities on Yoga agree, the most difficult achievement is the kindling of the fires of the heart, because for this the heart must first be cleansed of all burdening thoughts. Advise everyone to watch the life of their hearts. Let them not allow bad thoughts. One bad thought can sweep

away the labors of many years.

At the moment we send many thoughts to the proposed Congress. Let there be laid the first foundation stone of unity for the future joint, broad cultural projects. The very highest and most worthy are fitting where the foundations of the Teaching of Life, Culture, and Beauty are laid.

The greater the man, the more quickly he reacts to all enlightenment. Small consciousnesses have no horizon, and it is almost impossible to compel them to leave their chicken coops. It is lamentable when people with small consciousnesses occupy important posts. These small consciousnesses may be divided into two kinds. The first are always afraid that they may lower their dignity, and therefore they always deny and reject whatever is above their understanding; the second, not being able to rise in consciousness above petty evidence, imagine everything in correspondingly diminished measures. Both are almost equally harmful in their results. We have long ago agreed, always and in everything, to draw the longest line and to follow the highest measure. The benefit of such action can be seen from very simple examples. In order that one may cross the river and moor at a certain place, every experienced helmsman will advise, "Set the helm higher upstream, for you will be carried down regardless." Thus, also, in the Teaching, striving as high as possible is constantly indicated. The spiral of striving will inevitably subside, but the higher it was aimed, the higher will be its next starting point. A small consciousness starts everything from below, the broadened consciousness, from above. I shall quote a paragraph from Brotherhood.

"The thought about cognizing the manifestations from below or from above is correct. Usually cognition is acquired along with the growth of consciousness. Man raises himself with difficulty, as if climbing toward a mountain top. That which he observes hanging above his consciousness oppresses him. Many concepts appear to be difficult, and he begins to avoid them. But there may be another means of cognition—man heroically uplifts his consciousness and then observes manifestations from above. Thus, the most complex manifestation will appear to be below his consciousness and will be easily apprehended. The second means of perception is the path of Brotherhood. By austere and inspired measures it awakens the consciousness and leads it upward, in order the more easily to perceive the most complex manifestations. This means of uplifting the consciousness is especially needed in time of pressure and cumulations. It can be applied in each sagacious school of thought, but it should be known as the path of Brotherhood."

One more paragraph which is quite useful for the knowledge of the disciples. "The stronger the light, the denser the darkness"—and this saying is also not understood, whereas one must accept it simply. It should not be thought that darkness increases from the light. Light reveals the darkness and then disperses it. The bearer of light also sees the dark shadows, which vanish at the approach of light. The timid assume that darkness will fall upon them; thus thinks timorousness, and the light trembles in its hands, and because of this tremor of fear the shadows come to life and play antics. In

everything fear is a poor counselor.

“The neophytes of the Brotherhood are tested upon fear. A most hopeless situation is shown to them, and one waits to see what solution will be chosen by the tested one. Very few will think, What is there to be afraid of since the Brotherhood stands behind us? Precisely such a premise liberates one from fear and brings to light a free, beneficial decision. But most often, before thinking about the Brotherhood, a man will promptly get distressed, irritated, and filled with imperil. A plea from one filled with poison will not be useful. The Light of Truth is the light of courage, the light of devotion—with these words the Statutes of the Brotherhood begin.”

“Some will say to you, ‘We are prepared to understand the Fundamentals of Brotherhood. We are ready to build up cooperation, but we are surrounded by such intolerable conditions that it is impossible to manifest greater readiness.’ In truth, there may be conditions that do not permit putting into practice that for which the heart is ready. Let us not expose innocent workers to danger; they can apply their abilities under other conditions. For a time let them construct Brotherhood in their thoughts. With such construction they can purify the surrounding space, and such thoughts will be salutary. But let them not fall into conceit, believing that it is sufficient to build mentally. No, the wayfarer will affirm the manifestation of achievement by human feet and human hands. Likewise, although we will show solicitude for the overburdened ones, let us warn them not to give way to unwarranted fear. There can be no cognition about Brotherhood when the mind is contracted with fear. The best approach to Brotherhood may be darkened by fear. Let us not forget that people are accustomed to being afraid of everything at all times.”

divider

Now—your questions. It seems to me that in my previous letter I spoke about psychic energy being a primary energy, hence, all other energies are only its differentiations.

1. Prana is the very same psychic energy in its quality of vital force, which is diffused everywhere and is absorbed by man chiefly through breathing.
2. Kundalini is the same energy, which acting through definite centers, separates man from Earth, giving him a feeling of unearthly bliss.
3. Fohat, or cosmic electricity, is the foundation of all the electrophorous manifestations, and among them thought will be the highest quality of this energy.
4. Tushita is the same as Deva-loka, or the heavenly abode of the Gods (Highest Spirits) within the boundaries of the Fiery World.
5. Levitation can be explained by the disturbance of equilibrium in the polarity of magnetism, when the negative pole acts with the greatest strength.

6. And “the spirit ... is able to cognize up to the fourteenth gradation of hearing” signifies the most refined scale in the quality of the gradation of tones, at present almost inaccessible to our earthly hearing, however, there may be even twenty-four such gradations. Thus, the ears of Hindus are receptive to a far broader scale of tones than the ears of Europeans.

7. “The Lunar Life must be outlived...” refers to the semi-conscious life led by the majority of human beings. Aside from the rarest exceptions, humanity came to our planet from the moon; and it is about time for mankind to accelerate its evolution, but unfortunately precisely the majority have not departed far from their lunar state.

8. “A smile to My enemy will be turned into a grimace,” There is no doubt that whoever smiles at the enemy of the Great Teacher out of fear or thought of gain, by this very fact condemns himself, and such a smile will eventually turn into a grimace of terror.

9. Dgul Nor is just a Mongol-Tibetan name.

10. There are various degrees of alcoholism and one who possesses a considerable degree of hypnotic power is undoubtedly able to cure certain stages of it. All depends upon the condition of the organism of the sick man, or the obsessed one. The hypnotic treatments should extend over a long period of time.

I will add more about psychic energy. Psychic energy is EVERYTHING. Psychic energy, being the primary energy, lies at the foundation of the manifested world. Psychic energy impresses images upon the plastic substance. Psychic energy is fohat, it is the Holy Ghost, it is love and striving. Psychic energy is the synthesis of all radiations of the nerves. Psychic energy is the great AUM. The development within oneself of a constant uninterrupted striving toward Light in all its manifestations will indeed result in the growth and development of this energy. Striving toward the perfectment of quality is at all times and in everything the shortest path for the development and refinement of psychic energy.

19 August 1937

Yes, it is sad to observe how people waste the most precious, namely, time, by treading on one spot or carrying water in a sieve. I love the saying of Peter the Great, “Waste of time is like unto death.” Indeed, absence of independent action is the stumbling block of very, very many. It is a strange paradox that though they wait for instructions in everything, they nevertheless will often rebel against the Hierarchic Principle. The difficulty also lies in the fact that all forcing is useless, because only that is strong and valuable which is born of consciousness and heart. One has to cautiously direct people toward the realization that is beneficial for them. But sometimes this requires such an amount of time and patience that one should use commensurateness and decide whether that particular person is worth such an expenditure of precious strength.

divider

Certainly it is useful to have some understanding of astrology; however, when studying horoscopes one should always bear in mind that the free will of man is the most powerful factor in everything and can change many signs. Furthermore, the most difficult signs may turn out to be the most conducive to success. One person will be able to create a great structure out of small signs, another will create only a chicken coop from the best possibilities. Usually, all great spirits have a difficult horoscope. The science of astrology is very complex. The one who studies it, and particularly the one who interprets its signs, must have an accumulation of psychic energy. The most important key to astrology is lost to the West. Moreover, in ancient times the learned astrologer was, in addition, a chiromancer and could sometimes read people's auras. Only such combined knowledge can give an accurate definition of the character and its destiny. But above all this stands the secret knowledge of astrology that is inaccessible to ordinary mortals; this knowledge is possessed by the Great Teachers of humanity.

I am not surprised at your horoscope, for otherwise whence would come such refinement of feelings? Earthly life is difficult for people with refined feelings, but on the other hand they can attain flights and exaltations of spirit that are not even dreamt of by most Earth-dwellers. I love a comparison that is often quoted in Buddhist writings. "A fluff of wool settling on the hand is imperceptible, but entering the eye, it causes severe pain. The palm is like an ignorant man, the eye is like a sage."

divider

It might have been a useful task to write down from the books of the Teaching all that is said concerning doubt—that dreadful viper—and to read these indications often in the group meetings. Indeed, there is hardly anybody who would not want to drive away with all his might this terrible visitor.

All great people were great precisely because they did not doubt. Absence of doubt is the "open sesame" to all achievements. Pay special attention to all who doubt. They should not allow this destroyer and poisoner of the whole surrounding atmosphere to become enrooted in them. You have probably noticed what a healthy feeling one has, how easy it is to breathe, what joyous creativity there is, in spite of life's many difficulties, when one is in the presence of those who are full of great faith, or rather, knowledge of the existence of the Stronghold of Knowledge and Love and that continuous care, which the Great Teachers pour out upon all the co-workers of Good. This help and care are filled with wisdom and goal-fitness and therefore do not always correspond with our rather near-sighted expectations and hopes. But the heart that is in touch with this Stronghold will carry through all dangers the unutterable joy of this straight-knowledge, which cannot be forgotten for ages and ages.

And now I shall answer your questions.

1. In Hierarchy, paragraph 247 the Manvantara of the Sixth is meant. Its selection has already begun.

2. From the very sense of the word Manu it is clear that the Great Individuality who bears this name is closely related to the concept of the World Teacher, or the Teacher of Teachers. Who, if not Manu, strikes the basic note, or establishes his own vibration, which must resound during a specific Round? Who brings the first Proclamation? Verily, the Manu, who manifests at the end and at the beginning of each Race.

A planetary Round comprises the birth and the end of all the seven Races. It is under the leadership of one and the very same Individuality throughout its whole duration. That is why in The Secret Doctrine it was stated that the Lord Maitreya will appear in the Sixth and the Seventh Races.

3. Certainly there are aeons of various lengths. Possessing the esoteric key, one can find even in the distorted translation of the bible much similarity to all the ancient Teachings.

4. Thus, the narrative about the Community on Mount Zion can refer to the Abode of the Great Brotherhood in the Subtle World. In the second part of Brotherhood it is said, "We have complete Strongholds in the Subtle World. You already know their names, you have already heard about the amazing tree and the structures created by thought. One should realize these circumstances with complete clarity in order to wend one's way to Dokyood. Thought unhampered by doubt will lead to Our supermundane Abodes. The Ashram in the Himalayas is in constant communion with the Abodes in the Subtle World, and the earthly battle resounds and thunders equally in the Subtle World. People do not want to understand this correlation, therefore they regard Armageddon as only an earthly conflict of nations. The most important region of Armageddon remains unaccepted. Yet how can one participate in something if one is aware of only a small part of what is happening? We affirm that a much mightier battle takes place in the Subtle World than on Earth. Verily, a great deal of the spatial Battle will re-echo on Earth. Earth often attempts to warn people of the grave danger, but in vain."

5. Tushita is also a stronghold of the Brotherhood within the boundaries of the Fiery World. It is correct to find correlations in all religions.

I am not against the books of Kryjanovsky, St. Yves d'Alveidre, and Schure, or against books of this type in general. Many minds need enticing, fantastic subjects for inspiration. One should not disparage such consciousnesses. They cannot be satisfied with grey everydayness, and they instinctively feel that somewhere there exists another, beautiful reality. That is why they are attracted to everything unusual. And they are right, because there is that reality which surpasses all human imagination. But this reality is so far removed from our limited earthly concepts that no fantasy can fully contain it. However, in searching for the unusual and the fantastic we should not depart from the

point of equilibrium between mind and heart. First we must affirm ourselves upon the stable foundation of true beauty. But the trouble is that the majority still associates beauty with the pomp and tinsel of luxury and with a frightening vulgarity and poverty of thought.

Dear to me is all you say about flexible consciousnesses that bring joy to the heart. But I am also aware that there are many others who have to be treated like glass vessels or sometimes like dynamite, as it were. Examples of this were met by us in our life-journey. It was sad to observe how excellent abilities could not receive proper development, due to a dynamic stubbornness, touchiness, or jealousy, which was inevitably followed by suspiciousness. Such a heart is locked within itself in total loneliness, and not receiving any nurture, it withers.

2 September 1937

I am always against the broadcasting of personal experiences. Mainly because in this manner a ready program, or canvas, as it were is offered for embroidering certain designs. After reading such descriptions many impressionable psychics at once begin to see and sense similar manifestations. The value lies precisely in that each one must independently observe his own fiery experiences, for these manifestations should not be prompted; moreover, they should be different in every individual. That is why it is so important for serious investigators to write down their observations and later to compare them.

divider

The question, "How can an imperfect human being approach the Teaching?" should be answered also by a question, "And where are these perfect ones?" Besides, the criterion of the Great Teachers differs considerably from the earthly criterion. Often, the outer man is far better than the inner one, and the Teacher considers precisely the inner man. Furthermore, our task is not to create angels—let the church occupy itself with this task! By the way, the thousands of years of the existence of the church and its world-wide expansion and dominion prove its obvious failure in this—the results speak for themselves. Our task is far more modest. We simply wish to help those who come to us at least broaden their consciousness somewhat and receive an answer to many of the problems of life, answers which the church could not give. The books of the Teaching of Life, in their cosmic span of thought actually give answers to all questions. Therefore, let us not look for angels, but let us occupy ourselves with people.

divider

The greatest mysteries cannot be explained in human words. The grandeur and beauty of Infinity cannot be stowed into our limited concepts or into our terminology. They must remain within the bounds of the Unutterable. I remember, while still in Russia, we asked the poet Blok why he did not visit the religious-philosophical meetings any more. He

answered, "Because there they speak about the Unutterable!" Thus, let your sensitivity prompt you as to where lies the boundary of human interpretations and where the Unutterable begins.

In the eternal whirlpool of life, in the course of the process of evolution, man's great destiny as a co-worker of Cosmos in the support of the equilibrium of Cosmic Life will become more and more evident. The worlds are begotten and dissolved, whereas man, after having transmuted all his feelings in the fire of the spirit, is transfigured into a superman and takes a place amidst the Highest Spirits, thus living in Eternity. The Highest Spirits are the co-workers of the Great Architect and of Mother Nature—they are the builders of worlds and the leaders of nations.

divider

In the East much is known about the centers, but actually only a small portion of this knowledge is accessible to Europeans. Partly because the language is hard to acquire, but mainly because of the sacredness of this knowledge.

divider

Actually, the subtle body is somewhat larger than the physical one, nevertheless, it is erroneous to suppose that it cannot be lodged in the physical body. It becomes larger only when it emerges. In fact, all the bodies are contained within the physical envelope. All the designs of a man with the lotus over his head are only figurative, just like the names of the centers, which are called lotuses. The number of petals corresponds to the branches of a nerve center.

All indications regarding the size, color, and number of the petals of the lotuses are relative; one should not forget the individuality of all manifestations.

Regarding the protuberance on the top of the head during the time of the opening of the brain center, this too, should be understood as a symbol. The opening of a center is always accompanied by the enlargement of the blood vessels, which causes some swelling, but not the protrusion of the bone. On many images of Buddhas and Bodhisattvas one can see this symbolical protrusion of the crown of the head. It is termed Ushnisha and is known as the symbol of the opening of the brain center. Likewise, when the Tibetans wish to symbolize the opening of the third eye, they put upon sacred images a wart between the two eyebrows. Clairaudience is usually symbolized on the sacred images by enormous ears.

divider

The touch of the Mother of the World should be understood as the manifestation of the Primary Energy. The Kundalini energy is called in India the power of the Mother.

The development of the heart is the main task in our era. The Kundalini cannot act with full force unless the heart is developed. Verily, the fires of the heart give the sensation of inexpressible bliss. In this epoch of the rapprochement of the worlds the center of the heart is particularly intensified. However, it is even more difficult to kindle the fires of the heart than it is to accomplish the rise of the Kundalini.

divider

The center of the Chalice is located near the heart amidst the knots of nerves. The Chalice is the focal point of all emanations. This is the focus in which and through which all emanations of the seed of the spirit are refracted and spread. The Chalice forms a triangle between the center of the heart and the solar plexus. It is located above the solar plexus at the level of the heart. The Chalice belongs to those nerve-knots that are not investigated as yet. In the very ancient scriptures the center of the Chalice was sometimes called the "Celestial Axis."

Indeed, "Very rarely is the Chalice filled to overflowing. As a synthesized center, the Chalice preserves the most essential, indescribable accumulations. ...

"The Chalice is the repository of everything loved and precious. Sometimes, much that has been gathered into the Chalice remains concealed for entire lives, but if the concept of Brotherhood has been impressed upon the Chalice, it will resound in both joy and yearning in all lives." [Brotherhood]

I will quote here a discourse about the centers. "Many questions must be understood outside of earthly limitations. People often observe but one detail and elevate it into an immutable law. The centers of man are understood rather relatively. Their very names have changed in different languages over thousands of years. Some may call the Chalice, 'Celestial Axis,' but its function does not change because of this! Others speak of the influence of the Mother of the World [the Kundalini energy is called by the Hindus the power, or Shakti, of the Mother of the World], but Shakti, in its essence, already contains the great significance of the Primary Energy. Moreover, we are forgetting about the collective action of the centers, which is always individual. In fact equally individual is the transmutation of the centers in the subtle and fiery bodies. They retain their essence in all bodies, but their development depends upon their passing through earthly existence. It would seem that the muscles have been sufficiently studied, but their functions depend upon a man's character. Each member of the body acts individually. The gait depends on the psychic condition, and thus the muscles will work in a unique combination. The relativity of judgment is quite clearly expressed in the judgment about subtle energies.

"It is not possible to establish a certain number for the petals of the Lotuses. Besides, each petal will differ from another. Let us not limit the multiformity of the structure of the world. The most unexpected growth of the tissue and the branching of the nerves afford an unexpected wealth to the organism. Each observation is valuable, but let us be very

careful in generalizing. ... Truly, knowledge has taught Us caution in expressing it. Every neophyte rushes to shout about and proclaim whatever he has heard, not caring about the consequences. However, with knowledge also comes co-measurement."

If you will read all the accessible writings about the centers, you will see how diversely their names are given and also how the faculties are revealed in man at the time of the opening of any of the centers.

Thus, the solar plexus was often identified with the Kundalini (but not the Muladhara) and the Manipura chakra with the Chalice, or the "Celestial Axis."

In remote antiquity, the Sahasrara center was identified with 666 petals and not with 960 or 1,000

Likewise, the center of the throat is located, not in the thyroid gland, but nearby. The centers are not located in the glands. They are near them, and they coordinate the work of the glands. There are a multitude of the finest branchings of the centers, but one need not think that the centers occupy much space.

The Svadhishtana center is located in the pelvic region and is actually connected with the sexual functions. During the process of spiritual development this center is subordinated to and controlled by the center of the solar plexus.

In the book Agni Yoga that paragraph which describes empty tombs should be understood literally. Indeed, there are empty tombs. For, at the completion of a mission, and as the date approached for the departure of an Adept who had been living among people, a make-believe funeral was often held for him so that he could join the Stronghold in the physical body. Sometimes the body would be taken away after the funeral, because it was in a state of catalepsy, as in were. In some cases, a substitute would be buried, as it was, for instance, at the departure of Master R. But cases of dematerialization of the physical body are extremely rare. Even the mortal remains of Buddha were cremated.

Indeed, Christ did not dematerialize his body during the Transfiguration, but appeared to his disciples in a subtle body. Likewise His Resurrection took place precisely in the subtle body. Remember how He would not allow Mary Magdalene to touch Him, for touching a High Spirit appearing in a subtle body may cause death because of the difference in vibrations.

divider

High beings create through psychic energy, the power of which is dependent on the kindling of the fires of the heart. The Chalice is the source of creativeness, but psychic energy gives a concrete form to creative ideas.

divider

The pains may be very great and torturous. When the center of the lungs is kindled, one is not able to move without involuntarily crying out. One is compelled to sit without changing the position, and the breathing is strongly impeded. And certainly all these conditions are repetitious. The nagging sensation and burning in the extremities are equally painful. Also very unpleasant are the tension and stirring in the solar plexus, which are accompanied by excessive discharge of saliva and nausea. Bicarbonate of soda taken internally considerably relieves this condition. The kidneys become very sensitive. Tension in the centers of the head, particularly at the back of the head, is also torturous. Of course, all the painful symptoms in the course of time become weaker and weaker. Now and then, not a little time is required for the opening of this or that center. Moreover, their fiery transmutation is needed, which is still more painful and is full of dangers.

One must remember that certain manual labor can be so fatiguing that the psychic energy may become suppressed. During psychic sendings the physical body should usually be in repose. It is dangerous to send the energy when one feels tired.

What is a moderator? During fiery transmutation, it is beneficial to cover up the centers a bit, in order to prevent conflagration. This covering is sometimes effected by the so-called "psychic slip cover" created out of a condensed envelope of psychic energy. But all of this will sound like abracadabra to the average reader, therefore it is wiser to avoid such details.

In conclusion, one may add that all the descriptions of the attainment of higher abilities through the opening of the centers may appear easy on paper, but in reality there is nothing more difficult. Many lives may pass in a constant unbreakable striving for the broadening of consciousness and the refinement of receptivity prior, not to just the partial opening of this or that center, but to their work on all the seven circles and planes. No mechanical exercises will lead to anything high. For not the physical irritation, and not even the partial opening of one of the centers is needed, but the fiery transmutation of all centers, which can be achieved only through the complete purification of thinking and the kindling of the fires of the heart.

Therefore, blessed is he who in previous lives was already striving along the path of broadening of the consciousness and purification of the heart.

Observe events. Remember that patience is the highest achievement; co-measurement, the highest wisdom; and knowledge of dates, the highest knowledge.

11 September 1937

I was very glad to have your avowal that you are not in the least interested in the so-called siddhis. This is the most correct approach for their awakening. It does sound

paradoxical, but it is precisely the ability to contain opposites that is the touchstone, or evidence, of the presence of spirituality in us. All ancient Teachings, as well as the Teaching of Christ, indicate the necessity of comprising antitheses, for life itself is woven from such seeming contradictions. But this fundamental truth is forgotten at present just as is forgotten and eliminated from daily life the moral perfectment and refining of all our senses, so essential for the perception of Bliss, which is sent to us from Above. Only when the inner man is purified can our psychic energy enter into constant cooperation with the higher energy.

Yes, that man who lives with his heart and who constantly dwells on the idea of being of service to the welfare of humanity, that man is in complete harmony with his higher Self. You are profoundly right when you say, "The thought that high contact can be achieved through the path of physical exercises seems to me not only crude but entirely unworthy of a spiritual thinker." Indeed, the misfortune of modern pseudo-occultists is that they ignore all the higher qualities of the human soul and its moral purity, the main and most essential condition for all true spiritual achievements. They rush to the easily accessible physical exercises, which either completely ruin their health or, when they fail, make disappointed and embittered unbelievers out of them. But it is still worse when the physical exercises are performed by natural mediums, because they develop rather quickly a certain ability to communicate with the nether world, and, being often of doubtful morality, as well as ignorant and unexperienced in discerning these communions, they fall prey to the dwellers of the spheres nearest Earth, which often results in criminal obsession. Unfortunately, contemporary physicians do not believe in this scourge of our cruel and licentious age. Therefore so many miserable victims cannot be cured; whereas suggestion and command issued by a pure heart could eject the criminal entity dwelling within.

In the process of purification of the heart the highest siddhis open up in us, namely the ability to help our fellow men in spirit and to cure spiritual and physical ailments. The man who is pure in heart is often a healer and a protector of the whole district from various epidemics and even catastrophes. The legend about a whole city being spared because of one saint who lived in it has deep significance. This legend, too, came to us from the East. In our region there is a strong belief in the benevolent influence of the emanations of a pure person over the whole district. A pure heart is a panacea for everything and everybody.

I also understand that you adhere to a chosen method of preparing yourself for meditation. Everything spiritual is so individual that everyone should sense precisely with his heart what is particularly close to him and follow this path. I am so fond of a statement in the Bhagavad Gita, this finest pearl of the Eastern writings, that I never tire of repeating it, and so I shall quote it to you as well. "Man comes to Me by various paths, but by whatever path man comes to Me, on that path I welcome him, for all paths are Mine." It is impossible to indicate better and more precisely that the form is of no importance; only the idea itself is essential. But people cling to forms most of all, thus losing any understanding of the thought behind them.

Permit me to send you as a present the book by Origen, *De Principiis*. I must confess that my heart aches when I think of the stagnation and inertia of our Russian Orthodox Church. At the same time that the Western clergy is harkening to the spiritual evolution and has ordained the study of the works of Origen, our Russian Orthodox clergy still continues to consider him a heretic! At times I feel that the obvious concealment, during the pre-revolutionary period, of the attainments of our greatest guardian and defender of the Russian nation, St. Sergius of Radonega, had a reason, in that to some eyes he may have appeared to be a heretic because of crossing himself with only two fingers. But when the Greatest Name is ignored and second-rate names are extolled, it is a sign of loss of co-measurement, which is tantamount to the downfall of spirituality.

Certainly, the reading of *The Secret Doctrine* is not easy. The scope of this work is too grandiose. One should get acquainted with the Eastern Teachings and with the general idea of the evolution of thought in order to be able to better assimilate it. Undoubtedly, with your background for such reading the difficulty will not be great.

I am always glad to hear from you, and I do hope that we shall have many points of contact in our consciousnesses. On the basis of a united consciousness many useful things can be created. I would like so very much to clarify certain touchy problems and remove the ugly excrescences that have piled up in the course of many centuries, and have obscured the purity, the lofty simplicity, and the beauty of the fundamental aspects of the spiritual teachings of all times and nations.

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Each individual, or isolated human ability has not an absolute, but a relative significance. Intellect without the enlightenment that comes from the fires of the heart and also the heart that is not supported by intellect are ugly manifestations. Balance is essential in everything. The goal of evolution is the attainment of the balance, or harmony of all human abilities and feelings. The tragedy of our age is indeed in the existence of the terrible conflict between the intellect and the heart. If Infinity lies before us, then surely all our abilities can develop infinitely. But here again their correct development will depend upon the equilibrium, or harmonious unfoldment, of all the potential forces that are stored in man. Synthesis is the highest harmony.

divider

Each planetary cycle, or Round, has its limit for the development of the human organism, and with each new cycle the degree of achievement rises. Thus, Manas, or the highest intelligence on our Earth will receive its full development in the Fifth Round and in its Fifth Race. Meanwhile, we are still in the Fourth Round and in the time of the consummation of its Fifth Race; hence, for our Round, Manas has already reached the apogee of its development. And with the birth of the Sixth Race, or rather, with its confirmation, because there are quite a few people who already belong to the Sixth

Race, we shall enter the epoch of the development of spiritual consciousness, whose foundation lies in the heart.

divider

Assuredly, any contact with the dark ones inevitably brings its consequences in one form or another. Hence, discrimination of people is of paramount importance, so that we may know how to protect ourselves from these wolves in sheep's clothing.

All sorts of "phobias" and "isms" are equally unjust when they are spread over an entire nation. Each nation has its positive and negative characteristics. And nowadays many nations display their least attractive qualities.

Any aggression of a usurping and malicious nature has no place in evolution. And the destiny of such nations is already weighed on the scale of justice, but, of course, the final blow for each country is destined to come at a preordained date. Sometimes, if poison is eradicated too quickly from the organism, the balance may be disturbed and occasion a premature collapse. Similarly, in both the organism of the planet and its population it is necessary to suffer the poisonous areas, precisely in order not to disturb the balance, for otherwise somewhere a very useful process, or growth of new power, will be cut short.

1 October 1937

There are quite a few people who approach the Teaching with covetous aims, and when their hopes fail to be fulfilled, they become fierce enemies of the Teaching. We have examples of such lamentable occurrences. Therefore, all the newcomers should be warned that they should not hope to acquire some special privileges or earthly goods. The karma accumulated by them will go on, but undoubtedly it will be eased in proportion to the purification of their hearts, the broadening of their consciousnesses and their ability to apply in life the Advices given in the Teaching. Do not tire of repeating to people that all our happiness lies in spiritual joy, in the broadening of consciousness, in the refinement of our feelings, and in spiritual giving. Whosoever knows these spiritual joys, whosoever has become affirmed in them, about him it may be said that he has found the kingdom of heaven within himself.

I deeply rejoice at your remark that it is hardly possible to expect an especial feeling toward us from those who approach us. Besides, there is far more joy in giving than in receiving. During these days of incredible world tension, when the spatial currents are so mixed and are refracted against chaotic whirls, one cannot demand serenity from those who surround us. We must be lenient to others and avoid agitating, or rather irritating questions. I may say that I am extremely cautious in dealing with the weak points of my correspondents, and with rare exceptions I avoid so-called personal instructions. Indeed, the books of the Teaching deal so completely with all the essential foundations that are necessary for the regeneration of consciousness that I rather prefer

to give explanations of those passages that are difficult to understand. I am always glad to give spiritual support, but I avoid giving written instructions to people with already molded characters. People nowadays have become particularly sensitive and, therefore, not only the least disapproval of their conduct or actions but even giving simple advice (unless it corresponds with their desires) evokes offense. Personal presence is necessary for a strong influence. The person whom you have mentioned undoubtedly has some latent clairvoyant abilities, but like all beginners he loves to exaggerate, attributing them to the greatest manifestations. Indeed, the majority think that all they have to do is to show some interest in the books of the Teaching, and their centers will open! So few are ready to understand that for this there is needed primarily an inner purification and an achievement of the heart. Moreover, ordinary mediumistic manifestations are often mistaken for the opening of the centers. I know that my explanations of some psychic visions (of course, with the aid of the Teacher) were often considered unsatisfactory and even caused offense. Human conceit is the most terrible and the most common obstacle to spiritual progress. One must know how to fight this foe unremittingly. Humility is ordained to us and is expressed first of all by self-renunciation, or rejection of egoism.

I shall quote for you a Discourse which is most timely:

“We always remain physicians in all actuality. We must treat people with a medicinal purpose in mind. We constantly meet sick people, and must first of all be mindful of equilibrium. People particularly seek Us when misfortune is already staring them in the face. Measures must be taken not only to enlighten the consciousness but also to cure sicknesses. People do not understand that We have to treat them like dangerously ill patients.

“When We advise you to be cautious, it does not mean that We consider you careless, on the contrary, We only consider the fact that someone is going through an unheard-of tension, and that there is a need for special caution. If you will put yourself in the place of a physician, you will come closer to the goal. At present people are especially tense and require a wise influence. One may often have to agree with them in details in order to safeguard the most essential. To bring relief from fear, one may have to give encouragement. Thus, the entire method of a wise physician must be adopted by a teacher of life. Often an obvious sickness may be arrested by a simple word of encouragement. Let us not analyze where and when the illness began. Primarily, a physician does not condemn, but anticipates a better method of stopping decay. In every illness there is evidence of decomposition. Thus, also with human errors, curative remedies must be applied.

“You heard recently about obsession—an almost hopeless case because the sick woman was too tired to struggle and became subject to the obsessor. One may be able to check the growth of terror through personal magnetism, but it is not possible to exercise influence in writing. In like manner, the people around the sick person accelerate the illness. Usually such obsessed people must first of all be transferred to a

new place, and everything around them must be renewed. People fail to understand to what an extent the surroundings contribute to the development of certain diseases. Thus, one should become used to the role of a physician. Our inner life is full of medicinal activities.”

divider

Advise your friends to find time to gather in small groups at a definite hour and send their best aspirations to the Teacher. Such messages will fuse with the primary energy that is sent forth by the Great White Brotherhood—thus, much benefit will be achieved. Indeed, a heart’s striving toward the Teacher will create powerful discharges for the purification of the turbulent atmosphere in space. You should advise them to strive in the simplest possible way, holding in their hearts the Image of the Teacher, or aspiring toward him through a silver thread which issues from the heart.

Here is another discourse which indicates the benefit and necessity of actions:

“Learn to discern the veils of Maya. If we speak about veils, it means there is something concealed. Thus, the Primary Energy is concealed. Wise is he who can perceive in different creations where lies the eternal, indestructible base. Without this discernment all will appear as Maya and as a baseless mirage. One cannot live only among phantoms. The very basis of eternal life demands realization of where that stability exists upon which a tired traveler can lean. Inevitably man will come to seek an eternal foundation. Thought about immutability can inspire man to action. This striving toward action is a healthy sign.

“We may be asked, ‘What are the conditions in which it is easier for Us to help people?’ Of course—in action. We can say to those who ask for help—Act! In such a state it is easier for Us to help you. Even an action of little success is better than inaction. We can add Our energy to the energy shown by you. It is no wonder that a homogeneous substance blends more easily with a similar one. Thus, if We wish to apply Our energy, We seek the most useful application of it. We send the energy, not for the awakening of man, but for the strengthening of a force that is already tensed. A man who is suddenly awakened from sleep can perform most senseless actions. One should not suddenly disturb those who sleep; but when a man is in a conscious waking state We can help him.

“Likewise, you will now be asked, ‘What must one do’ Answer, ‘Act, and in such motion Our help will come.’ When We and Our Brothers ask you to act, growth is needed, refinement of the psychic energy is needed, otherwise the veils of Maya will tightly seal all approaches.

“We advise action often enough. When you write to friends, advise them to act. At present the forces of nature are intensified. He who runs away will be knocked over, but he who resists will find new strength. We help the daring ones, and there is action in Our

Ashram. New tension will not be fatigue, but renewal.”

And so, action in everything and always. Verily, only action will protect us from the perilous Maya. Indeed, each one of us knows how we are often afraid to start an action because Maya has already woven its yarn out of all kinds of fears and prejudices. But if we could find enough courage within ourselves and would act in spite of all evidence, all our fears would prove to be just a mirage—or simply a scarecrow. A few days ago one of our co-workers wrote and confessed that in spite of the advice which was given him to visit someone who could be very helpful, he could not do so because he was sure that only great unpleasantness would result from this meeting. Finally, after almost two years had elapsed, he decided to take this, as he thought, risky step, and the results were, of course, entirely inverse to his pessimistic expectation; thus two years were lost for useful construction. Fear to approach people and preconceived judgments can greatly impede any construction, for, verily, God helps the brave.

And now I shall answer your questions.

1. Ketub is one of the names for psychic energy.
2. Asuras-exoterically speaking are the fallen or evil gods, but esoterically, the reverse. Thus in the Rig-Veda this term is used to designate the Supreme Spirit. Asu means breath, and Prajapati (Brahma) from out of his breath created the Asuras. Only in later times when the initial “A” was used as a negative prefix did the term Asuras signify “no-gods,” and only the term sura remained connected with the divine element. But in the Vedas precisely the Suras have always been connected with the sun and were regarded as lesser deities. You will find the details about the Asuras in The Secret Doctrine.
3. “The Plan of the Luminous City” is the name of the ordained new city, the city of the Sixth Race.
4. Dorje, has the same significance as the swastika.
5. “The edges bent toward the sun” signify a forward movement, whereas the edges bent in the opposite direction signify retardation, the latter symbol is accepted by the Shamans. The Druids had a ritual in which all those who were present had to move around the sacrificial place or altar, exactly in the direction of the sun, whereas the Hierophant himself was moving against the sun, thus symbolizing his superior knowledge. Truly, only a Hierophant can resist the great force, and only such tension can bestow the sparks of the highest knowledge. As you can see, all the meanings of symbols have become mixed and interlaced.
6. “For Seven Purposes” means that each advice should be applied as broadly as possible and on various occasions in life.
7. “The Ray of Venus” can be beneficial if the brown gas which envelops our planet

does not impede it. (See On Eastern Crossroads.)

8. The Uighurs are a Turki Tribe in Central Asia.

As for the photographing of emanations, it seems to me it would be advisable to try various films. Some are able to get good results using the most ordinary films, even without any particular preparation, and in daylight. Of course, as in everything else, patience and discipline are to be applied. The best way is to take photographs in a room saturated with the aura of the photographed person. Sometimes even the introduction of some new object into the room will disturb the experiment. Furthermore, the auras of both the photographer and the one photographed should be in full harmony. (See paragraph 465 in Heart.)

divider

Let us rejoice that the seeds which were sown are giving good crops. Likewise, our great country is purifying itself and is growing. Many touching manifestations are noticeable among the young people. Verily, the hundreds of thousands of Ivans have risen in defense of their country and will be able to build the Fiery Chariot, which will carry them across all abysses. And so, in spite of all the terrors in the world, there are also reasons for rejoicing. Realizing that all the events will only benefit the New Country, may we be ready for an attainment of the heart.

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There exists a remarkable formula, "All that lives comes from life." For our purpose we may paraphrase it and say, "All that is new comes from the new and is for the new," therefore the New Teaching is also for the New World. Dying consciousnesses are unable to assimilate either of these—never will they be able to understand the meaning of events. It is amazing to observe this complete inability to adjust to the new conditions and to the new psychology of the masses—this is already a kind of ossification.

And yet, it would be wrong to think that at present there are not many seekers; on the contrary, there are many more than ever before, but they are scattered in the most unexpected places and sections of the population. Also, it cannot be denied that many are frightened by the very mention of occultism. Indeed, during the last decades, there appeared so many occult organizations full of trappings that every earnest seeker now tries to stay away from everything that bears the label of occultism. Nowadays, we are in need of new definitions that will meet the requirements of the modern terminology accepted by science, which, in its recent discoveries, has come so close to the subtlest energies and the subtle realm. You know how I dislike the word occultism and all pompous references to the initiated and initiations, because there immediately come to my mind all the props and paraphernalia of the pseudo-occult organizations.

I advise you to begin to seriously study the actions of psychic energy. In the books of the

Teaching many hints are given about the most interesting experiments. By the way, a woman friend of ours, a psychiatrist, performed a series of experiments with psychic energy and with the power of thought. With the assistance of apparatus that could register the slightest pulsation of the heart she was able to prove that various qualities of thought correspondingly heighten or lower the tension of the vibrations that are recorded on the apparatus. These experiments were performed upon a few people individually and later upon several participants at one time. It was discovered that thoughts of high quality sharply raised the vibrations. Also, concentration of several people on one thought produced an amazing intensification of vibrations. I consider such experiments most significant. In this way one should approach the study of the inner man.

Other experiments of this psychiatrist along the lines of automatic writing were equally interesting. By studying the automatic writings of nervous and unbalanced individuals she often was able to establish the origin of their illness. The following case is particularly instructive. One young man committed a grave crime and when arrested he could recall neither his name nor his address, and his entire past disappeared from his memory. Of course, the local authorities did everything they could to identify him, but all their efforts were fruitless. Our friend was approached and asked to render her services. She applied her method and awakened in the young man the ability to write automatically. Within a very short time he developed this ability and wrote down his complete autobiography. Further investigation confirmed the correctness of his testimony thus acquired.

It should be noted that during the process of such writing, our friend compels the one who writes to read aloud so that his physical consciousness will not participate in the least in this process of the expression of the subconscious. Undoubtedly, automatic writing in cases of certain abnormalities and hidden illness can open up new possibilities. But, of course, not everyone can awaken this ability in man. Our friend obviously possess in a great degree the ability to awaken mediumistic powers in her patients. In addition, acting consciously, she is able to direct this power of theirs in the desired direction. Such experiments are full of interest, but certainly great caution is needed, and any hasty conclusions are not desirable. In such phenomena as automatic writing many factors have to be considered, the decisive one being the moral level of the personality of the investigator, or conductor, of such experiments. Certainly one should not expect that the patient will always reveal his own forgotten experiences or his true trend of thought; often, some obsessors from the other world may try to take possession of the nerve centers of the patient. Well and good if the experimenter is able to prevent the entrance of base visitors, but there may be unexpected appearances of the darkest forces. Therefore, the aura of the investigator should serve as a sort of shield. It is gratifying to note that in the young countries much interest is shown in many manifestations which but recently were relegated to the realm of crude superstition and charlatanism.

The New Epoch is marked by the sign of Aquarius, and its ruler is Uranus. You probably know that the affirmation of the power of the rays of Uranus always coincides with new

trends in the whole life of our planet. It is also significant that the co-ruler with Uranus is Saturn, this symbol of the dark forces. Thus, all great epochs were marked by these two opposites, this struggle of the Forces of Light with the forces of darkness. The tension of one side correspondingly intensifies the opposite side. Victory in this battle is on the side of Uranus.

We read in one of the Russian newspapers that scientists who were observing the special transit of Mercury near the sun, which happens only once in a thousand years, found that although the atmosphere of this planet does not presuppose any signs of life, it is not improbable that there is a possibility of the existence on it of some forms of life that do not correspond to our earthly conditions. Such an admission is already a great step forward in the thinking of the scientists. One could have told them that the present condition of Mercury is very grievous, because it is undergoing a state of obscurity; the elements on Mercury are in a state of tremendous tension and are battling, as it were. Therefore, there is actually no life there now as we understand it here on Earth. The new cycle on Mercury will be higher than the present cycle on Earth. But the nearness of the planet to the sun does not necessarily signify its higher development.

divider

And now regarding your young friend who is so anxious to go to India. India is beautiful, and I thoroughly understand his yearning. But to find a true Teacher even in this country is very difficult nowadays. Perhaps he will be able to find a few learned Sadhus. Among the followers of Ramakrishna and Vivekananda there are some fine individuals, but the disciples who personally knew these teachers have almost all passed into the Subtle World. Furthermore, I doubt that even some of the high Sadhus could transmit to him the real Raja Yoga. Many years of preparations and other conditions as well are required in order to fit oneself for this most difficult achievement.

Undoubtedly, your friend will also come across a few fakirs—we call them mediums. Europeans confuse the phenomena of the fakirs with the high achievements of Raja Yoga. Every now and then one learns of one or another yogi, but after due investigation one finds that these yogis have most peculiar habits. For instance, in the recently published book, *A Search in Secret India*, the author (an Englishman, Paul Brunton) described the yogi Vishudhananda of Bengal, who demonstrated to him an experiment based on the transference of the life principle. The “yogi” ordered that a sparrow be caught and strangled. When all those present were convinced that the bird was dead, the “Yogi,” after many manipulations, concentrated upon the dead sparrow. After awhile this concentration turned into a trance. Within a short time the bird began to tremble and finally it flapped its wings and came to life. But when the “yogi” came to himself, the bird died again. Certainly, no true Raja Yogi would ever allow a bird to be killed for such an experiment; precisely this fact indicates that the author of this book was dealing with a fakir.

Recently one of the best Sanskritists, who are now rarely met in India, visited us and

stayed for a while. We discussed with him the state of ancient knowledge in his country, and this scientist, being a Buddhist, was quite outspoken and confirmed that it is now extremely difficult to find a pundit who is well versed in the esoteric traditions, and what is more important, who can well grasp the meaning of them. At present, this Sanskritist is on his way to Tibet in search of ancient manuscripts.

A Tibetan lama also visited us. He had thoroughly studied theoretically and, to some extent practically, certain systems for the development of the siddhis. He, too, regretted the decline of knowledge and confirmed the fact that illumined lamas are very rare exceptions among the present-day lamas. In the monasteries, under cover of the Teaching of Light, black magic is often practiced. He also told us that all systems of the forced development of the siddhis often bring very sad results. But if an aspirant is found to possess a strong will and a pure heart, his achievements may be quite significant. Particular attention is paid to the development of concentrated thinking, and complete concentration of thought upon a chosen object. Such concentration and meditations constitute the most important part of spiritual upbringing. He asserted that during the state of a certain kind of meditation, which turns into a trance, such successful pupils go through the whole process of dying and then returning to life. All of them describe this process, and particularly, after darkness and a red sphere, crossing into a sphere of white light, as a state of indescribable ecstasy. There is a detailed description of the successive transference of consciousness through these spheres, with all the accompanying sensations. Of course, there is always some danger that one may not come back to life at all. To achieve such a degree of meditation years and years of practice are needed, and, as the lamas state, it is necessary to kindle the fires of the heart, which, in itself, is already a great achievement.

Let us hope that your friend will be exceptionally lucky and will not be disappointed. With the increase of European travelers who are in search of Mahatmas and Yogis, one may meet among the vagrant sadhus not a few disguised policemen, swindlers, and even murderers. I can testify to this based on personal experience.

Therefore, I do not advise your friend to go to India only in search of Teacher, for he will merely waste a great amount of strength and time, which will not be justified by the results. Knowledge can be acquired in any country, just as the Teacher invariably appears when the disciple is ready. This law is immutable.

However, if the heart resounds to the lofty beauties of nature, then our majestic Himalayas and that peculiarly saturated spiritual atmosphere, which has been accumulated around them during thousands of years, owing to the presence there of the Abode of the Mahatmas and of the blessed Rishis—all this will undoubtedly leave an indelible impression for the rest of the life.

By the way, I love to recall a passage from the Dobrotolubye: St. Anthony, while dwelling in the desert, during the period when he was a hermit, begged the Lord to indicate to him a Teacher who could instruct him in the highest knowledge and every virtue. He was

then directed to the nearest town to a certain cobbler.

divider

My answer to your question about the significance of concentration upon the little finger was confirmed by the Teacher. Not wishing to give an incorrect interpretation I always verify my answers. To me personally it is entirely of no importance on what to concentrate in order to obtain certain results. Believe me, my dear friend, the entire pharmacy mentioned in many occult books is very harmful, because the development of each person is entirely individual. Even in the practice of medicine patent remedies are regarded by enlightened physicians as quite dangerous. In America frequent cases of dangerous poisoning from patent medicines have been disclosed. So much the more is caution needed in those methods which apply in dealing with the subtlest energies. But the coarseness of contemporary consciousness is amazing, and people attempt to approach the most subtle manifestations with an axe.

Also, you must bear in mind that when the need for unity is mentioned in the books of Living Ethics, it is not outward unity which is meant, but the unity, or harmonization of consciousnesses that does not come in one hour. Such unity requires a mutual foundation of high morality and complete recognition of the oneness of the Hierarchic Principle, consequently, an absolute devotion that teaches us discrimination first of all. But the chaotic mixing of the most varied elements only because they have fastened the label of occultism upon themselves is impermissible. One can and should treat tolerantly and magnanimously the rare groups of fine quality, but why must one go so far as to eat with them at the same table! Why create artificial explosions by combining uncombinable elements? One should not bring together the sheep and the wolves, one should not gather all into one heap. Is a formless pile the goal of the given Teaching? Nature is our best teacher, and therefore we should observe more attentively how, while containing all, at the same time she harmoniously and goal-fittingly chooses neighbors in all her kingdoms. There are plants that will never be able to grow together, and yet each one of them is useful in its own place or soil; whereas were they forcibly planted in close proximity, they would lose their usefulness and degenerate. One should beware of degeneration through the admittance of poisonous neighbors.

You are interested to know whether every belief is based upon an occult foundation or is just an empty superstition, and you quote a popular saying, widely spread in Serbia, "If, while laying the foundation of a house, the masons immure the shadow of a man who stands before the house, all sorts of misfortunes and failures will descend upon him."

There is no doubt that each belief is based on some forgotten truths and teachings, which, in the course of thousands of years, were distorted and became unrecognizable. Many similar concepts, belonging to different planes of existence and therefore differing in their qualities, have been piled upon each other and eventually woven into one web of popular beliefs, at times reaching such a state that it is utterly impossible to separate them and to arrive at their origin. We see the very same thing regarding the concept of

the shadow of which different nations frequently have opposite interpretations.

And so the shadow, being the opposite of light, was always considered by the peoples of the East to be a concept of darkness and therefore hostile. Hence came the idea that absolute spirituality has no shadow. Among many tribes of Asia there exists a belief that the Devas do not cast a shadow, therefore, a holy man should not have one either. The foundation of this belief should be sought in the teaching that deals with the first ethereal races of humanity and the subtle spheres, since the high substance of the Subtle World, being itself a source of light, cannot cast a shadow.

In India, even up to now, it is considered a great misfortune if, during the marriage ceremony or some other festivity, the shadow of a passer-by falls upon the exposed dishes of food or gifts. The reason for this belief is that the shadow of a passer-by will not only arrest the beneficial rays of the sun for some time, but, besides, it will imprint upon these objects the influence of his personal karma. In connection with this I shall quote a remarkable passage from *The Secret Doctrine*: "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes. ... The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." [Op. cit.]

Thus the personal chronicle is not a fantastic dream, for we come across similar chronicles in the world of gross matter. According to the ancient Teaching each particle of existing matter must serve as a record of all that has taken place.

But in European traditions we come across the opposite interpretation of the shadow. Thus, in the old German legends a loss of the shadow was considered to be the sign of a soul sold to the devil. But even in this interpretation we can trace the distorted reverberations of the most ancient Eastern traditions, for the devil, or the Prince of Darkness, is their evil spirit—Mara, the symbol of destruction and death. Hence, a person who has lost his shadow already belongs to death.

Man dies when his astral double, or shadow, leaves him.

From what is said above it is obvious that one may find in the custom that you related a trace of a remote truth about the unbreakable and unalterable link between man and his shadow, or the astral double. But, nowadays, this knowledge has become distorted and has degenerated into the crudest superstition.

In the case that you have mentioned, of course it is not the immured shadow itself which is of significance, but the idea and belief that underlie this action. The thoughts of such a

“victim” impress images of terror upon his aura and thus paralyze his psychic energy, making him open, or extra sensitive to all hazards. But were he to believe that the immuring of his shadow would bring only benefit to him and a special protection to his physical body, his well-being and his health would undoubtedly improve in proportion to his belief. As to the ceremony itself, namely, that of putting a gold coin in a pot of butter and burying it in the foundation of the house in order to ward off the calamities which the immured shadow might bring, at present I cannot find any explanation for this, except one—that the gold coin in some mysterious way is acquired by the prescriber of all these manipulations. Of course, the tenacity of this or that belief or superstition is based, first of all, on ignorance and autosuggestion.

It is obvious from the above how important and urgent it is to study from every angle the qualities and actions of psychic energy, with which each human is endowed.

The Teaching of the East affirms that balanced and developed psychic energy consciously or even unconsciously (to us) becomes our best Guiding Star.

divider

You ask how is one to understand that “Teros and Tamas must work like brothers,” (Illumination, 168). Teros is synonymous with spirit, motion, or light. Tamas is synonymous with matter, inertia, or ignorance. The life of the Cosmos is composed of the equilibrium of these two elements. The predominance in nature or in a human being of one of these elements leads to decomposition and final destruction. The necessity for equilibrium of these elements can be seen in all of life. Thus, today we can see most clearly in the life of entire countries and nations what comes of violation of equilibrium. People think that they have advanced in many ways, and they proudly point to their mechanical achievements. But they are very little advanced in the knowledge of spiritual and ethical foundations. Man has perfected himself in ways and means of fratricide, but he has lost the ability to think about the foundations of existence. Indeed, those problems which could improve life remain neglected. Try to question the world at large and you will behold a shameful spectacle. Only a minority will manifest some striving toward the foundations mentioned above, and even this minority will timidly whisper about the Subtle World, about the continuity of life, about the significance of thought and the need for ethical concepts. Acceleration of mechanical discoveries does not lead to concentration of thought. If we were to write the history of knowledge concerning these foundations, it would speak clearly about the immobility of consciousness. Therefore, if humanity wishes to flourish, it should think of the foundations, and it should speedily intensify the actions of Teros, even at the expense of those of Tamas, for otherwise it is impossible to re-establish the lost equilibrium.

And so, self-perfectedness requires the balancing of these two principles within oneself—Teros and Tamas. All the teachings of antiquity speak with unanimity about the concept of a Golden, or Middle Path, about the Harmony which is understood as the equilibrium between spirit and matter. Thus, Teros and Tamas should work as brothers.

What is “Marakara”? (Heart, 307) Marakara is the abode of the spirits of darkness. Mara is the prince of Darkness. He is also called a destroyer and death (of the soul). There is no lower and more oppressive sphere in the Subtle World than Marakara.

divider

What is meant by the “vibrations of the Silver Bridge”? (Heart, 357) This is the name of the vibration that is sent by the Teacher to the disciple for the strengthening of the tired heart. This vibration strengthens the bond between the disciple and the Teacher. This silver Ray can be seen by the spiritual eye.

14 January 1937

So much harm has been caused by the premature disclosure of information! But this can be understood only by those who have well assimilated the law of causes and effects and who therefore are able to realize what effects can be engendered by this or that cause. This is the reason why I also have to restrict myself and leave part of your questions unanswered. In this time of general confusion and intensified assaults by the dark forces, which we are now experiencing, it would be inadmissible to entrust something secret or holy to paper, which passes through so many hands. Much would be distorted and harmfully interpreted.

In great antiquity when the Teachings of Light were transmitted orally or in veiled symbols, there was great goal-fitness, or co-measurement in this. But nowadays, are there many who comprehend the meaning of even simple words? A vivid example of such lack of understanding and even of malicious interpretation is displayed in the review which I received dealing with one of the books of Living Ethics. While reading it, I was amazed! I certainly do not intend to enter into any polemics, but I must say, to my regret, that the injudicious thoughts expressed therein are not only simply primitive but already border on the self-delusion of malicious ignorance.

Thus, this objector does not understand that the Teaching of the Spirit, or of Living Ethics, is the best armor for the body. Yet even contemporary physicians, such, for example, as the French physicist and biologist, Georges Lakhovsky, in his work *How to Achieve Immortality* comes scientifically to the conclusion that all moral teachings have, first of all, a purely biological foundation. Hence, his advice, “Do not become angry, do not be jealous, do not be envious, do not become irritable, but be kind and optimistic, and you will live to a very old age.” If I shall find a spare moment, I shall give you a brief outline of this most interesting work, which so closely touches upon the significant influence of psychism and psychic energy upon man’s entire life.

It is amusing to read how this objector repeatedly attempts to justify certain small sins, throwing the whole responsibility for them upon the devil.

Likewise, he is obviously very much attached to his astral body, and the idea of parting with it grieves him. However, one must always bear in mind that the astral body is necessary for life on the physical plane because it serves as a connecting bridge; but after crossing into a higher state, the astral body, just as the discarded physical body, is looked upon as litter. The physical body is necessary to us, but in the further evolution it will be replaced by the densified astral body. The astral body is likewise necessary for certain tasks connected with the physical world, therefore some of the Great Teachers preserve this body.

But actually the Great Teachers have every reason to consider the astral body as unnecessary litter. Indeed, we should try with all our might in our physical life to restrain the astral body and to concentrate our attention upon the development of the mental body. The Great Teachers value the actions of their disciples performed, not in the coarse astral body, but in a more subtle body. It is also said in the Teaching that with the spiritual growth of man, his sojourn in the astral world can be limited to forty days.

Our opponent does not agree that "The path of the world evolution ... progresses not by the way of the lower strata ... but through cooperation with the Higher Planes." Thus, he obviously denies the Leading Principle in the Cosmos. One may ask, How, then, does he understand the idea of Christ or the "All-forgiving" Lord God? Is not the concept of Christ in itself a cooperation with the Highest Planes?

To his conceited concluding words that "M. should give not only the leaves from his garden but also good fruit trees with succulent fruit on them," we may remind him that already in the first book the Teacher gives him an answer: "Wherefore O Lord, dost Thou not trust me to gather the fruits of Thy Garden? But where are thy baskets? Why, O Lord, dost Thou not pour upon me the streams of Thy Bliss? But where are thy pitchers? O Lord, why dost Thou whisper and not proclaim Thy Truth in thunder? But where are thy ears? It were better, moreover, to hearken to the thunder amidst the mountains." (par. 296) We may as well finish on that.

1937

I am returning to you the list of your questions and my answers to them.

1. Our forces grow from our contact with people. Each exchange of thoughts, each collaboration enriches our consciousness, and confrontations and comparisons also teach us and at the same time strengthen our self-confidence.
2. Everything earthly, all earthly circumstances stand in the way of all that is High, but striving hearts soar above obstacles.
3. Unfortunately, the human spirit in most cases resists the divine element in itself and in everything.

4. Tshur is here meant in the sense of survivals or of the old outworn consciousness. Tshur could also mean a hobgoblin, hence, all kinds of superstitions and prejudices. The meaning of this is that it is impossible to assimilate the coming New World with an old consciousness, old ignorance and all its manifestations.

5. "The canon, 'By thy God' is the higher." This means that this canon is higher (wiser) than the affirmation "By my God." In the first statement there is tolerance and understanding, whereas in the second is hidden the embryo of exclusion and fanaticism.

6. The term Skandha is used in the Buddhist philosophy. Literally, Skandhas means groups of qualities which constitute the personality of man. Exoterically they are divided into five groups:

1. Form or body;
2. Sensation;
3. Consciousness;
4. Motives (karma);
5. Knowledge.

Bear in mind that not only each of our actions but each of our thoughts creates a vibration, and precisely these vibrations are the Skandhas. Thus, the Skandhas make up the sum total of the subjective and objective man. The Skandhas generated by man are his inalienable possession (karmic) which actually follows him in his new earthly incarnation. Karmic results of the past life follow man, and in his next life he will gather all the Skandhas, or vibrations which were imprinted by him on the astral, for nothing can come from nothing—therefore, there is a link between lives, and the new Skandhas are born from the previous ones or from their propagators. Thus, Skandhas build our karma, or inversely, karma is built out of Skandhas. Remember what is said in the Teaching about the Chalice of accumulations.

7. Phenomena, performed by mediums or black magicians who do not take into consideration the atmospheric and other conditions often produce a reaction which, owing to the forced extraction of energies and their combinations from space, could be compared in its destructive force with an explosion. This violation, as explained, causes the execrable atmosphere of agitated electrons. This seems to be clear.

divider

Now about the Pact and Banner of Peace. Could there be such individuals, who, though regarding themselves as educated and even spiritual, do not understand the most fundamental and important significance of the Pact and Banner of Peace? They seem

not to understand that the significance of the Banner of Peace lies, first of all, in the fact that by safe-guarding human creativeness there is implanted in the consciousness of the masses and of the growing generations reverence precisely for the spiritual values, which gave life to mankind. After all we cannot consider the magnificent cathedrals, libraries, and museums as material values! Is a degree of ignorance possible that would attribute these symbols of spiritual creativeness to material values?

divider

Certainly, initiative should be encouraged, in principle. But bear in mind that initiative is often confused with manifestations of selfhood. Besides, without evidencing austere discipline of the spirit, initiative will result in wavering and spasmodic attempts which lead nowhere. For everything that is spasmodic is doomed to destruction, since it is impossible to build on convulsions. Not in vain was discipline or obedience placed at the basis of all ancient Teachings. And in the Teaching that is given to us the necessity of such discipline is stressed a great deal. What is Hierarchy if not discipline? In all ancient religions and philosophical schools there existed a general teaching and also the teaching for the devotees. And precisely in this teaching for the devotees discipline of spirit was taught, and obedience was the first step toward it. Every leader must first of all learn to obey, otherwise how will he know what is a command and what its fulfillment?

You quote a line from The Call, "All is revealed; all is attainable.:" This is said in relation to the Cosmos. Indeed, the whole Cosmos is open for our perception. But the mysteries of Cosmos are revealed only in complete correspondence with the consciousness and heart of the questioner; and so it is in the Teaching. Hence, always remember about the golden equilibrium between mind and heart. Without this equilibrium there is no true progress, and all mysteries remain closed and inaccessible. Therefore, let us manifest both mind and heart in all our actions.

19 November 1937

I was much saddened to learn that though you started affirming and strengthening your health by means of psychic energy, suddenly you began to doubt and gave up this very useful practice. Only an iron will and iron steadfastness, or rhythm, can bring one to the goal. Certainly, it is impossible to expect that through a simple affirmation of health extracted teeth will suddenly start growing again. (Such attainments are still in the distant future.) However, constant autosuggestion undoubtedly would have brought an improvement in the general condition of your health. Therefore, I greatly regret that you gave up this useful, strengthening practice. None of our efforts are ever wasted, and if not in this incarnation, such strengthening of the will would bring good results in the next one.

And so, my assertion that theoretically all yogic achievements may seem easy, but in practice there is nothing more difficult, brought disappointment to you instead of a new influx of encouragement and perseverance. Now you will understand why I always regret

that such writers as Ramacharaka, while giving not a bad exposition of some systems of Indian Yoga, at the same time speak with the light-mindedness of a dilettante about the ease of mastery of the highest achievements of the Raja Yogis. The beginners who read this take his word on faith and start with all their zeal to practice the prescribed exercises. Later, when their expectations are not fulfilled, they become very disappointed and turn into fervent deniers and even enemies. Nobody wishes to think that if one wants to become an outstanding artist, painter, or a scientist in any sphere of knowledge, not only many accumulations in this direction in past lives are needed but, in addition, years of stubborn and constant labor in this life. How much the more then must one persistently strive toward broadening and disciplining one's own consciousness, which alone can aid the refinement and fiery transmutation of our nerve-receptors, or centers. Indeed, spiritual achievements, being connected with the growth of consciousness, are the most difficult ones.

A striking example of this difficulty is now presented by our healthy humanity, which, after many millions of years of existence and incalculable bitter lessons, is now about ready not only to exterminate the whole human race but also to explode its own planet.

It is not fitting for the followers of the Teaching of Life to give way to depression and to weaken themselves by doubt. The followers of the Teaching of Life live for the future in the realization of Infinity, and therefore they know that no striving, no rhythmical, or continuous, effort will remain without results. They realize that actually only the striving and efforts applied by them in each labor are the basis of all achievements. The crystal of psychic energy, this philosophers' stone, is accumulated through the unceasing striving and efforts of many centuries.

divider

Work for the unification of co-workers! We were given a Covenant—unity, courage and achievement. With these fiery qualities the New World is built and the right to enter the Stronghold of Great Knowledge is earned.

23 November 1937

We hold to the opinion that extreme caution should be practiced in accepting members, and especially so when we grant them the right to vote. We all have a responsibility to guard that which is Entrusted. In the very first volume of the Teaching it is said: "Do not destroy people by confiding too much unto them. Often the burden of the load presents only a view of the back." Therefore, we advised that only well tested friends be admitted to the meetings of the Board and given the right to vote; the active members should have the right to vote, whereas the probationary members should not have this right. Out of consideration for people, especially for the youth, we have first of all to give them an opportunity to know themselves. They must realize that entering upon the preparatory path of service is not like joining some sort of club where entering and leaving is of no consequence. They must realize that the Teaching of Life to which they have listened

puts a certain spiritual obligation upon them, even if they are not yet able or willing to realize it. Therefore, before they bind themselves still more, they should thoroughly check their intentions and strivings in order that they may avoid becoming apostates by departing later on. There are quite a few betrayals, conscious and unconscious, but our sacred duty is to try by all means to guard the structure of Light against them. I can go even further and say that no heroic achievement is possible without betrayal, but nevertheless we must do everything in our power to perfect that which has been entrusted to us.

And now to your questions. Undoubtedly, many co-workers are helping the Forces of Light in the Subtle World. At present, the battle there is even stronger than it is on Earth. Therefore, it is advisable to have this in mind and not to avoid sleep, for some zealous co-workers attempt to reduce their hours of night's rest. Often the work in the Subtle World is even more productive than earthly work. Do tell this to your nearest friends and ask them to write down their nightly experiences. Gradually they will learn to discriminate among the complicated symbols and to discern in the impression received a certain confusion, which occurs because of insufficient discipline and lack of clarity of consciousness. But with the right striving, clarity will come. Let them fall asleep with the thought of flying to help, wherever the Great Teachers may send them.

I have read the page in the book you mentioned. I quite understand that by the words "to exclude the action of the mind" the author means that one should stop the disorderly flood of thoughts which prevents us from grasping the sendings issued by the Great Source and assimilated through our higher centers. This is easier to achieve at the borderland of sleep, because then a natural quieting of disorderly thinking takes place. Therefore it is indicated that one should learn to catch the sendings precisely on the threshold of sleep or at the moment of awakening. Hence it is necessary to develop in oneself a special constant watchfulness of the heart. When the thinking is sufficiently disciplined and our consciousness has mastered that aspiring watchfulness, then one may hear the Voice of the Teacher. Not only in the moments of concentrating upon his Image but even when the mind works with clarity on some definite problem. And so, in everything there should first be discipline, clarity, and rhythm. But the fleas or bunny rabbits of thought deprive us of any possibility of higher perception.

Also, it is incorrect to say that one must dispassionately repeat an already worked out formula many a time. I quite agree that physical effort alone will only impede, but striving of the heart is essential for success; verily the unutterable striving of the heart is the key to all locks. Such striving has nothing to do with either dead apathy or physical effort, known as so-called tension of the will. Blessed is he who is able to feel the burning and striving of this fiery energy.

Regarding paragraph 552 in Aum. Undoubtedly, there is interdependence of action, and the clearer the character of the incarnating individuality, the more marked are its manifestations in the desires of the expectant mother.

In my answers to the paragraphs indicated by you I shall preserve the numbers of the paragraphs in Fiery World III so that it will be easier for you to check them.

62. Of course the Subtle World is the astral world with all its subdivisions into lower and higher spheres; then comes the Fiery World, and, finally, the Higher World.

82. The Guiding Star of man is the emanation of the seed of his spirit, or accumulated straight-knowledge, which propels him toward Light. And this Guiding Star burns brightly after the hardships of life. Only in highest tension can our energies be refined and transmuted into higher strivings. Indeed, strivings mold the character, or karma, of man. It is necessary to firmly remember that karma is built primarily out of the motives, strivings, and thoughts of man, whereas actions are only secondary factors.

Thus, the good accumulations of many lives mold karma, which is directed by the Guiding Star of straight-knowledge.

86. Fiery Baptism means the spiritual transfiguration or assimilation of the pure Fire of Space. During Fiery Baptism the opening of certain nerve centers takes place.

The accumulation of the fiery, or primary, energy makes it possible for man to ascend into the higher spheres when crossing into the Subtle World. The more we have of this energy, the higher it will carry us. This energy is accumulated by way of unwavering striving toward self-perfectedment, work, and complete devotion to the chosen Teacher.

97. When the physician sees that the death of a patient is inevitable, an artificial attempt to prolong his life may cause severe suffering to the departing one and might even seriously harm his subtle body. That is why one should show attention and solicitude for the departing ones.

158. Numerous cosmic energies are evoked from the Subtle World and act invisibly on our physical plane. Not to mention the unprecedented pressure of the electrophorous manifestation, radio waves, and other invisible rays which are now being used by humanity, each earthquake, each commotion, each explosion, and all the horrors of war bring the lowest strata of the Subtle World and the physical plane closer together. Wars and revolutions are the most dreadful, the most powerful evocations of the lower energies from the Subtle World. The lower entities are nourished by the emanations of blood and decomposition. One can well imagine what kind of entities fill the atmosphere around destructive actions. Only strong spirits who are shielded by a firm protective net of psychic energy can resist this infection. Indeed, there are also not a few who practice necromancy in small inadmissible forms.

165. The Jinn are the elemental spirits. In all the Eastern, and especially Arabian tales, the Jinn served the magicians who knew how to control them. Thus, according to a legend, Solomon's temple was built by Jinn. Each legend has a certain particle of truth in it; in life also, the enemies, or the servants of darkness, help to raise an illumined

undertaking. Laws are similar everywhere. Darkness emphasizes Light. Evil elevates the concept of Good, etc.

170. Actually, the spatial battles take place throughout the entire expanse of the manifested Cosmos, but their manifestations are of various degrees. The Fire of Space is the binding element between all the worlds in the entire manifested Space; therefore, each manifestation, each battle, regardless of where it takes place, in one way or another affects all the worlds, or all Space. It is said in the Teaching, "A feather falling from the wing of a small bird produces a thunderclap in the far-off worlds." Thus is indicated the unbreakable bond which exists between all manifestations.

175. Every planet passes repeatedly through various cycles. Likewise, fiery destructions and constructions have already visited our planet as well as others, but the degree of their intensity differs in conformity with the spiritual state of the inhabitants. All reactions may be beneficial during the high state of a planet and its population. Lemuria perished from fire.

595. The oil of wormwood, when rubbed in, is beneficial for swollen glands. Also in Switzerland the physicians give a very light brew of wormwood to patients who suffer from swollen glands.

The Northern Lights that you observed were noted as especially bright in Dvinsk. The reddish light is a very characteristic feature of the Northern Lights. The vivid Northern Lights glow with all the colors of the rainbow.

And now a few lines from the Teaching:

"If we picture the greatest Spiritual Toiler on Earth, he will naturally represent an incomparable power in the Subtle World. The contact with purified Fire of Space will propel Him into the Fiery World. There is no boundary that would impede the ascent of a spirit not harboring doubt. Doubt is like a tear in a balloon. Thus, in Infinity all is borne in motion. I say this to remind that the natural position of man is upright. Doubt is nothing but pockets full of holes—no diamonds can be kept in them. Doubt does not dwell in Our Ashram—the upward current is great. Many efforts are needed not to break away from Earth. The earthly chains are put on willingly and consciously. Sacrifice is molded out of love, and the experiences of former lives bestow love for sufferers. Experience will either kindle love or sharpen hatred. But who will be the first one to sit down upon the stake of hatred? Perhaps the hater himself. Love should be wise and active. In trying to understand this, it is easy to stumble or become sanctimonious. Only labor for the benefit of the world will produce balance. Labor gives joy and the understanding of Infinity. It also gives realization of the motion of the worlds.

"One will ask. In what lies the best pranayama? Through what is a better rhythm developed? By what is the worm of despondency conquered? Through labor. Only in labor is the enchantment of perfectment formed. And in labor the Fiery Baptism will

come.”

divider

Let us strive into the future. At present we are experiencing grave days. The terrible deeds will bring their grievous karma. Today's giant may become a dwarf tomorrow. Thus, amidst storms and commotions karma is built and dates are fulfilled. The events of the world reveal a mosaic that can only be perceived from the mountain tops.

27 November 1937

I could not answer your letter sooner because I felt distressed. Great is the tension of the atmosphere. The madness of nations reaches its limit and the cosmic currents are raging. The pundits in our area predict terrible earthquakes, and people are now afraid to sleep in their houses. Lately, in Northern India earth-tremors of various intensities are felt practically everywhere; there is destruction and loss of life, but in spite of all fears, our valley remains intact. Three dates in November are marked astrologically by the most sinister omens. Likewise, the solar eclipse, which is expected in the beginning of December, will not result in anything good. It is interesting to observe that during eclipses the activity of psychic energy is greatly decreased, and at the very moment of the full eclipse, it almost ceases.

And now I shall attend to your questions. I shall also try to explain once more my point of view regarding the place in the Gospel of St. John that seems to puzzle you: “Destroy this temple and in three days I will raise it up.” (2:19) We know what significance was attributed by the followers of Christ to the possibility of his resurrection on the third day; and they were quite right since one of the tasks of Christ was to prove to his disciples the survival of the soul and the immortality of the spirit. No one will deny that precisely the repeated posthumous appearances of Christ were a great factor in strengthening and spreading his Teaching. In Gnostic literature significant details may be found about these manifestations.

And so, after attentively rereading the indicated chapter, I must once more say that I could not find anything illogical either in the answer of Christ or in the interpretation of these words by the Evangelist. I cannot accept the thought that Christ could offer such a crude proof or experiment to affirm his right or authority. Never would any Great Teacher resort to miracles in order to assert his power,. All the miracles that They have performed always had in view the selfless goal of helping sufferers and the poor. Those who questioned Him were thinking in accordance with earthly standards. But the Great Teachers always apply high measures everywhere and in everything, thus uplifting the consciousness of their disciples.

And if we were to suppose that Christ had in mind the destruction and restoration of a stone temple, we could as well ask. Why did He need a period of exactly three days for this purpose?

We know that so-called miracles can be performed only when the necessary cosmic conditions are present, but we also know what an enormous amount of Primary Energy is wasted for the performance of a comparatively minor manifestation or miracle. Therefore, the restoration of the whole temple would have required an enormous expenditure of energy, which could have resulted in some catastrophe. The Teaching states that each forced manifestation brings forth a heavy atmosphere of agitated electrons. And awareness of the latter condition compels the Great Teacher to avoid so-called miracles, or, in other words, to make cautious use of the Cosmic Forces. Higher knowledge imposes a duty to practice the highest caution.

You write, "It is said that the worlds were created by the Word and the Will of the Highest One. Why then should the words of Christ not be understood literally—in line with the conversation which took place?" But who would take literally the first statement you have mentioned? The Word of the Highest should be understood as a vibration or motion of Divine Energy, and the Will is the impulse of attraction or repulsion generated by the bipolarity of the Elements. But who can calculate how many aeons were necessary for the formation of our tiny Earth alone? Would not this "Word of God" stretch out for millions of aeons for the formation of our planet alone?

Perhaps now you can sense why the thought about the restoration of a stone temple by Christ as a proof of his power is linked with difficulty with the Great Image, whose consciousness contained the synthesis of the three worlds.

And as for the supposition that people will be resurrected in their physical bodies, it seems to me that only total ignoramuses can think such things. Besides, the Scriptures repeatedly say that "neither doth corruption inherit incorruption."

Furthermore, the physical body alone cannot be looked upon as the temple of the spirit, but it is actually the subtle, or spiritual, body that is the true carrier of the immortal spirit.

Further on you put a question. Which moment of the crossing from the physical world into the Subtle should be considered as a resurrection, since the Arhats pass on without losing consciousness?

When talking about his resurrection, Christ did not have in mind his conscious passing into the Subtle World, but actually his appearance in a subtle body amidst physical conditions. Of course, such an appearance of the physically dead person in the materialized subtle body was striking proof of His resurrection and thus strengthened the disciples; faith in His Teaching.

To base the resurrection of Christ solely on the disappearance of his body from the tomb would indeed be more than absurd.

Likewise, I protest with all the strength of my spirit against the supposition that "Christ

could have secretly given an order to remove his body and then to declare that he was alive, or resurrected.” Such an act would have been unworthy of the Highest Spirit. We must understand that the Great Teachers of humanity never mislead anyone, and each deed of theirs is in strict harmony with all their statements. According to the testimony of his disciples, Christ repeatedly told them that he would be betrayed into the hands of men and would be raised again on the third day—those who have ears, may they hear!

You quite correctly state that the Gospels were written considerably later than the time of Christ, and even after the time of his nearest disciples. Besides, we must take into consideration the censorship of many zealous church fathers. Merezhkovski, in his books *Jesus, the Unknown* and *The Blessed Augustine*, gives much valuable information regarding the “authenticity” of the Gospels. The episode mentioned by H.P. Blavatsky in connection with the choice and confirmation of the authentic Gospels by the spiritual Fathers was found by me in a brochure by H. S. Olcott. Unfortunately, I hid it too well, and I wanted to translate it for you. I shall attempt to find it.

Please do not think that I want to overpersuade you. Not at all, I simply express my sentiments and understanding, and, partially, the knowledge regarding these questions. Only our heart can lead us when we try to follow these paths, therefore, follow your own conviction.

I am not at all surprised that *The Secret Doctrine* distressed you. It is not an easy book, and one must be well acquainted with Eastern philosophical thought in order not to be lost among the many terms and names, which often mean one and the same thing. The vastness of the task on one side, and a certain unavoidable reticence on the other, make the book still more difficult to understand. I advise making extracts or notes while reading, this would help very much. Likewise, bear in mind that the Sons of Flame, Sons of Reason, Sons of Brahma, the Solar Ancestors, the Great Kumaras, Manu, the first Teachers and Kings, the Founders of religions, leaders and philosophers etc.—all of them are the same Seven Greatest Individualities, who manifest in their various aspects on our Earth, and today, They actually form the Kernel of the White Brotherhood.

I shall now clarify the meaning of the paragraphs from the books of the Teaching which are mentioned by you.

Agni Yoga, 315. The summit that is mentioned here is Mt. Everest, or, as it is called in Tibetan, Jomo-Kang-Kar, She who Rules the White Snow. The highest point on Earth and also both earthly poles have a tremendous significance, because of the reservoir of electromagnetic forces which is collected upon them. When the crucial moment shall come that will decide whether or not our Earth will continue to exist, these points will play the decisive role in the salvation of our planet. As you know, all the attempts to reach the top of Mt. Everest, so far were not successful and caused the loss of many lives.

Aum, 122. Here a purely physical lubrication of the respiratory channels is spoken

about. One is advised to lubricate the nasal passages (the nose) nightly with a preparation of vaseline and menthol. This excellent disinfectant refreshes the breath and prevents colds.

Aum, 129. About the triple sign. When the trinity, or triunity, of all Existence is realized, when all the three substances—physical, astral, and mental—are fully formed and thus are able to manifest in a clear-cut separation, then it is most edifying to study such an organism.

Aum, 250. Here is discussed a special kind of clairvoyance, when you look at a person sitting before you in full light and are able to evoke his former images. N. K. and I performed such experiments, but the strain on the physical eyes was too great, because the subtlest energies become visible, and thus painfully reacting upon the eyes and greatly weakening them. It is rather difficult to explain this process of clairvoyance, but the results were remarkable. Similarly, I have seen many incarnations of my own family, of people close to me, and even of people whom I knew but slightly. In all those cases the psychic energy was given a certain direction, and then it began to act independently. All so-called miracles are performed through psychic energy.

And now about the Prince of the World. Certainly the battle with the Forces of Light fills him with despair. He knows that he is unable to win and therefore he prefers to explode the planet so that he may remain for some time yet in the atmosphere of the explosion. Near the fragments (of course, not the physical ones) of an exploded planet, its atmosphere is preserved for a lengthy period, which would enable the Prince of the World to remain in it. In fact, the higher layers of space are not accessible to him, and therefore he has either to float amidst the fragments and their surrounding atmosphere or go to Saturn. But the conditions on Saturn are very oppressive, and how many aeons would have to pass before our planet would again reach a state that would be favorable for the development of fully conscious life!

You write that you “understand the uselessness of the struggle against the Divine Principle of Good,” and that you are amazed that such a great spirit as the Prince of the World could oppose the immutable law. Yet even four-fifths of the two billion human beings do not understand this. Besides, what an incredible power of spirit must be possessed in order to be able to admit one’s error and begin a new path overburdened by aeons of terrible karma.

We know about the limitlessness of self-perfectedment, therefore the spirit who has fallen to the level of the Prince of Darkness could hardly have had all the needed qualifications for perfection. When a spirit attains the realization of the potentiality of his limitless power and immutability, when he masters many cosmic mysteries and forces and knows that he can become a creator of this or that world, when he realizes the ignorance of the masses that surround him, then, indeed, a tremendous power of the heart is required to resist many temptations, and, first of all—pride of spirit. One should always remember that not a single human feeling disappears; on the contrary, all feelings grow without

end, and must therefore be transmuted into higher perceptions of good or they may become more refined in evil. Why is it so difficult to recognize that the Prince of the World, being the Host of our Earth by cosmic right, could not overcome a feeling of pride and jealousy toward other Spirits of Light? According to the esoteric data, at the time when the Great Brothers of Lucifer, the archangels of the Christian Church who came with him to our Earth, built the eternal movement; at the time when They said, Why be limited to Earth alone when all worlds are destined, thus creating the right path for humanity and establishing a real exchange through broad cooperation with the far-off worlds; Lucifer preferred to segregate himself from his neighbors. But in the unity of Being, through the law of interchange, any kind of isolation leads to disintegration or death. Therefore, Lucifer was able only to complicate the flow of life, but he could not stop it. His Brothers, who are perpetually on Guard and who are at the top of Jacob's Ladder, are the true Saviors of mankind.

Not from the writings of Kryjanovsky, but from the Gnostic writings can one get the idea of Lucifer as a bearer of sacrifice for the development in man of the knowledge of good and evil. Much confusion exists around this legend. One should attentively read The Secret Doctrine and then light will dawn.

And so, let us not create a poetic image of the Prince of the World. Perhaps after aeons and aeons his redemption will begin, but at present he has reached the apogee of hatred for humanity, and is about ready to display the apotheosis of his reign of destruction.

divider

The manifested world is based upon the bipolarity of all that exists and therefore it is but natural that limited human thought, in searching for the reasons for the existence of opposites and in picturing the Divine Origin only in its positive aspect, inevitably had to come to the conclusion that two Elements exist, perpetually fighting against each other—God and Devil. And so, the Planetary Spirit, the Prince of the World, became the personification of all evil, of all the imperfection which exists in nature.

But the lofty thought of the East long ago solved the problem of the existence of evil. The One Element, the One Divine Principle, or the Absolute, which contains the potentiality of all Being, therefore all the opposites as well, also bears in Itself the eternal process of unfoldment, or perfectment. Upon this process or motion are based all manifestations and the entire evolution. Motion, or evolution creates the relativity of all concepts, out of which arise the opposites. Only through perpetual change and comparison of pairs of opposites can reality be comprehended.

30 November 1937

The lack of information and discipline manifested by "a certain representative of the White Brotherhood" mentioned by you makes me doubt his identity. Indeed, only in

actions of earthly people can we observe such lack of stability, giving up one work in order to grasp at something else, in short, a pitiful instability and chaotic disorder. But all actions and indications that come from the Great Brotherhood are distinguished by their austere harmony and consistency. And even among the earthly co-workers of the White Brotherhood no one would attempt to infringe upon the benevolent work, particularly if he knows that this work is related in some way to the missions of the White Brotherhood.

Lately, there have appeared a great many of all kinds of representatives, messengers, and teachers who claim to belong to the Solar Hierarchy (!) and even to the White Brothers themselves! All these impostors cause nothing but confusion and corruption among the ignorant and naive seekers of cheap sensations.

But each true messenger or teacher, and each teaching, can be based only on Truth and on their personal merits and worth. There is no other criterion on Earth. Truth does not sink in water or perish in fire. The world has witnessed more than once the slandering of the Highest and lauding of false values, but the survival of the latter was of short duration.

To all those who mock at the Great Truths we can say once again: "Did you not crucify Christ? Did you not mock Him when He was suffering on the Cross? Did you not burn and persecute His followers? Did you not torture thousands and thousands of the best minds, who brought you the light of knowledge? Did you not arrest the evolution of human thought, and thus cast humanity into the madness of self-destruction? Is it not said about you, 'You have changed your garments, but you can be recognized by your deeds'?"

By the way, not a bad book came out recently in English, *God Is My Adventure* by Landau, a Polish writer. In it the author describes his meetings with all the known spiritual leaders of today. It is useful to read this book, for it gives an idea of what kind of spirituality is in demand today by the masses of the West and of America. Especially popular is a certain former clergyman, Dr. Buchman, who states that God is a millionaire, and therefore one should not avoid costly gatherings in fashionable hotels and equally costly automobile trips, etc. The rich and bored idle people are very glad that there is someone who cares about them and designs the whole program of their day, at the same time assuring them that their comfortable and pleasant life is of extreme importance and usefulness. Especially popular are the public confessions introduced by Dr. Buchman, in which it is customary to confess all one's sins against the established code of morals.

Since this book came out some more new spiritual leaders have arisen. They appear on the platform in sumptuous dresses, adorned with precious stones, and preach something like this, "Drink and be merry, and thus you will be pleasing to God." There is no doubt that these are signs of the dark times when the forces of darkness are marching in close ranks to destroy all good undertakings and all lukewarm and spiritually unstable people.

divider

You should not think that your particular karma causes you to lose your friends. Devoted friends are the most rare manifestation. Who had them? Let us recollect all the historical examples. Nowadays, the absence of true friends is a general karma. The madness of malice, hatred, and, of course, ignorance—the root of all abomination—have destroyed all vestiges of humaneness. Therefore, let us rejoice together in the knowledge of having well tested friends.

I am especially pleased to read about your vigor. Preserve it, and whenever possible let it change into solemnity. Indeed, the Karma of many nations is coming to a climax, and we are witnessing a grave hour. Verily, solemnity befits such a time. Besides, solemnity is the best bridge to the White Brotherhood.

“Not many can understand the power of such a shield. Amidst the raging currents, the rock of invincible solemnity stands adamant. Every force that surrounds man can be scientifically explored. He himself can generate any force within himself and can forge an impenetrable armor from it. Likewise, one must realize that solemnity is the best bridge to Us. Our help flies swiftly through the channel of solemnity and slowest of all through the channel of fear and despondency. One must know that We send the blue rays of help in the hour of danger.”

Preserve in your heart the Image of your best Friend, the Great Teacher, and all joy will be yours.

3 December 1937

Intimate discussions in front of works of art are very beneficial, the vibrations of harmonious tonal combinations create a special atmosphere. The reaction of visitors to a museum unerringly reveals their essence.

It is also certain that works of art possess a healing quality. Some physicians have hung the paintings of N. K. in their sanitariums for the treatment of mentally sick people.

Great is the power of art! This truth slowly, but surely wins its own way. If leaders of governments fully realized the great pedagogical significance of art, they would apply all their efforts and means to awaken the creative fire in nations, and they would nourish it with sound, color, and beautiful forms. No revolutions, no aggressive wars would find a response in a refined consciousness that responds to the higher vibrations. Coarse spirits like wrestling and boxing and the crudest games deprived of beauty, such as football, etc., only add to the coarsening of mores. The beauty of the subtle power of thought and creativeness is forgotten, and what is left is only the thundering, roaring victory of crude force.

And now your questions:

1. "Is the kernel of the spirit, the Divine element, eternally unchangeable, or does it remain so for one cycle only?"

Answer: In each physical cell there is an embryo and a kernel which correspond in man to the fiery seed and the kernel of the spirit. Thus, the fiery seed in man, being the essence of the pure Divine Origin, remains unchangeable and indestructible throughout eternity.

The kernel of the spirit, or the higher Ego in man, grows and changes infinitely, provided that it receives normal nourishment from all the centers; that is, if the psychic energy brings into action the higher nerve centers of man. And if man, who is the bearer of the kernel of the spirit, succeeds here on Earth in spiritualizing his essence through the opening of his higher centers toward the end of the Cycle, or the Fourth Round of our planet, he will find himself in full consciousness in the sphere which corresponds with him and with all this accumulated energies, or abilities. If, in successive Rounds, man manifests the same unremitting striving toward perfectment, he will likewise preserve his immortality for the next interplanetary period, and so into Infinity. However, one must remember that changes in the kernel of the spirit can take place on the way to ascent as well as on the way to descent. But after a prolonged downfall the ascent will be extremely difficult.

2. "It cannot be that God unconditionally allowed some other power—Satan—to exist. Satan is man, with his base aspirations—nothing more."

Answer: In understanding the existence of evil together with the Element of Good the whole difficulty lies in that having humanized the Unutterable Divine Origin, and, at the same time, seeing the many imperfections of the manifested world, people are justly perplexed but the idea that a benevolent and all-merciful God could allow the destructive cosmic cataclysms and all the horrors and sufferings that people undergo in their struggle for existence. And so, limited thinking begins to create the image of just as powerful a force of evil, represented by the antagonist of God, or Satan. But if we cast away the limitation or humanization of the Unutterable Power and accept the majestic pantheism of the ancients, the echo of which we find in the Testaments of all the great Teachers, in the Old Testament, and in the Gospels, then everything will fall into place.

God, in his aspect of the Absolute, contains the potentiality of all that exists. In the Absolute, or in the World of the Highest Reality or Be-ness, of course there is no evil, as such. But in the manifested world, which is the result of differentiation, all the opposites are present, i.e.—light and darkness, spirit and matter, the opposite polarities, good and evil, etc. I strongly advise you to assimilate the primary foundations of the Eastern philosophy—the existence of the One, Absolute, Transcendental Reality, its dual Aspect in the conditioned Universe, and the illusion, or relativity, of whatever is manifested.

Only through comparison of this duality, or pairs of opposites, are the sparks of knowledge struck, and perfectment, or evolution, becomes possible. Eternal motion, or evolution, creates the relativity of all concepts. Thus, perception of reality can be achieved only through perpetual change and the comparison of pairs of opposites.

The action of opposites creates harmony similar to centrifugal and centripetal forces, which, being interdependent, are necessary for each other in order that both of them may exist. If one were to cease to exist, the action of the other would immediately become destructive. Precisely, the manifested world is kept in balance by the opposing forces. These counterforces, or pairs of opposites, acquire this or that color, or quality, in our consciousness, in other words, they become either good or evil. On each plane of manifestation the degree of evil and good is determined by the consciousness of man, in accordance with the degree of his development. What is good on the lower plane may appear as evil on a higher one and vice versa. Hence, the relativity of all concepts in the manifested world.

Thus, when we shall realize that the concepts of evil and good in their cosmic aspect are relative, then, of course the existence of Satan as the focus of self-sufficient evil on a cosmic scale will fall by itself, or be overthrown.

But it is equally certain that the image of Satan as a fallen angel and the Host of our Earth (therefore of human substance) does exist, to the misfortune of our planet, and, alas, he is very active.

In the esoteric Teachings of the East it is indicated that Lucifer came to our Earth together with the other High Spirits who sacrificed themselves for the acceleration of the evolution of the planet and its humanity. But Lucifer was not the highest among his Brethren, and when the time came for him to take on the earthly and dense sheaths, his spirit could not remain on its former height. Beginning with the early times of Atlantis his downfall had already started. And in all the following ages we see him as the fierce antagonist of his great Brothers, who were continuously ascending in the glory of Light. The Hindu epics immortalized the Fallen One in many images, the best known among these being that of King Ravana of the island of Lanka (Ceylon), who was the adversary of the godlike King Rama; and the abductor of his wife, Sita. The very fact that the spirit of the Fallen Angel in the potential of the kernel of the spirit bore energies that are akin to our Earth was actually fatal for him, for through this he was particularly attached to Earth. We know that each immersion, or incarnation, in a dense sheath inevitably obscures the knowledge of the spirit. How much more intensified was such obscuration, due to the imperfection of these sheaths during the final days of Atlantis when the full involution of the spirit into matter was completed! Only the Highest Spirits who came from the higher planets and whose spiritual potentiality is subject to the higher attraction have preserved their Light unobscured during their entire earthly path. Now you will understand the dimensions of the Great Sacrifice that was, and is still being made by these true Saviors of humanity. They swore to undergo the battle with the hierophant of evil and to remain with suffering humanity on Earth to the very end of its existence. Do

reread On Eastern Crossroads and everything that I have already written you about Lucifer.

Lucifer is now at the head of the Black Brotherhood, which is very powerful, for it has co-workers among the masses over the entire span of the planet. Indeed, the dark forces always act through masses; in single combat they are not strong. Likewise, they are distinguished by greater unity than the co-workers of the Forces of Light, for the realization of danger is at times the best unifier. Unfortunately, many “glow-worms” do not believe in the forces of darkness and present a sad spectacle of disjointed units and lukewarm ones about whom the Apocalypse speaks so sternly. Yes, not numerous are the armies of Light on Earth, but in spite of that, with the help of the Higher Knowledge of the Hierarchy of Light, the final victory will always be on the side of the Forces of Good.

Thus, the ignoramuses laugh at the existence of Satan and, by that very fact, they confirm the correctness of the words of one subtle thinker, “The victory of the devil lies in his ability to convince people that he does not exist.”

Certainly, when we do not believe in or deny something, we cease to be wary of it and easily fall into the snares set by the numerous agents of darkness. It is indeed very sad that during long centuries the most ignorant and extremely dangerous belief was inrooted that Satan ruined humanity by giving it the knowledge of good and evil. People habitually repeat this shocking absurdity and do not care to ponder at all what kind of man would be one who did not know the difference between good and evil. Would he not simply remain an irresponsible animal? What human being would agree to revert to such an animal-like existence, even if it were in the garden of paradise? The great gift of discrimination, and therefore of free will, is a divine gift, and only by possessing it can man become the image of God. Therefore, such a gift could not be brought by the forces of darkness, but was a sacrificial offering to man by the Forces of Light. That explains the original name of this Messenger, which was Lucifer, the Light-Bringer. But during the ages the great meaning of this legend was lost in the West, and remained only in the Sacred Teachings of the East.

In the Sacred Teaching there is an explanation clarifying this meaning. “Thus ‘SATAN,’ once he ceases to be viewed in the superstitious, dogmatic, unphilosophical spirit of the Churches, grows into the grandiose image of one who made of terrestrial a divine MAN; who gave him, throughout the long cycle of Maha-kalpa, the law of the Spirit of Life, and made him free from the Sin of Ignorance, hence of death.”

Actually, such a “Satan,” as you already know, is the combination of those High Spirits, who, together with the Fallen Angel brought to humanity the light of intelligence and the great gift of immortality. Therefore, it is precisely They who should have been called the “Light-Bringers,” or Lucifers. The Fallen Angel lost his right to this name.

Here are a few remarks about the life after death, which will answer your question.

To those who claim that “No one ever came from the other world and that nobody is able to look in there,” one should answer that this statement is not correct, for it does not correspond to truth.

Using the language of a good Christian one could tell such an objector that by his statement he actually denies the testimony of Christ himself. Indeed, Christianity was confirmed chiefly by the posthumous appearances of Christ to his disciples.

Not a single intelligent or enlightened person nowadays would doubt that Christ was resurrected, not in his physical body, but in the subtle body, or the body of Light. Does not the Apostle Paul confirm this by his numerous statements that “this corruptible must put on incorruption,” or we do not die but change, etc. Also it is emphasized in the Gospels that Christ during his appearances after his death on the Cross and his resurrection would usually become suddenly visible and just as suddenly disappear. Precisely, these sudden appearances and disappearances (which are now scientifically established) are so characteristic of the temporary materialization of the subtle body. In the Gnostic literature one comes across indications that precisely during such appearances Christ transmitted to his disciples the mysteries of the other world.

We can advise all those who wish to come nearer to the supermundane manifestations to get acquainted with the vast literature of all centuries and nations in which the world beyond is discussed. Indeed, the majority of people do not even suspect what an enormous quantity of works on these subjects is in the world! The world was never without those who were able to see, who, having a more perfected organism, were able to perceive what is concealed from the gross physical eye. Who would dare to declare today that, only because he does not see the X- or Y-rays or does not hear the sounds which fill space, let us say, radio waves, all this does not exist? Who would care to put upon himself a label of ignorance by such statements? Science has already discovered rays that can make the physical man invisible. Who would want to assert that in the future it would not be possible to discover an apparatus that would help to look into the world beyond just as simply as we see and hear a man on television, even though he is separated from us by thousands of miles? Why are people so anxious to limit all possibilities and, above all, themselves? If already today some children are born who can see through the densest matter with their physical sight (which has been proven many times), why, then, should we not believe those who are also able to see the Subtle World with their physical sight? This limitation of the admissible, or lack of imagination, must be outlived, for otherwise no advance in knowledge is possible.

And now, returning to the good Christians, one has to say again that there are the ones who should be particularly careful in denying the existence of a world beyond. Are not the lives of the revered saints full of descriptions of all kinds of manifestations and visitations by the denizens of the Subtle World, or the World of Light?

It is most comforting that nowadays in all the civilized countries there is so much interest

in the study of questions linked with so-called “supernatural” manifestations. England, America, France, Sweden have established at the universities chairs for research in psychic manifestations. Many scientists pay the most serious attention to these questions. Indeed, in almost all countries of Europe and America Societies for Psychic Research were established long ago, and the results achieved by them show a great scientific interest. Even in Italy, this citadel of Catholicism, such research is now permitted. Thus, the most popular newspaper in Bologna dedicates a daily column to acquainting its readers with activities and successes in the study of all possible parapsychic and posthumous manifestations. In the same newspaper Dr. Stopolini relates his talk with an eminent representative of the Catholic Church, regarding the attitude of the Church toward such types of research and spiritualism, which is widespread in the West. The clergyman said that the Catholic Church is a zealous guardian of its great traditions, but by no means does it forbid certain experiments when they are performed by educated and competent persons for the purpose of research; however it systematically forbids them when participated in by ignorant and irresponsible people who care only to satisfy their curiosity and are not able to discriminate in the quality of such manifestations.

We must admit that the remark of this clergyman is most sensible, and one can only wish that the rest of his colleagues would join him in his broad outlook with regard to these questions.

And as for reincarnation, there are sufficient indications about it in the Gospel. They are well chosen by Annie Besant in her book *Esoteric Christianity*. The law of reincarnation is the foundation of all true teachings. If we reject it, the whole sense of our earthly existence will fall away of its own accord. Besides, who can explain satisfactorily all the cruel injustice of the fact that one is born handsome, rich, and happy, whereas another must drag through a pitiful life, often as a cripple, or struggle all this life against the most cruel injustices and calamities? Today, the newspapers and magazines, especially those in English, are filled with all kinds of cases from the realm of the so-called supernatural, or the other world. It is rare when a newspaper does not mention one or another remarkable case, which is substantiated by plenty of witnesses.

And so, we may affirm that when so many scientists are now taking serious interest in everything connected with the realm of psychic manifestations, we may witness great discoveries in the nearest future. Thus, in America alone there are about forty professors who are occupied at present with the study of telepathy. Yet quite recently the initiator of these experiments, Prof. McDougall, was ridiculed by his colleagues and even deprived of his chair at the university.

The irrefragable proofs of the actuality of the other world and the life in it exists in great quantities and are available to many, but the trouble is that the broad masses are very badly informed about this. Besides, the atavism of the Middle Ages still makes many people fear the horns of the devil in every manifestation that is not understandable to them. Likewise, the fires of the Inquisition are still very fresh in the memory of many who

suffered from them. Hence, there may be fear in connection with these matters.

I am enclosing a translation of a curious article from an English newspaper of January 15th in Lahore: "An account was recently made public by the Commission that was appointed by the Archbishop of Canterbury and York in 1922 for the discussion of the Christian doctrine. Its purpose was to find out to what an extent the representatives of the Church of England are in agreement with each other, and also to study what could be done to lessen or eliminate some of the disagreements.

"The Commission is against some of the points concerning traditional beliefs and rejects the infallibility of the Bible, claiming that its authority must not be used to prejudge investigations in any sphere.

"The Commission considers the historical statement regarding the Immaculate Conception to be unconvincing, and declares that belief in the physical resurrection of the dead must be discarded.

"On the other hand, the Commission declares that the resurrection of Christ was just as real and concrete an event as was his crucifixion. [?!]

"The Commission is divided in its opinion on the possibility of miracles, but it agrees that God can perform miracles if he chooses to do so.

"Likewise, it affirms that there can be no opposition to the theory of evolution, which can be based upon the theory of the creation of the world as expounded in the Book of Genesis. All educated Christians agree that these statements must be looked upon as mythological in their origin, and therefore their significance for us is symbolical rather than historical." As you can see, the logic of these resolutions is most unusual.

I hope that you will be able to utilize something from the above. It really is difficult even to imagine the torrent of books dealing with life in the Subtle World that inundates the book markets in England and America.

In England, books on this subject written by the clergyman, G. Vale Owen, were very popular. These books were dictated by the spirits. Two or three volumes of this series of communications, "Life Beyond the Veil," are in my possession, and I must say that they deserve attention. There is no doubt that these books were given under the supervision of the White Brotherhood. The Great Teachers use many methods for awakening the consciousness of humanity. Every group receives, according to its consciousness, what it can assimilate and what is closest to it.

11 December 1937

With pain in my heart I read the sad news about the accident of your friend. Verily, such a death is dreadful for the family. However, it may even have been a blessing for him.

Especially illumined souls who become victims of any accident pass into the Subtle World with unusual ease. The Guardians of Light put them into a revivifying sleep so that the subtle body may have time to recover from injuries; and by the time they wake up they find themselves already cared for by friends.

As for the malicious and ignorant gossip that will no doubt take place because of this case, it seems to me that this circumstance should not disturb anyone who is devoted to the Teaching of Life. Many dreadful and unfortunate accidents also happen to slanderers and their kind. How do these evil-minded, blind people explain them?

Indeed, to all those who rise and blaspheme against the purification of the foundations of the one Teaching of Light, it should be said again and again: "Did you not crucify Christ? Did you not mock Him when He brought you the Light of Truth? Did you not persecute and burn His followers? Did you not torture tens of thousands of the best minds which were bearers of the light of knowledge? Did you not arrest the evolution of human thought, and thus cast humanity into the madness of self destruction? Did you not rise in the time of Christ as you also do now, purportedly defending the distorted foundations of the one Teaching of Light? You have changed your garments, but you can be recognized by your deeds!"

At last I found the brochure written by H.S. Olcott in which he discusses the means that were used by the representatives of the Church for choosing and affirming the canonical Gospels.

While analyzing the legendary character of the biographies of all the great Teachers and Reformers, Olcott proves that all these biographies were built according to one most ancient pattern. As an example, he cites the myths that illustrate the life of Christ and also the means by which these myths were asserted in the Christian church. Of course, the thought expressed by him is not new, for many of the most eminent historians were of the same opinion. We find the very same statements in the Secret Doctrine.

Here is a quotation for you: "The life of Christ had reached the apogee of a myth toward the time of the Nicean Council, which was convoked to solve the arguments amongst some bishops, and to examine, with the idea of canonizing, three hundred more or less apocryphal Gospels which were being read in the churches as revelation, or inspired Scriptures.

"We can see samples of some of these in the existing apocryphal New Testament, but the majority of them have disappeared by now. Whatever is preserved of the true canon, undoubtedly can be considered as the least prejudiced. However, even such a conclusion must not be accepted hastily, since, as you may know, Sabinus, the bishop of Heraclea, (who personally appeared at the Council of Nicea), affirms that 'except Constantine ... and Eusebius Pamphilus, these bishops were a set illiterate, simple creatures that understood nothing'; which is equivalent to saying that they were a set of fools. ... Pappus tells us of the bit of magic resorted to decide which were the true

gospels. In his Synodicon to that Council Pappas says ‘having promiscuously put all the books that were referred to the Council for determination under a communion-table in a church, they (the bishops) besought the Lord that the inspired writings might get upon the table, while the spurious ones remained underneath, and it happened accordingly.’”

I am including a Discourse dedicated to the Day of the Universal Festival. Please read it to the nearest friends.

“You know how We appreciate the feeling of solemnity. Indeed, solemnity creates constancy in upward striving. And this feeling flourishes especially during the days commemorating the Great Heroes. It is especially significant that humanity reveres Our Brothers under different names. Many books may be found dedicated to the reverence of Our Brotherhood. Yet people think that their heroes have nothing in common with Us. But the most revered ones, those who were practically deified as giants of humanity, were not They the actual founders of Our Brotherhood? Let us not forget that They appeared on Earth under a special Ray, and that is why Their birth was associated with certain legends. We should not obliterate these narratives, for they heighten solemnity and help to assimilate the Great Images. We do not correct the dates which were established conditionally. As for ourselves, We send benevolent thoughts for the Festival of Humanity. Solemnity should not be violated when we know what great achievement is connected with this Memorial Day.

“People do not know even one hundredth part of the significance of the deeds of the Great Teachers. People have reduced the most beautiful sacrifices to something common and self-seeking. But even while belittling, people preserve a fraction of solemnity. Let us, with utmost patience, help to maintain at least the embryo of the beautiful feeling of solemnity. This feeling transforms life and produces heroes. Thus, let us accompany the memorial days with some unusual achievement. Service is expressed in a great deed which can be performed in any human state. The manifestation of an achievement is a joy to Us. We indicate the path, but one must walk by human feet—such is the law, which was given by the Great Savior.

“The manifested achievement is sealed in our Treasuries. The ignorant attempt to turn reality into mirage, but fortunately we preserve the proofs of Great Achievements. Thus, let us dedicate the Great Day to an unusual achievements.”

1937

It is right to be aware of actions, for in every action there is a foundation for a new possibility. The proverb, “Water does not flow underneath an immovable stone” well expresses the occult truth, “Motion is life; its cessation, death.” Psychic, or life-giving energy develops and grows only through being constantly and rhythmically applied, but spasmodic manifestations of it lead nowhere and can even be injurious. That explains why busy and active people are so enduring and long-lived. Therefore, we should not be afraid of being over-burdened but, rather, we should try to maintain a certain rhythm and

acquire calmness in all our actions. Cooperation will considerably lighten the accepted load. You know in what progression the strength of harmonious energies increases. Brotherhood just came out. May this book, which speaks about lofty brotherly unity, not remain on the shelf as a dead load. When the inevitable meeting with the Great Teacher takes place, shall we be able to look into his eyes if we fail to fulfill the fundamental covenant regarding Unity?

We know that the non-fulfillment of the Teacher's Counsels acts as a reverse blow. This blow cannot be immediately felt, because the results of great actions are not at once evident. In ancient times this law of karma was well understood, but nowadays the majority are deaf and blind to all cosmic laws.

I would also ask you to collect all the most valuable data on psychic energy, that are so generously strewn in the books of the Teaching. Indeed, the realization of psychic energy should build a powerful step in the evolution of the world. It is actually psychic energy, which, under different names, knocks at all gates. Psychic energy creates the New Epoch, and already many of the best scientists confirm what has been said in the books of the Teaching. At the moment I have before me a review of a most interesting work in French, *How to Achieve Immortality* by the biologist and physicist, Georges Lakhovsky. This book so fully conforms to all that is said in the books of Living Ethics that I would like to quote for you a few extracts from this scientific work. Thus, Mr. Lakhovsky indicates that for the achievement of immortality three rules should be observed: (1) one must believe in longevity, that is believe in the possibility of reaching a great age; (2) one should avoid anger, malice, envy, jealousy, and irritability, and on the other hand one should develop kindly feelings and a good disposition, which is necessary to sustain not only moral but also physical equilibrium; (3) one must not fear death, but believe in immortality. Fear of death shortens our life. Our existence depends on the circulation of the blood, which enables the various areas of our body to receive the necessary materials, especially oxygen. It is known that many blood vessels may contract under the influence of purely psychic experiences, as a result of which the circulation is disturbed and the blood rushes toward some parts of the body and flows away from others. A person who is given to feelings of anger, jealousy and envy constantly disturbs his circulation, which in time produces strong changes in the organism leading to disease and death. Indeed, during a powerful psychic reaction the delicate blood vessels may burst, which might result in dangerous and even deadly hemorrhages. Hence his advice—do not be angry, do not be jealous, do not be envious, but be good and OPTIMISTIC, and then you will live to a very old age.

After expounding the physiology of anger he describes remarkably well the electrical manifestations in the organism, which are its life-givers. During anger and other negative emotions, which not only cause the contraction of the blood vessels but also paralysis of the individual nerves, these electric currents (psychic energy), which flow through them form the sympathetic nervous system, break, and thus "the electric nourishment" of the glands producing the internal secretions (on whose normal activity depends the life of the organism) ceases, and the latter fail to work as is necessary for our health.

In our cellular substance that surrounds the nucleus, there are chromosomes and so-called chondriosomes. These elements are, according to their properties, the receptors of various electric waves, as it were, which come partly from the depths of Cosmic Space and, of course, they vibrate mainly upon our psychic energy. The whole life of the organism, according to Lakhovsky, depends upon the vibrations of these chromosomes and chondriosomes, the receivers of the electric waves. The retardation or cessation of the electric vibrations that go through them signifies disease and death.

Thus, the moral Teachings acquire a completely unexpected biological foundation. And the significance of psychic energy, which is basically Fohatic, is thus affirmed. Fohat, as we know, is cosmic electricity, or the Primary Energy, which reveals itself in various stages on the plane of manifestation. Now you will also understand how beneficial are the vibrations that are sent by the Great Teacher during an illness. There is hardly a night when I do not experience these healing vibrations of various degrees of tension and duration.

Lately, science has very closely approached the most profound occult discoveries in the realm of subtle energies. Therefore you may declare firmly and calmly before everyone your knowledge of the reactions of psychic energy, which so obviously manifests itself in the transmission of thought at a distance and also in the increase of the vibrations that can be recorded by a very sensitive apparatus during intensive mental work. We are studying psychic and parapsychic manifestations in which all the best and foremost scientists are at present interested. We can also assert our knowledge of the existence of the Stronghold of Knowledge, or the Brotherhood of the Mahatmas—these Elder Brothers of humanity, who have dedicated themselves to the great knowledge in the name of the Common Good, and who watch the evolution of the world. All the great discoveries, all the great ideas invariably issued, and are issuing from this Source of Knowledge and Light. Professor Hurley says, “There must exist advanced Beings in the Cosmos, whose minds are just as superior to ours as ours are superior to the intelligence of an ordinary beetle. These Beings take an active part in governing the evolutionary processes of nature.”

Thus, if someone is ignorant of the existence of this Beacon Light of humanity, we can only feel sorry for him and advise him to become acquainted as quickly as possible with the enormous literary material encompassing thousands of years, in which are recorded innumerable facts and proofs about this Stronghold of Knowledge, not beyond the clouds but here on our Earth.

Therefore, if some ignoramus is proud that he is not receiving indications “from beyond the clouds,” this does not mean that the loftiest, the most valuable indications are not transmitted by a method as yet inaccessible to such a representative of the limited consciousness. As a matter of fact, the sacred scriptures of all peoples present us with indisputable facts indicating that all the religions, not excluding the latest one—Christianity—were founded precisely on a Revelation which came “from beyond the

clouds.” All these inert, haughty people should be advised to increase their knowledge. We completely believe, or rather, know about the means of communicating with the supermundane world, yet we also emphasize the possibility of receiving indications, not “from beyond the clouds” from some sort of heaven-dwellers, but precisely from the Mahatmas, the Great Teachers, who are in physical bodies and have a definite place on Earth. That is why we are so interested in all the experiments with thought-transmission at a distance, which occupy about forty professors, headed by Professor Rhine, in America alone, not to mention other, European scientists. The great Plato said, “Thoughts rule the world.”

Our contemporary, Professor Compton, expressing the hypothesis that there must be an active intelligent force behind each phenomenon of nature, and that thought influences matter, concludes one of his books with the following remarkable words, “It is possible that the thoughts of man are the most important factor in the world.”

And, thus, starting with the influence of the ideology of thought, we arrive at the understanding of the mechanics of thought. Therefore, do collect wherever possible facts and scientific proofs relating to the psychic realm and to the ever-growing interest in this subject.

There is at present a little girl in Latvia who is under observation by a committee composed of several physicians. This girl can read the thoughts not only of her mother but also of strangers. Friends have sent me a book about this phenomenon written in German by one of the physicians who is observing this girl. We are interested in all the results achieved by individual scientists, as well as by the societies for the study of parapsychic manifestations in America and Europe. The experiments of European physicians with radioesthesia are also quite interesting.

In this age of the expansion of thought and of new amazing discoveries bordering on the world of phenomena and of ever-increasing speed in the transmission of communications it is preposterous to hear about negation and limitation of the possibilities hidden in the Infinite.

25 January 1938

You probably already know that I do not like the word occultism. This word is stigmatized by the narrow-minded attitude toward it and sets one's teeth on edge, so to say. I realize that it is difficult to withdraw it everywhere, but wherever possible I would try to avoid this term of yesterday. Secret Teaching, Sacred Knowledge, or even Secret Knowledge already sounds better. Actually, the present task is to propel the consciousness of people toward new approaches, toward a new horizon, to the future with its new discoveries, which also demand new designations. Therefore I would like to emphasize still more strongly that the path of self-denying, active achievement will consist in adhering to the cognition of the secrets of nature, which are primarily contained in man himself, who is a synthesis of all its kingdoms. This cognition will inevitably lead to a new

attitude toward the whole order of life, toward all being. And the covenants of all the Teachings of Life, or Living Ethics, will acquire an invincible value.

Likewise, is it not better, wherever the form of exposition permits, to bring in a more generalized understanding of the Divine Origin? I would have preferred to avoid ecclesiastical expressions wherever the Great Principle is meant. Concepts of will and covenant are always linked with personality and, therefore, not to be connected with the presentation of the All-inclusive Principle. It seems to me that it would be far better to replace these concepts with cosmic law.

I have read the chapters about the church councils. Apparently I am quite dull, because I cannot understand why the word consubstantial seemed to be less acceptable than "the only begotten"? If the second term is accepted, so much the more should the first one be. Each son is consubstantial with his father. Apparently, the Greek equivalent of this word has still another special meaning. But indeed I do not consider myself sufficiently competent to be discussing all these puzzles of the theologians. I believe it to be a useless waste of time. The Covenants of Christ have a far greater significance than His origin.

Did you get the book by White The Warfare of Science with Theology? Although it was published in a greatly abridged fashion, nevertheless it contains most valuable material, which is more convincing than theological controversies.

Here I will quote to you from Dobrotolubye, Volume I the prognosis of Anthony the Great about the state of monasticism in the not too distant future.

"26. At another time St. Anthony disclosed to his disciples that because of the lessening of zeal, monasticism will become weakened and its glory will grow dim. Some of his disciples seeing a great number of monks in the desert, adorned with many virtues and zealously advising the emulation of the holy life in a hermitage, asked St. Anthony, 'Father, how long will this zeal and fervor last, and this love for seclusion, poverty, humility, abstinence, and all other virtues for which this multitude of monks are so assiduously striving?' The man of God answered with sighs and tears: 'The time is coming, my beloved children, when the monks will leave the deserts and will begin to flow into rich cities, where, instead of these desert caves and narrow cells, they will erect proud structures that could vie with the palaces of kings; together with this will grow love for the accumulation of riches; humility will be replaced by pride; many of them will take pride in their knowledge, but an empty one, alien to good deeds, which alone accompany true knowledge; love will grow cold; instead of abstinence gluttony will increase, and many of them will care for sumptuous foods no less than the laymen, from whom monks will no longer differ either in garb or in headgear; and although they will live a worldly life, they will call themselves hermits.' (A monk is actually one living in solitude.) 'Besides, they will call themselves by patronymic names, stating, „I am of Paul; and I of Apollos“ (I Corinthians 1:12), as if the power of their monasticism were in the merit of their forefathers; they will glorify themselves through their fathers, just as the

Jews do through their father Abraham. But there will also be those who will be much better and more perfect than we, for he is blessed who could transgress and did not, could do evil and did not, rather than he who is attracted to the good by the multitude of zealots aspiring toward it. This is why Noah, Abraham, and Lot, who led such exemplary lives amidst evil people, are so justly glorified in the Scriptures.”

Yes, the most difficult is to wash clean the body of Christ. And the most senseless and corrupt manifestation is contained in the affirmation of certain representatives of the Church that “they are not terrified by the deniers of truth, but by the Theosophists and any occultists who wish to present Christ in their own way. And they will fight them with any and all means, until death.” You sense what is hidden under this affirmation. One is frightened at this revival of medieval intolerance. At its basis lie chiefly the very same motives which created the Inquisition, this apotheosis of human ignorance and greed.

At the same time, we read in the American papers that due to the Christmas holidays, the American judicial authorities decreed that forty clergymen, who were in jail for various misdemeanors, were permitted to go home for twenty-four hours to spend the holiday with their families. Only one clergyman, who was accused of a grave crime, was not granted this permission.

There are not a few criminals among the clergymen the world over. And how many take on the office of priest only for the sake of providing a secure livelihood!

But a new consciousness is coming to replace the old one, and it will accept the Covenants of Christ and all His Great Brothers in the light of a new understanding.

The New world carries on its banner—Knowledge, Tolerance, and Cooperation.

29 January 1938

In attempting to expound the foundations of the Universe, we should remember the limitlessness of knowledge and, consequently, the mystery that upholds the world. Therefore, as you probably have already noticed, I am always trying to somewhat soften assertions which are too categorical when they touch upon the most mystical and profound bases of Being.

When speaking about the Universe, it is customary to oppose spirit to matter, as such. But basically such contradistinctions are incorrect and appear as a sort of Maya or Illusion. We know of One Element, which is called Spirit-Matter. Eastern philosophy asserts that Parabrahman has no manifestation outside of the veil of Mulaprakriti, or that Spirit without matter is naught. An example of a piece of ice (dense matter) which dissolves into water (a fine state of matter) and which finally is converted into steam (spirit) illustrates excellently the correlation of spirit and matter. Therefore I would say that all that exists is composed of various combinations of differentiations of the One element—Spirit-Matter. Thus, Spirit is above, and under it are all degrees of matter.

Verily, spirit is the consummation of Matter.

Therefore, one should have in mind that there is no matter which does not have the presence of spirit in it in some qualifying manifestation. For, wherever there is any manifestation, there is life, or spirit. I know that it is usually customary to define matter as passive, chaotic, and inanimate, but all of these definitions are not explicit.

Primary Matter or Materia Matrix, which lies at the foundation of the Universe, being the primordial conductor, or carrier, of spirit, cannot be chaotic or inanimate; only its lower stages acquire the quality of a chaotic state.

Materia Lucida, one of the successive stages of matter more or less known to us, is resplendently beautiful and possesses the property of plasticity to a high degree.

Also, one should not call Spirit, Absolute Mind, regarding it in contradistinction to Matter, because only by crystallizing into matter or flowing into it does the spirit reveal its potentiality and accumulate reason through contact with the world of forms. Spirit is consciousness, but Cosmic Mind is the collective reason of the entire manifested Universe. We have the Crown of the Cosmic Mind in the Hierarchy of Light, or in the Logoi.

The Element—Spirit-Matter—actually contains the entire manifested Universe, therefore one should not say that on one side is spirit and on the other, primary matter. Verily, they are one, and only various degrees of the differentiation of this Element in its combinations can, and do give all the diversity of the manifest and visible Cosmos.

I realize that it is impossible to altogether avoid opposites, because the coarse physical manifestations are so immeasurably removed from their origins. Besides, precisely while comparing pairs of opposites, we lay the first steps of knowledge; and upon the next steps we already learn to combine these opposites.

Are you surprised by the expression “negative abstraction”? But if we would remember that the Mahatmas called spirit without the veil of matter, nihil, or that the Vedantists, in defining the Primary Cause of Being found nothing but negation and called it Causeless Cause, or Rootless Root, or simply Neti, Neti (not That, not That), then the term “negative abstraction” will be acceptable.

There is no Divinity outside the Universe. Therefore the expression “the aspect of Divinity and Universe” may cause confusion.

In your quotation from a lecture on The Secret Doctrine there is an inaccuracy. The lecturer may not have been aware of it. Thus, he says that “the atoms are qualitatively alike and have no individuality.” This is not quite so, the essence of the atoms is one, but they differ qualitatively. This difference can be noted in their vibrations. Every atom responds to the vibration akin to it. Since each of them has its own definite vibration, it

means that they do possess an embryo of individuality.

divider

Our solar system is composed of a greater number of planets than is now known to science. It is true, several of them are still in the process of formation. Although Uranus and Neptune belong to the higher attractions, yet one should regard them as members of our solar system; and these two planets have tremendous influence upon our planet and, indeed, upon the entire solar system. The influence of Uranus will be manifested with particular vividness in the coming era.

Human evolution is regarded as the crown of the Universe, but we know that the earthly man is still very crude in his form and tissues when compared with, let us say, the dwellers of Jupiter and Venus.

divider

The full annihilation of personality alone is possible, but not of the individuality that partially manifests as this personality. At the completion of one of the Manvantaras, during the scrutiny of the Book of Lives of each individuality, there will be absent from such books whole pages (earthly incarnation) in which the individuality could not, through its partial manifestation as a personality, gather the harvest of the higher energies which nurture it.

divider

I understand the despair that grips one during the reading of The Secret Doctrine. Yet this stage of facing the Greatness of Cosmos is unavoidable. The time will come when despair will be replaced by joy in contemplation of the majestic and eternal phantasmagoria of Infinite Beingness.

For facilitation I would strongly advise you to copy from The Secret Doctrine only those places that contain the occult, or sacred Teaching. You will see that a great deal will become clear. The profusion of diverse material, collected for confirmation of this or that proposition, sometimes obscures the basic thought. Try at first to underscore only such places.

One must also understand that Space presents in itself an ocean of Fire, and its fiery sparks form numberless monads.

11 February 1938

To be able to find joy in thinking about the dear one who has crossed into the better world is in itself a big spiritual attainment. Verily, one may rejoice when the spirit passes over into the Subtle World having become cognizant beforehand of the striving toward

the Hierarchy of Light. Such a spirit receives support from the Great Teacher, continues his study and associates himself with that work which is closest to his spirit. All earthly bonds, spiritual and of the heart are not only preserved in the Subtle World, but even grow more and become more refined. And your calmness and joy, in a large measure, arise because during the night hours your spirit dwells in full communion with the one dear to you. Luminous, joyous striving thoughts do not burden the one who crossed over, but, on the contrary, such fluids strengthen him and his striving toward the Common Good. Therefore, rejoice at the possibilities opened before O. V., and grow your own wings so that your crossing can be equally joyous and beautiful. If people knew the truth, if they could convince themselves that the moment of death is a moment of greatest bliss for a luminous and striving spirit, the fear of death would forever leave them.

Also, do not be disturbed because you have to work a great deal in order to support yourself materially. But one should not get over-tired, therefore I strongly advise you to avoid especially heavy work. Devote the hours of rest to the Teaching, and whenever possible attempt to sow good seeds, always speaking on the level of your companion's consciousness and not forgetting the canon "By thy God." It will be excellent for you to extract themes from the Teaching, but do it meticulously, without omissions, out of all the books, in strict sequence. I can also offer you one more task, extremely useful. It is absolutely essential to compile a complete index, or as it is called, a concordance of all the books of the Teaching. Indeed, this is a self-denying labor, demanding a great deal of patience and exactness, and it seems to me you could carry it out excellently. I was informed that one of the members of the Society has made an index to the books of the Teaching, but I do not know if it was done for all the books; besides, I do not know whether that index compiled by him was all-encompassing and whether it represented what is called a concordance. Precisely, when not only one word alone is mentioned that is to be found on certain pages but also all its combinations, i.e. the two or three words following it indicating a new combination. Ponder on this dedicated labor and acquaint yourself with the technique of such work. Of course, this work can be shared by several co-workers.

I am also very glad to hear that you have taken upon yourself the duty of attendance of a day at the Museum. One could invite groups from the educational institutions and schools, and give them brief explanations and biographical data about the artist and about the significance of art as the most powerful factor in the spiritual development of mankind.

We were informed that soon a Women's Section will start its activities at the society. Of course, I realize that if you have not familiarized yourself with the local language, your direct activity will have to be somewhat limited. But you can give useful advice or support a desirable measure. Therefore, observe this section, but if you see that it is difficult for you or does not respond to your inclination, do not force yourself. Choose what is closer to you. But visit the society often. I value a great deal the fact that you like our R. Y., the presence of a friendly aura in the society is especially beneficial. We

greatly strive to establish unity among all co-workers, and value most of all those who understand the significance of this lofty covenant, the one and only bulwark of every structure, particularly a spiritual one. Often, those who have read all the books of the Teaching, nevertheless cannot realize that without an understanding of sustaining unity among members no spiritual progress is possible. Many understand unity as acceptance by all co-workers of their opinion only, and cannot find enough generosity within themselves to make a concession. Yes, nothing is more difficult to learn than cooperation. And yet, the new step of evolution insistently demands the establishment of such cooperation. All fields of science, all kinds of labor, owing to their ever-growing complexity, have already passed the bounds of single efforts, and the cooperation of many workers is needed in order to achieve new and urgent tasks. Therefore I offer you one more highly useful activity which you can practice precisely in daily life. Support cooperation and instill peace.

divider

Combine physical labor in full measure with spiritual labor, and your spiritual joy will multiply.

All Great Teachers labored much, and physical labor was not alien to them. Remember St. Sergius. Christ also labored much; He earned his living by carpentry and pottery. This side of the life of the Great Teacher is practically unnoted in the authorized Scriptures, but it has been preserved in the Apocrypha and, of course, in the esoteric records. Eventually there will be found more Apocrypha closer to His time.

Thus, labor, but do not overtire yourself. All Great Teachers spoke similarly about the Middle Path. All extremes, which react harmfully upon our health, must be abandoned. We must safeguard our instrument, because its condition is reflected upon our spirit and can considerably suppress its manifestations. We can ascend only with an unburdened spirit. Therefore be careful and forgo such heavy work as shoveling snow, etc.

And now I wish to say to you—have faith in the New World. A powerful rock is rising amidst chaos. The Forces of Light are guarding it. But people who see from a narrow-minded point of view, who cannot leave off the rut of old thinking and therefore cannot understand the span of the current shifting, cannot understand the searchings and ponderings that now fill the best hearts. Ivan, in hundreds of thousands, has awakened, the shifting of the consciousness of the people is vast, and in spite of all difficulties the country of the future is growing and beginning to understand its destiny.

I have faith in our motherland, and I not only believe but know that the achievement facing us is difficult, yet it is joyous to realize that we can sow seeds which will give the richest harvest. At present the whole world is passing through thrice difficult days, and it was indicated to read in the Apocalypse the first verse, chapter 21—“And I saw a new heaven and a new earth.” So it is, and with the old consciousness one cannot enter the New World.

If you have questions, I will be glad to discuss them with you.

The dark forces proceed in a united front, hounded by fear of their approaching weakening. The year 1942 marks the end of the Black Age; our planet will enter a new, better epoch. Although the effects of the Black Age will still tag along, the bright sowings already begin to produce sprouts under the beneficial rays of new combinations of the luminaries; and the sowers of darkness will begin to suffer defeat. At present, these sowers are reinforced by heavy cosmic currents throughout the whole world. This is why it is so essential for all those who know about the extraordinary moment to guard unity, because it will defend them from many attacks. Unity is the best shield for the health.

Accept with your heart my best wishes and preserve the joy of the possibility of spiritual and physical work.

8 March 1938

Trust is one of the rare qualities, and it lies in the foundation of every construction. Without trust there can be no progress or development. Therefore, you are blessed if this rare quality has already become your possession. Guard it and deepen it through your heart's discernment.

I read with interest about the preparatory path which brought you to the acceptance of the Teaching of Life. It is truly good to pass through the preparatory classes and convince oneself of the extent to which the evolution of thought and the complexities of life have outrun the congealed formulas of our established church dogma.

Now to your questions. You write that in the Chalice of the East one is advised not to risk one's life for the salvation of one's neighbor. To my regret I cannot now find this place, but apparently this assertion was made in connection with some specific case.

On the basis of the Teaching of Life given to us, I will say that in everything co-measurement must be shown, in other words, goal-fitness, which reigns in the entire Universe. Everything should be adopted from the point of view of the Common Good, or benefit for all humanity.

Let us imagine that a man who bears the responsibility for the destiny of an entire country and nation (the ruler or a commander-in-chief) rushes to save a man (often unworthy) and thus perishes himself. Will such an act be commensurate or goal-fitting? Could one put on the scale the destiny of a whole country against the life of one man, or even of many? Yet the sentimentality that never sacrifices itself will indeed be the first to shout that in any and all cases man must, without any deliberation, sacrifice himself.

I recall a case told to me: In an American school a teacher suggested discussing the following topic: A factory owner—a great benefactor—walked on a road; in front of him

walked, reeling, a drunken beggar; suddenly, from around a corner came a car and ran over the drunkard. The question was, Should the factory owner have rushed to save the beggar and risked his own life, or was he right to hold back from the possibility of being killed? The teacher—an American—insisted that the factory owner, who carried a responsibility for the lives of many workers, acted correctly in preserving his life. But a storm of indignation arose, and public opinion insisted that a man should not reason, but is obliged to sacrifice himself for the sake of his neighbor (forgetting that they themselves daily crucify their neighbors in every way). Truly, such consciousnesses have not yet left the first grade and cannot understand that each sacrifice must be sensible, otherwise only evil will result. Often, so-called good deeds appear unjust when viewed from a higher plane. Even folk wisdom decrees, “Some goodness is worse than theft.” Does it not happen that in our ignorance we are often ready to load the wrong people with benefits, at the expense of the more worthy ones? Are not the best cultural works subject to ridicule and slander? Are not the best deeds cast aside by people? And yet, these very same people are moved to compassion by a saved drunkard, forgetting that the price paid for it could have benefited an entire country, or even countries.

Therefore let us say that man should, wherever possible, help his fellow man, but he can only risk his life in a case where he does not bear great responsibility. It would be a tremendous lack of co-measurement and a heavy loss for all humanity if people who benefit all mankind were to senselessly risk their lives. But if we talk to the masses, we must say that man should always and in everything hasten to help his fellow man. Verily, that man is a hero who risks his life for the salvation of his fellow man. But there are different kinds of risks and sacrifices. How important is the sacrifice of a physician or a research scientist, who works self-sacrificingly with terrible destructive substances in order to discover a remedy for pernicious ailments! But these conscious martyrs and benefactors of humanity are seldom remembered.

Thus says the Great Teacher: “Everyone who enters the Path of Service, sooner or later must seal such service of Light with a personal achievement. This service will not be realized if there is no cognition of goal-fitness. And this concept will be assimilated if the spirit knows its designation. Courage and wisdom issue from one and the same concept of Good. Man carries within himself the measure of the essence of his deeds. It is impossible to tell how and when the decisive hour arrives, but we know in our heart the time of the fulfillment of the date. Thus, wisdom and courage help us to understand the entire responsibility for the benefit of all mankind.”

divider

Now, the next question: What kind of death should be recognized as natural? Of course, the most natural death is from old age. At times one must also recognize as natural the death caused by illness, because from his birth man usually carries within himself the germ of illness. In the ugly, abnormal conditions of life, created by depraved humanity, practically all types of deaths may be considered not natural.

Often an illness helps the subtle body to cleanse itself from many abominations, therefore a lengthy illness frequently assists a better crossing. Of course, almost all the so-called accidents are the result of karma.

Your third question is about the One Path. Strictly speaking, there exists only one, leading Path, truly the path of evolution, but numerous and varied are the pathways attendant to this Path. Verily, the One Revelation, brought in all ages by the Great Teachers of humanity, is that one royal Path. However, the sects and the distortions of the Teaching engendered by their followers become the numerous, multiform, and often hard pathways along which the masses of mankind crawl. Every Teacher stresses that detail of the One Revelation that is most needed at a certain stage of consciousness.

When the consciousness has assimilated the foundations of the Teaching of Life, all that takes place with us and around us inevitably takes on another meaning. The broadened consciousness carries over the starting point of the thinking into the supermundane plane and unites with the consciousness of the Elder Brothers of our humanity. Such a consciousness learns to live in its true home and knows in spirit and heart its Friends and Helpers. Their Help comes when needed and useful, therefore let us perform our life's mission in patience, giving an example of courage and devotion to those who surround us. For encouragement let me give you a page from the Teaching of Life.

“You know that phenomenal actions cannot always take place. In addition to cosmic causes and the intrusion of negative forces from the Subtle World, there may be reactions due to so-called lack of faith. It is difficult to draw a boundary between lack of faith and doubt, both vipers are from the same nest. The Great Wayfarer often taught that as is the faith, so is it given. Let us not forget that Christ could not perform miracles because of lack of faith, one can find some references to it. Nowadays the scientists would replace lack of faith with denial of authority. It is of no importance which expression is used, the meaning is the same. The break in the current of energy interrupts even the most powerful sendings. One can observe this physical manifestation, beginning with the most commonplace situations.

“When We warn against doubt, We speak about a physical law. People may reject the most powerful help, because free will can destroy the healthiest conditions. A man may become irate and repulse the Hand holding him back from a fall. The Teacher must warn against the harm of doubt.

“One may recall how the disciples doubted the power of the Teacher and at once received a blow, which they called destiny. But this definition is not correct. What sort of destiny is it when a man severs the salutary link? It is right to evaluate the foundations of faith as a vital cause of advance.”

Also: “You know how unexpectedly the mosaic of life is molded. But this unexpectedness is only on the earthly plane. A man often speaks or writes with one purpose, but he is directed by the Higher Forces to quite a different goal. A man thinks

that he has achieved success in a direction desired by him, when in reality he has attained a far greater success in an unexpected field. He writes to a certain person, but the results come from an unexpected quarter. Often We deduced multiform results from one action. If We were to enumerate all consequences, man would become confused. He would attempt to diminish his psychic energy and thus weaken it. Only through the broadening of consciousness can one acquire a broad horizon. The Great Wayfarer taught the broadening of consciousness. He repeated, 'Open your eyes and ears.' Indeed, He suggested opening the ears not only to His instruction, but He also pointed out that true depth of reasoning can be acquired with the broadening of consciousness. But one cannot thread a rope through the eye of a needle. A great messenger is not absorbed by a narrow ear. One can imagine how many of His Teachings did not enter the ears of His listeners! Some were remembered fragmentarily. The connection was lost, and thus was lost the original meaning. I will not say that the meaning became wrong, but the beauty of the word was erased. Thus, many Great Teachers suffered distortion of their thoughts. In the spatial records the thoughts of the Teachers are better preserved. As a beneficent dew they descend to those who can receive them. Knowing this, the Teachers are not disturbed by earthly distortions. The predestined will reach, and an open heart will accept. Human thoughts also grow in space. Every heroic, self-denying thought is already a seed for the future world. Not only the Great Teachers but every thinker may become a builder of Good in Cosmos. People do not wish to dwell in thought about the far-off worlds, yet these very thoughts will be a fine purifier of knowledge. There will be no envy, malice, or coarseness on the spatial pathways. The Great Teacher often directed the glance of the disciples toward the luminaries saying, 'Many homes, and everywhere there is life.' He wanted his disciples to love Infinity."

Let us always remember the salutary bond and that each event, each action has many consequences. If there is aggravation today, there will be joy tomorrow.

15 March 1938

I am deeply touched by your words about the joy you find in the study of the books of the Teaching of Life. Truly, is it not joyous to reflect on the brief, profoundly wise, vital formulas, so untiringly and generously strewn? The joy of the broadening of consciousness is one of the loftiest and purest joys. Indeed, only the broadened consciousness permits us, in spite of all the horrors that take place, in spite of the trampling of the most sacred concepts and foundations of human dignity, to preserve compassion and love for humanity in the heart. The heart is also nurtured by thinking.

With your entire spirit strive to the light of the future. Psychic energy, which carries us into the supermundane spheres, is accumulated here on Earth, and its best awakener and teacher is the joyous striving into the future, full of illumined labors—as on Earth, so also in the Subtle World. If people could understand that for a pure and aspiring man the very crossing into the Subtle World is the highest joy, the highest exaltation, and a full joining in the beloved labor, then many would strive to attain this joyous and broadened state through a worthy life on Earth.

Your psychic energy is at present in a fine state, and I rejoice at this. But because of the indescribably oppressive cosmic currents, which produce terrible perturbations in space, I ask you to guard your health and not to be aggravated by any lack of understanding expressed by those whom you meet. One has to speak with everyone in accordance with his level of consciousness. The entire White Brotherhood lives by this covenant. In it is contained great wisdom, goodness, and great compassion. The lot of a Teacher is identical in all ages. He must have patience and compassion to talk at his listener's level. He must touch on the same questions endlessly, and he must not vex his interrogator by reminding him that the question set was already answered long ago. Truly, one is amazed at the inexhaustible patience of the Great Teachers, who through incalculable aeons have accepted the most oppressive, the most difficult incarnations for Themselves, in order to move and raise the consciousness of ungrateful humanity, which constantly and in every way has persecuted and crucified its Liberators and Saviors. Thus it was, thus it is, but let us hope that there will be some enlightenment in the coming epoch.

17 March 1938

All that you write confirms the grave condition of the world in this black age of ours. Again and again the best representatives of humanity must suffer through the tragedy of an age-old battle of all that is progressive and vital against the outworn and deadening concepts with which the consciousness of the majority is filled. As we see, this battle has already taken on a planetary scope, and is carried on in all realms and in all fields of life; yet the adherents of Light and progress are multiplying, and each new idea or discovery is more readily recognized than at those times when because of ignorance the discoveries most essential for humanity were postponed, sometimes for hundreds of years.

The path of the benefactors, or enlighteners, of humanity is thorny, and this must not be forgotten. Therefore, it is so important, beginning with the school bench, to acquaint children with the Golgotha of all the martyrs of science and thought, and chiefly, with those grave consequences which humanity reaped because of the refusal to accept at the proper time this or that scientific discovery, this or that expansion of the mental horizon. Solicitude about the expansion of consciousness and the corresponding horizon must become the care and goal of education, otherwise humanity will not emerge from the zone of self-extermination, destructive uprisings and wars.

A broad, all-embracing mind follows the rhythm of cosmic necessity, in other words, that of evolution, therefore it welcomes each new milestone that is revealed in one or another domain in the life of a country. It will not pass by, because it knows that each milestone may reveal new horizons of the great Knowledge which reigns supreme in the whole Universe.

Thus, let us welcome and follow evolution which, in its wonderful sequence, discloses to

us all the new facets of limitless Knowledge.

5 April 1938

I rejoiced at the themes of your lectures and at the fact that they are accepted with such interest by your listeners. You are doing important work. The education and upbringing of people is the most important, most essential, and urgent task of each country. One must have it constantly in mind. No ruinous revolutions, no excesses are possible where the people have realized their destiny in the Universe and their responsibility, and when they can clearly perceive the significance of their achievement in life. Only an expanded horizon can exclude not only self-destructive stagnation but also every fanaticism, be it religious or revolutionary, and can indicate the orderly path of evolution.

Remember that Christ also taught the broadening of consciousness. "He repeated, 'Open your eyes and ears.' Indeed, He suggested opening the ears not only to His instruction, but He also pointed out that true depth of reasoning can be acquired with the broadening of consciousness. But one cannot thread a rope through the eye of a needle. A great message is not absorbed by a narrow ear."

Labor in joy, sow benevolent seeds.

Someone is disturbed because the books of the Teaching of Life speak in one place about the benefit of sleep, and in another about the harm of drowsiness. Indeed, these concepts differ greatly. A healthy sleep of from six to eight hours (in a city) is not only beneficial but absolutely necessary, because during these hours our subtle body receives its much needed nurture from the Subtle World. On the other hand, drowsiness may occur due to several reasons, and one should discern them. Drowsiness often occurs because of cosmic causes, and also because of a contact with a sick, vampiric aura, which can suck out energy even to complete exhaustion of strength. Also, there are frequent cases when our psychic energy is suddenly needed by someone close to us, and, because of the law of the spiritual magnet, our energy hastens to help immediately; and, indeed, during its outflow we feel drowsiness, or even dizziness, and, as it were, a temporary, brief absention.

Drowsiness is harmful for people of a lazy nature and for those who hardly trouble themselves with thinking, because it may become a chronic condition with them. Such a person becomes open to all kinds of external conditions, including obsession. He is easily subject to any contagion, and in case of a dangerous illness has no strength to fight it because his psychic energy is in an embryonic state. Well developed and balanced psychic energy is a source of longevity. Psychic energy is the elixir of life.

Now about manifestations from the Subtle World. In the sacred scriptures of all nations there are indications about posthumous appearances and communion with the Higher Forces, at times through teraphim, and these may be quite diverse. In the bible there are also indications such as, for instance, King Saul's vision of the prophet Samuel, if I am

not mistaken. Also, from all the descriptions of the posthumous appearances of Christ, it is clear that they took place in the subtle body. Pay attention to the sudden appearances within the closed doors of a chamber and the way they are stressed, and likewise the disappearances. Also, for some reason the disciples did not at once recognize Him during these appearances, and when their eyes were opened and they knew Him, He vanished out of their sight. All this definitely points to the resurrection of Christ, precisely in the subtle body. All those who have been witnesses to similar manifestations from the Subtle World in our time can also confirm this customary suddenness of appearances and also disappearances. Only the blind, or absolute ignoramuses can accept the physical resurrection of the Great Teacher.

Moreover, does it not seem to you that the appearance in a subtle body from another world is a far greater miracle than that of resurrection in the physical body? The time will come, and it is not far off, when physicians shall resurrect the dead, if the subtle body has not yet become separated from its dense envelope or, as it is said in the East, until the silver thread, that links the subtle body with the physical, breaks. It is possible that people will attain such skill in black magic that, after the egress of the subtle body, the remaining physical sheath could be taken by another dweller from the Subtle World. In Tibet these manifestations can be observed, and the body which remains is, in many cases, taken over by an abominable elemental or the spirit of an animal; and such a corpse, upon becoming alive, usually attacks the people nearby and often chews them to death. True, such possession of the body is possible only if it belonged to a very base man. But in India even now one can witness the phenomenon of a transfer of the life principle. Thus, a fakir, before the eyes of a few Europeans, revived a sparrow which had just been strangled. He himself fell into a trance, and while he was in that state, the sparrow became alive and even started to fly, but as soon as the fakir came to, the sparrow again expired.

There is an excellent book by the famous French astronomer, C. Flammarion, in which he collected over one thousand recorded appearances from the Subtle World, and all kinds of manifestations of psychic energy. In its time the book was translated into Russian. It would be good to find it.

As to the question of the condition of our planet prior to the fall of Lucifer—according to Eastern writings and The Secret Doctrine, we know how advanced and beautiful was the civilization of the Third Race when it was guided and acclaimed by the Great Spirits from the higher worlds. The final fall of Lucifer took place in the Fourth Race, but his departure from the path of Light was already marked at an earlier time. When the human substance in him outweighed the divine, he became jealous and started the disastrous battle against the Great Brothers, which has now reached its limit. Remarkable is the fact that in order to achieve his goal of becoming the full and only ruler of Earth, his chief efforts were directed toward the humiliation of woman. He knew that with the demeaning of woman the coarsening and degeneration of humanity was unavoidable. There exists a most ancient saying, “Where women are revered and safeguarded, prosperity reigns and the gods rejoice.” The New Epoch under the rays of Uranus will

bring the renaissance of woman. The Epoch of Maitreya is the Epoch of the Mother of the World. It is remarkable to observe the rapid rise of the women of India. There one can see women occupying the posts of ministers and other responsible positions. Many women of India are excellent speakers. The Indians readily elect women, because they have faith in the common sense of their wives. But, of course, there are also opponents of the liberation of woman. In certain dominions in India where women are at the head of the government one sees many innovations, the temples are open for the lower castes, universities are founded and also museums, laboratories, hospitals are patterned after European lines.

19 April 1938

Of course, I fully trust your heart, and your aura is the guarantee of the best possibilities. You write that you are a novice in public life, but this is not to be feared, since experience comes with work; but the most important lies in the spiritual accumulation, in the quality of psychic energy, and no experience can replace the essence of this beautiful energy. Therefore in the basis of everything let us place precisely this gauge.

I rejoice that you are paying attention to children. Indeed, the most urgent, the most essential task is the education of children and youth. In all countries very little and extremely poor attention is given to this question on which depends the entire welfare and strength of a people and a country. It is usually customary to confuse education with upbringing, but it is time to understand that school education, as it is established in most cases, not only does not contribute to the moral upbringing of youth, but acts inversely. In the Anglo-Saxon countries the schools are occupied mainly with the physical development of youth to the detriment of their mental development. But the excessive enthusiasm for sports leads to the coarsening of character, to mental degeneration, and to new diseases. True, not much better is the situation in home education under the conditions of the modern family. Therefore, it is time to pay most serious attention to the grave and derelict situation of children and youth from the moral point of view. Many lofty concepts are completely out of habitual use, having been replaced by everyday formulas for the easy achievement of the most vulgar comforts and status.

Without delay one should set up an organization of kindergartens and clubs, or communities, where children of different ages can gather in groups and be given the spiritual food which is lacking in schools and families. We learned recently that in California and elsewhere in America an organization dedicated to Prof. Roerich began its activities. The young people, members of this organization, call themselves "Torchbearers." A torch is for them a symbol of knowledge transmitted by great men and women of the past and present. Young Torchbearers choose from these heroes and heroines the image closest to them and strive to emulate it in their life. Their goal is to carry this torch of wisdom and achievement into the future, for the benefit of coming generations. Acquaintance with the self-sacrificing lives of all ages and nations helps the children to realize the grandeur of human dignity and destiny, and teaches them to love

self-sacrificing attainment. From history we know that each great epoch was marked by the influx of a powerful wave of reverence for heroism in all its manifestations. The Ordainment of the Great Brotherhood is—create heroes.

If one were to impart to children lessons of high morals from the lives of the heroes of all ages and all peoples, the sacred laws of existence could thus be imparted in the form of attractive narratives and examples from the life of all kingdoms of nature. The accumulated wisdom of the ages can be presented in the simplest forms, and thus many new vistas will be revealed. Actually, such lessons are remembered even better when they are presented to children, as you are doing, in short plays, with the children acting the parts of the heroes. Therefore I highly approve of your program. In their gatherings the children could use the name of their chosen hero.

Also useful are studies of the arts and of the most prosaic handicrafts, as nothing awakens the latent abilities so well as the possibility of a direct personal accomplishment. Good are choral singing, folk dances, and all those studies which demand unified rhythm. And one should especially encourage children to express their opinions about all they have read, heard and seen; such discussions will lay the foundation for thinking. It is equally important to conduct attractive studies and games that demand especial attentiveness. After all, memory is primarily attentiveness. In the senior groups, the keeping of diaries could be introduced so that all the good that has been done during the day and all the acknowledged errors could be written down. And in beginning a new day, a resolution could be made not to allow certain conduct to take place during that day, such as irritation, rudeness, or lies, and, on the contrary to stress special attentiveness, politeness, solicitude for those around, etc. Keeping such a diary, for the purpose of self-analysis, will help considerably in eradicating undesirable habits and affirming new and useful ones. Habits form qualities. Let us also not forget useful excursions for the children in order to become acquainted with various branches of labor, science, and art. It is absolutely essential to teach the children love for nature in all its manifestations. In this respect, all kinds of picnics and walks are useful for assembling botanical, entomological, and mineralogical collections. All in all, assembling various collections greatly assists the acquirement of useful knowledge.

You are right in attempting to get acquainted with different pedagogical and educational systems; thus, one can choose out of each day the very best and animate it with the synthesis of the Teaching of New Life, or the Teaching of Living Ethics. By the way, did you collect in a separate notebook all indications about upbringing and schools from the books of the Teaching?

With the help of the parents one could also organize a cooperative library for children and youth. The significance and influence of the book upon the young consciousnesses cannot be measured, because it is unlimited. This domain must become the subject of special exclusive care of the state. Often, the books read first give an impetus and direction to the further development of thinking. How many mutilated lives, how many crimes committed by minors, if one were to analyze the thinking of these criminals, will

prove to be but the results of the books read by them, or plays and crimes seen in the cinema!

I shall read your essay with great joy. The program of education is as broad as life itself. The possibilities for improvement are inexhaustible. Do you not think that we are on the eve of a new approach to and reconstruction of the entire school education? The quantity and speed of new discoveries in all domains of science grow so rapidly that soon contemporary school education will not be able to walk in step with and respond to the new attainments and demands of the time; new methods in the entire system of education will have to be devised. Precisely training in synthesized thinking will become an urgent necessity.

In conclusion I shall quote for you one discourse: "You know to what an extent a word enters into a child's heart. Especially up to seven years of age one may recall memories of the Subtle World. Children feel how they sensed that special life. It is useful to ask children whether they remember some particular thing. Such touches are called the opening of memory. Even if with years the memory of the past again becomes dim, nevertheless there will remain a spark of beautiful existence. The Great Teacher loved to uncover the memory. He brought the children close to Him and not only asked them questions but also touched them with His hand, thus increasing the vividness of recollection. He not only loved children but also saw in them the advance of humanity. He was right in treating them as grownups, for when the remote past or the Subtle world is recalled, the mind becomes that of a grownup. Children will never forget the one who approached them as an equal. They will retain this memory for their whole life. Maybe the children remembered the Teacher better than did those who were healed by him. Thus, one should remember that the minors will be the continuers of life, and everyone must impart to them his experience. But it will be wiser to awaken in them the memories of the Subtle World. The most profound spiritual life will be molded where the spark of the existence of the Subtle World began to glow, and where communion with the Invisible World was facilitated. The appearances of the Teacher in a subtle body strengthened the disciples in the reality of the Invisible World. Not all could be receptive to the substance of this World, but, nevertheless, the window was set ajar."

Thus, through cautious touches this knowledge will enter the consciousness of the growing generation. Truly, the work for the expansion of consciousness is without end. It is joyous to see how many hearts already respond to the forgotten truths.

23 April 1938

I hasten to fulfill your request and to give my opinion regarding the Call to the Women of the Whole World. I do not see why you cannot put this thought into practice. Each reminder about woman's dignity and the importance of women in constructing new forms of life is highly useful and timely.

The advancement of women in governmental circles and their successful execution of

various public duties in many countries have so strongly affirmed the recognition of their equal abilities that only very backward consciousnesses can raise objections in principle to this statement and to the admittance of women to the most responsible positions.

Your young country, now living in its springtime and aspiring toward the welfare and renaissance of its people, of course can but harken to the steps of evolution; therefore it should rejoice at the possibility of strengthening its spiritual and intellectual power by elevating the level of consciousness and dignity of its women. "It is not possible for the bird of humanity to fly on only one wing."

Woman's mind is not inferior to man's, because the higher qualities of this faculty derive from the spirit, which is sexless. Intellectuality is acquired through education and training; therefore, place woman in the necessary conditions and the results will be obvious. True, the main stimulus for the liberation of woman's consciousness and from her subjugated position will come from the new education. From early years it will create an understanding of the foundations of existence, of the destiny and role of man in the Universe, and thus will give a new trend to the entire thinking, the result of which will be a broadening of the horizon on all walks of life. And only then can one expect the eradication of many most harmful prejudices and habits which have become customs, and of the most vulgar aims and occupations, which are the main evil and causes of the present corruption and madness. I regard as the most frightful manifestations the universal infatuation with luxury and the monstrous growth of its inseparable companion—vulgarity, which has adorned itself with every kind of "royal" diadem. The worm of vulgarity is dangerous because of its vacuity; easily and imperceptibly penetrating everywhere, it quickly multiplies and engulfs even a healthy tissue. The honor of engendering this most odious worm belongs, as in everything, to both Origins.

divider

Someone speaks about the illogical and absolutely false formula, "Let him who desires peace, prepare for war." This formula, by the way was translated in a slightly changed way, "If you desire peace, be ready for war." There is not much difference, and yet there is a shade. I agree, that the understanding of this formula in a narrow, one-sided, practical application as an increased manufacture of destructive weapons of war and dangerous poisons, etc., will, of course, lead to catastrophe in one form or another; but a true and spiritual understanding of it becomes an essential step for man's new realization of his destination in the Universe.

Verily, man is summoned to world construction amidst chaos, and he should train himself for the courage of eternal vigilance and for participation in the cosmic battle that incessantly takes place around him. If he does not wish to be engulfed by the waves of chaos, he must be ever ready to oppose all evil. We cannot be non-resistant to evil without becoming at the same time traitors to all humanity. The duty of every spiritually developed consciousness is to be ever on guard, and with all one's might to put an end to evil.

It was said by a Great Teacher: "Every man participates incessantly in three battles. Man may imagine himself to be in complete repose, but in reality he is taking part simultaneously in three battles. The first one will be between the free will and karma. Nothing can liberate man from participation in the conflict of these two elements. The second battle rages around man between the disincarnate entities of good and evil. Thus man becomes the prey of one of these. It is difficult to picture the fury of the dark ones who attempt to possess man. The third battle roars in Infinity, in Space, between the subtle energies and the waves of chaos. It is not possible for human imagination to encompass these battles in Infinity. The human mind understands earthly conflicts, but cannot, looking up into a blue sky, imagine that powerful forces and whirls are raging there. Only after mastering earthly feelings can man ponder about the invisible worlds. One should become accustomed to such thoughts. Only they will make man a conscious participant of the infinite forces.

"Ponder about being constantly present before the image of Infinity. The most lofty words cannot express the Supreme, and only during brief moments can the heart become atremor with the transport of cognition. Learn to remember these moments, for they will be the key to the future. It is impossible to accept all the innumerable worlds as being filled, yet the Teacher directs us to this. Learn to honor Him with trust; without this bridge you cannot cross."

And so, there is no falsehood in the correct understanding of the foregoing formula. Therefore one should not compare or liken it to the formula, "If you wish for good, do evil, etc.," because "be ready for war" does not mean—start war. For a correct comparison one should have said, "If you wish for good, be ready to repulse evil." This is the very thought that passes like a red thread through all spiritual teachings. Therefore the images of Bodhisattvas and our Archistrategists are accompanied with swords and spears as symbols of their ceaseless battle with chaos and evil.

I also wish to ask a question, What formula can be regarded as absolute or, as someone said, absolutely just in our manifested world, the world of differentiations and relativity? Even such a seemingly undisputed formula as "Thou shalt not kill" is not always applicable. Also another one "love thy neighbor as thyself:" may bring sorrow to a close one instead of benefaction. Because, truly, love of self may be closer to madness or to hellish intent. If such a man applies his own measures to his neighbors, they may become disastrous for the latter. Only in the light of the spirit can one look for a true interpretation and application. Evolution presupposes the relativity of each concept. This is why all Teachings insist upon the development and accumulation of straight-knowledge, which alone can apply each concept with co-measurement and goal-fitness upon every step of life.

The tension in the world is constantly increasing. Events are hastened, but the Forces of Light will steer all into proper channels. Learn to find joy in labor and in endless knowledge during the most difficult days.

23 April 1938

You bewail your indisposition, however I think that a considerable share of all painful manifestations must be attributed to the unusually heavy and complex cosmic currents. On certain days our community feels the very same painful symptoms, some more strongly and others more weakly. On one day there is noticeable in everyone a weakening of the eyesight or an irritation of the mucous membranes; on another day, a peculiar stuffed feeling of the organism, such as distension of and heaviness in the stomach; at times, peculiar pains in the heart or an unusual weight and pain in the back of or the crown of the head are felt; there may be frequent flows of blood to the head and a special dry heat in the entire body; pains are frequent and a sort of rotation or stirring in the solar plexus; and particularly painful at night are a burning in the extremities and a pulling sensation in them.

Usually these sensations occur about two or three days before an earthquake or some particular storms and other calamities. It is hard to enumerate all the unexpected pains and sensations, and they pass as quickly as they suddenly appear.

You fret at the impossibility of doing more work for the Common Good than you are now doing, but how can it be measured? Often people very active on the physical plane manifest themselves weakly in the Subtle World and vice versa; and people who, in comparison, are manifesting less, perform vast work on the spiritual plane. It is not for us to judge who does more and who does less. Chiefly, all efforts should be applied for the best execution of that work which is given to us, and in those conditions in which we are placed by karma,. A conscientious attitude toward everything will push apart the boundaries and bring better possibilities. Therefore, blessing to you if you love plain people and regard helping them as your calling. The greatest privilege consists in the possibility of rendering many-sided help.

Therefore, rejoice in that you can help physically and spiritually—the physician of the body must be also the healer of the spirit. And what a vast quantity of wondrous fire is hidden in the contact with simple people.

And now to answer about the paragraphs from Brotherhood indicated by you.

318. “How to develop ability to work in the Subtle World?” First of all, one should start by continually feeling himself to be living in two worlds. This is not difficult at all because we cross each night into the Subtle World, where, if our subtle body has been sufficiently developed, we can apply our subtle energies with good benefit. When we go to sleep not thinking of rest, but striving to the Hierarchy of Light with a thought of useful labor, we thus direct our energies to active help where it is most needed. Consciously sending oneself into the Subtle World can be increased to such an extent that we begin to remember clearly our many-sided work at night and our visits for the purpose of rendering help to people often quite unknown to us. The next stage will be to cognize

such a sending in the waking state and even during one's usual occupation. At first, such a sending will flash out in the consciousness through a sensation of a sort of momentary absence, and later there will remain an impression of having visited someone, or even of having heard two or three words; at times there will be sensed the characteristic odor of a definite locality known to us, or a glimmer of people or a place will pass by—then we shall know that our detached energy is working in that direction. These manifestations occur daily, but for this some solitude is needed. They are more vivid and frequent in the evening, and before going to sleep, and are especially intensified at dawn.

Where there is a high degree of spirituality, the divisibility of spirit is so great that the detached particles of psychic energy work unceasingly in full harmony with like particles of energy sent by kindred souls. In fact, the purified energy will participate in the most urgent tasks for the benefit of all humanity. Therefore, one should think more often of and feel a desire to take part in this enlightened work. As you already know, all ancient Teachings affirm that the emanations of a Yogi, or even of a pure man, render the atmosphere healthy over a wide area, and even arrest epidemics, destructive earthquakes, and other calamities. Such a bearer of Light himself feels only fatigue after an extremely salutary application of his emanations.

I am adding here the explanation of other paragraphs indicated by you from Brotherhood.

56. Patience is in itself great knowledge or, rather, great knowledge is born out of great patience. The wise one knows that all comes at an appointed date, cosmic combinations cannot be hastened. It was said long ago that the greatest man is he who is most patient. Thinking more often about Infinity we learn to understand the great patience which must lie in the foundation of each structure.

Besides, having before one's eyes the heroic example of the inexhaustible patience of the Great Teachers, who, during incalculable millennia, labor for the benefit and salvation of humanity, which in its ignorance impedes and destroys in every way Their labors, it becomes easier to endure our misfortunes and difficulties.

228. It seems to me that it is truly joyous to realize that solitude does not exist, and that each one of us is surrounded by loving souls on this or another plane. With such sendings these loving souls endeavor to create around us a benevolent atmosphere, but it is necessary to realize this, to open our heart to their calls and sendings, and not to obstruct them by dark emanations issuing from oppressive thoughts colored by doubt and often by an absolutely unsubstantiated offense. Dark emanations are impenetrable for subtle energies.

323. Indeed, Kriya-shakti is thought-energy. In order to create in the subtle spheres, an accumulated, highly developed psychic energy is needed, together with imagination and a faculty of clear ideation. Therefore, work in the arts is so necessary.

328. The lightning of thought mentioned in this paragraph was sent by the Teacher to strengthen my eyesight, which was considerably weakened after work with small print. I saw this lightning with my physical eyesight, or rather, with open eyes—it unfolded itself rather slowly before my eyes, as if touching them with a broad, very long fiery strip of a pinkish-lilac color. Afterwards, my eyesight became considerably stronger. Of course, this lightning was saturated with a special property of healing energy.

You ask, Could people have lightning-thoughts? Undoubtedly so, because each clear-cut and intensified thought gives off a fiery flash, which means that during spiritual growth and a necessary tension of psychic energy, fiery flashes could become lightnings. But for this spirituality must be high.

329. You ask what to do in order that subtle work might become manifest each instant. The answer is given in paragraph 318 and in this very same paragraph—329. One should realize and feel to such an extent that we are living in two worlds that this realization would never leave us; and this is not difficult, for we are consciously aware that we live on the physical plane, yet this realization does not at all impede any of our mental work, in spite of the fact that the process of thinking is already at work on a subtle plane, because the mind belongs to the fourth dimension, or the realm of metaphysics. And for the facilitation and greater fruitfulness of such work in the Subtle World it is essential to love it. Where there is love there is a better performance, and, consequently, a mutually better result.

373. Indeed, knowledge of astrology will considerably facilitate healing through the rays of the luminaries. A horoscope, cast correctly, will indicate which rays of the luminaries and which combinations of them are most beneficial for the said individual. I also advise you to study so-called medical astrology, it can offer most interesting suggestions. When the means of admitting and condensing the rays of the luminaries shall be found, then, indeed medicine and science will occupy themselves with the study of their useful application. But at present we already know to what an extent man's health is improved when the luminary favorable to him according to the horoscope is found in congenial combinations. Therefore, he who knows about the position of a luminary favorable to him can while gazing at it consciously absorb its strengthening force. The most important reaction takes place through cognition. If a man who does not react to a lofty work of art stands before it in the dark, as it were, then, similarly, the man through whose nerve centers pass healing rays will remain insensible to their influence unless he has trained his consciousness in that direction. However, if one were to let pass through him rays of such strength that they would forcibly open his centers, the latter would be reduced to ashes under such a full impact. Reciprocal action and conformity are absolute conditions in everything.

377. Undoubtedly, rhythm adds to the working ability, and each work demands its own rhythm. It is very desirable that this rhythm should be refined in quality and should respond as closely as possible to the individual rhythm of the worker. Some rhythms, in

the course of time, not only completely suppress in man receptivity to more refined vibrations but even incite very low and coarse manifestations in him. I have often pondered over that question. It seemed to me that our modern technocracy with its ominous, monotonous, and inexorably dead rhythm of the machines must react destructively upon the psyche of the workmen, entirely stifling their receptivity to the subtlest rhythms in nature and the manifestations of the human soul. Eventually they turn into actual robots, able to react only to the habitual and crudest rhythms. But a man who loses the ability to receive the higher vibrations unavoidably turns into an animal, or speaking more correctly, into a beast. Therefore, I greatly welcome shortening the hours of machine labor and also decreasing the quantity of workers in the factories and mills. The machines, in their present applications and usage, are monsters, and veritable weapons of hell. They will remain such until their proper significance shall be rightly understood and measures are taken to paralyze the harm inflicted by them. This paragraph quoted by you was given for the affirmation of my thought.

422. You ask what kind of vibrations could avert a strong attack of pain. Vibrations as yet unknown to science which are sent by the Teachers. The case described in this paragraph relates to my own experience. In dream I saw the condition of my heart and sketched the pattern of its contractions. The next day I experienced these painful contractions, they were quite strong. At that time I heard the call and indication to lie down in a certain way, and immediately the help was sent through rays or vibrations which continued for twenty minutes; afterward I got up as if risen from the dead. I frequently feel the vibrations which restore my heart action; at times, this occurs daily, lasting for quite a lengthy period. The vibrations that are sent differ greatly in their intensity and rhythm and also in the quality of the sensations and, of course, in reaction. They also are sent to various nerve centers in turn, at times concentrating on one, at other times upon two or more centers. It happens that special rays, that have definite terms in the White Brotherhood, are being circulated through my organism; each of these differs according to the sensations experienced and the results. At times my iron camp bed shakes and hums from the ray which runs through. My experiences are written down in several scores of notebooks, and at that I could not always write down everything.

The condition described by you could have taken place because of similarly healing vibrations, but if they reacted painfully upon the heart, then, maybe, these were cosmic currents, absorbed by the sensitive organism.

464. "Why does much of that which has been gathered into the Chalice remain concealed for entire lives?" This happens due to several reasons, mostly karmic ones. A man must redeem or learn something, and therefore he is born in conditions inapplicable for revealing his acquired abilities (which perhaps had been the cause of this downfall), and thus he must develop new and often contrasting qualities within himself. Or a man may receive a special mission, for which a too strong manifestation of a certain ability acquired in the past would only impede or even disturb the fulfillment of the said mission, since it could entice him into another direction. Also, frequently a man,

bound by strong karmic ties, is born into a definite family which cannot give him an organism befitting all his accumulations. You know that the image of man is created by the energy of all humanity. The atavism inherited from ancestors is not always easy to surmount. Therefore, lofty spirits, with great accumulations, are at times not able to receive an organism which suits them in every way. A noticeable lack of balance or so-called idiosyncrasies are often a result of nonconformity between the spiritual accumulations and the acquired instrument. A musical virtuoso receives a violin made of tin instead of a Stadivarius.

483. Yes, each one entering upon the Path of Service for the Common Good is unavoidably subjected to all kinds of tests, which are the results of his increased spiritual and mental work, and also of the hastening of the karma that is being outlived by him. Each thought process changes something in our karma; therefore, if it is directed toward benevolent construction, a corresponding purification takes place, but these purifications may be painful. It is good if we learn to love difficulties, because only personal experience, personal trials and sufferings teach us great patience and compassion, those qualities which lie at the basis of all achievements.

divider

Why think that women have in general less psychic energy than men? This is a great error. In the determination of the quantity of psychic energy sex is of no importance. Indeed, there may be greater or lesser bearers of psychic energy, but its possession is given equally to both Origins. The Holy spirit, the Hindu Shakti, or energy, is feminine in origin. Woman is not deprived by nature of anything, the more so in spiritual abilities. Spirit has no sex. At present woman's thinking ability may be developed in general complexity on the whole in a somewhat lesser degree than man's, but by no means is this shown in isolated, individual manifestations. Besides, if this reduction of mental ability is somewhere noticeable, then it is only due to the fact that the conditions and surroundings of the woman's life, created by centuries-old oppressions, contributed toward it. Lock up an infant in an empty room and in complete solitude, and even if he be a genius at birth he will grow up an idiot. No matter how great may be the past accumulations, to manifest them, not only a suitable instrument is needed by also suitable conditions. The French proverb says, "Circumstances make a great man." Woman, in all countries, and in all classes of society was for countless ages in almost full subjugation and under the guardianship of a family. In the last century she was still deprived of the right not only to a higher education but even her schooling was adapted to a state of feeble-mindedness, as it were. During centuries, with very rare exceptions, woman's merits were not only passed over in silence but it was publicly censured if these merits exceeded the usual boundaries of the narrow field of household activities. Yet the woman gave, and all was accepted from her, though mention of her name was carefully avoided. A great deal of injustice was done, and still is, in relation to woman. Therefore, at the coming of the New Epoch, woman herself must realize that she is in no way below man, that she is not definitely ill-favored by nature. It is especially painful to hear women themselves affirm their lower state, so to speak, even in cosmic creativity

and in the cosmic plan. What a destructive fallacy! Let us realize with all our being the great destiny of woman, the Mother, giving life, and directing and inspiring humanity on the path of evolution. Thus, Asanga, the great teacher of Buddhism, desiring to give the highest definition to the qualities of Buddhas and Bodhisattvas, calls them “Mothers of humanity.”

Indeed, there are not a few intellects deprived of the power of psychic energy, and their thought remains sterile, because it is bereft of the magnet, akin to psychic energy, which collects similar energies around it, for life in space as well as in earthly constructions. Verily, sterile is the thought not imbued with psychic energy, and especially impoverished is such a mind in the Subtle World. Let us also not forget that there exist many kinds, or rather qualities of this primary energy, and therefore let us strive to its highest manifestations in the self-sacrifice of an aspiring heart.

divider

We shall be glad to receive the clipping with the snapshots of young people. Where there is the greatest denial, God’s harvest is near. The pendulum, powerfully propelled to one side, swings with the very same brandish to the other. Not a display of piousness is needed, but a cognition of the spiritual principle.

divider

True, musk acts differently upon people. It is said that from the best curative remedy some people draw its highest qualities, whereas others get only the very lowest. All is individual. There are people who cannot stand either musk or valerian. Of course, musk primarily increases the psychic energy and thus raises the vitality of the entire organism. Psychic energy, as the primary energy, is the very elixir of life.

divider

The year 1942, according to all the most ancient writings, is considered to the end of Kali Yuga and the beginning of the new, beautiful cycle. However, this does not mean that the heavens will open and at once paradise will come on Earth. No, the consequences engendered by the end of Kali Yuga will still be felt, and with even greater force on certain parts of the planet, but on the other parts new construction will begin.

29 April 1938

I have a great request to make of you, to check and test the consciousness of those approaching the Teaching of Living Ethics with regard to their containment of opposites. As a rule, such containment is acquired with difficulty. And for many it becomes an unconquerable stumbling block. The Lord Buddha insisted first of all on such containment, and if he noticed that a disciple could not master this foundation which supports the entire structure, cosmic, as well as mundane—that of daily life—he did not

admit such a disciple to further learning. People of small consciousness cannot at all understand that all their life they just adapt themselves to the containment of counterpositions more or less successfully for themselves or beneficently for the General Good. But if you point this out to them, they will vehemently deny it and become indignant. Containment of a pair of opposites takes on in their consciousness a mask of hypocrisy, yet even in the Teaching they find contradictions and, at best, inconsistencies. They read the Teaching with a dead spirit and accept each affirmation only in one exclusive application. The complex pattern of life is not assimilated by, and escapes from a limited consciousness.

There are very few who understand that goal-fitness, issuing as a result of counterpositions, prevails in the entire Universe. There are also those who even see in the carrying out of goal-fitness an analogy with the Jesuit formula—the end justifies the means. These consciousnesses are most dangerous, and often they are almost hopeless. They cannot understand that in all things and everywhere there is one measure—the Common Good, or purity of motive; only a pure heart can prompt the correct understanding of the application of cosmic laws and the formulas of the Teaching. There are not a few of those, who, hearing about the covenant of non-violence, will admit, in their deadening and one-sided conception of it, the invasion of chaos and thus will become the destroyers of many lives. It is interesting to verify how the statement is understood that “Jinn build the temples.” Likewise, no one will ponder that the most sublime Teachings, by which the world’s balance is still upheld, were the causes of the greatest bloodshed. The most High, in ignorant and evil hands, becomes a weapon of cruel persecution and violence.

It would be good to prepare discourses about containment, and the application of goalfitness. At first, they could be held individually, but with sufficiently advanced consciousnesses, and later one could gradually enlarge the number of participants. Let the participants in these discourses bring their own example of most varied cases in life, in order to show how well they understand the application of the guiding law of goal-fitness, which may also be called the law of Great Equilibrium.

7 May 1938

It is excellent that you are showing so much discrimination in admitting newcomers. We rejoice, not at the quantity, but only at the quality. All members must firstly, secondly, and thirdly, perfect themselves in the qualities pointed out in the books of Living Ethics. This should be the main and urgent goal of everyone who approaches. And this task is so immense that more than one life will be needed to acquire at least a few of those qualities. One of the primary and basic qualities will be knowledge of how to safeguard that which is entrusted. If such knowledge is present, it will in itself testify to considerable past accumulations.

Those who approach for the first time must fully realize that drawing near to the forces of Light is dangerous if it is done only out of curiosity and light-mindedness, or conceit. The

responsibility of those who have contacted the Light is great, and nowhere can one escape from it. Therefore we should realize that we must decide for ourselves, Can we rise in spirit or is there danger for us, in that because of spiritual weakness we may retreat and thus condemn ourselves? Why fill up the legion of Judases, which, as it is, has grown to monstrous proportions?

Frightful is the fall of human dignity in the world! But such is the end of Kali Yuga. Only the rarest individuals can rise above the plane of our visible reality and understand those laws which move events and consequently people. Great knowledge is not forgiven and always evokes the malicious antagonism of crowds and average people. Therefore, Great Teachers, in all ages, ordained speaking according to the level of the consciousness of the listeners. Deviation from this wise counsel always resulted in the collapse of many enlightened undertakings and human lives. In the books of Living Ethics it is said, "A Yogi can do everything. Yet all is not permitted the Yogi." Do many understand the profound meaning of this statement?

Likewise in Agni Yoga, paragraph 50 it is said: "When will people understand the significance of thought and word? Still do people lend greater importance to the spilling of a sack of worthless seeds than to the spilling of destructive words. Any rodent may pick up the seeds, but even an Arhat may not annihilate the consequences of thought and word" and in New Era Community, paragraph 126 a warning is given: "In connection with the evening gatherings, it is ingenious to note unusual contents of speech or a very strange expression. But reflect—does there not hang on each letter of this expression a great number of lives?" Truly, who can say how often a word spoken carelessly became the cause of the downfall of one man, and even of many? And the downfall must be understood not only in the physical but also in the spiritual sense.

You have probably noticed that on the first steps of the discipleship, all are possessed, as it were, by a mania for teaching, and such "teachers," while not having as yet sufficiently assimilated any one book of the Teaching, begin to cast into space formulas distortedly understood by them, thus causing mental confusion and creating new enemies for themselves and for the Teaching.

Verily, to all those who wish to boast of their great knowledge one should recall the words of the Teaching, "Only the ignorant try to spread the dry twigs of pompousness on the window sills. He whose house is filled with knowledge does not fear to carve a slice of thought." Precisely, he who knows will discern when and where and what can be disclosed by him. The governing principle for him will be the ordainment—to speak according to the level of the consciousness of the listener.

My heart trusts your heart and knows that you will find the most necessary words for a clouded consciousness and for all those who need a timely, heartfelt reminder about great caution. Let each heart sense the unutterable tension that the Hierarchy of Light is undergoing in holding back the assaults of chaos evoked by the forces of darkness. The previously mentioned bloody sweat of these self-sacrificing Guardians is not a metaphor

or hyperbole, but stern reality. Therefore, we must apply all our knowledge, in order not to immeasurably overload the Burden of Him who stands on unrelieved Watch.

The heart truly aches when one realizes the extent of irreparable harm inflicted by the hands of those to whom was shown much warmth of the heart and visible and invisible care. How greatly overloaded is the age-old labor of the Great Hierarchy, because not one of the Earth-dwellers can and does wish to imagine the gigantic scope of the raging Armageddon! Verily, the visible and invisible worlds participate in this cosmic battle. Yet the ignorant blaspheme and deride the lofty concepts that could have served as a steadfast anchor amidst the raging stormy elements. Humanity is like a ship in a storm whose captain and crew have become raving mad.

In conclusion I would like to give you some more paragraphs from a new book: "You know with what difficulty harmony of consciousness is achieved. We do not speak about the leveling of consciousnesses, because, owing to the generosity in the Universe, equality does not exist. Yet, since nothing is repeated, the harmony of all parts is nevertheless required. It is the more difficult to imagine with what complex means one can assist the equalization of consciousnesses. One man is already on his way to the summit, but the other one has not as yet approached the base, and they do not have a common ground for thinking. If you give them equal knowledge, for one it will be insufficient, whereas for the other it will cram his thinking and bring in confusion, which may end in treason. Many a time the Teacher must measure what can be actually assimilated without harm. Better not to say everything than to overfill and cause betrayal. The essence of wisdom is in the understanding of all variations fit for harmony. Thus one can see that the Teacher at times hastens, but at other times restrains. One should realize that at such times the Teacher observes a whole procession of travelers and evens up their steps.

"It should not be forgotten that while on his path man cannot see much of that which is created. Also, one should not be astonished when the Teacher sets milestones covering a distance far ahead. The Teacher points out different milestones, which sometimes seem insignificant when regarded from the earthly plane, but they may be symbols of great significance. Moreover, one should not wonder why such milestones are given for long periods. Let us not forget that the problem of time does not exist in the Subtle World, and signs flash out according to their significance, but not in the earthly sense. The Thinker said, 'Who can know the measures that exist in space? We may harken, but one should not apply the measures of dwarfs to giants.'"

Thus, let us surround ourselves with vigilance and wisely discern the scope of the consciousnesses of those who approach us, but let us not cram them. One should not bring in confusion, which may become greatly destructive. Let us have constantly in mind the closeness of curious ears, and let us not repeat what is greedily caught, interpreted willfully, and carried into the enemy's camp. This is an Advice. Likewise, frequent mentioning of cosmic upheavals are undesirable. Nothing infuriates small consciousnesses so much as foreseeing and forewarning of a possible calamity for

them. All faint-hearted people expect an immediate easing up of all earthly burdens and, later, the coming of the Golden Age, just for them and definitely in their own understanding. Therefore, one should not confuse, and arouse in these consciousnesses apprehension and fear, which often in the final analysis give birth to treason.

We should think more about self-perfectment and about helping one's fellow men, according to one's strength and abilities. Therein lies the whole vast task of man, the entire meaning of Existence.

divider

Because of the grave times, one should speak about the need for joy and of the terrible harm of any and all depression. Therefore I am quoting here a Discourse, useful for the entire group. "Even during the difficult days you know that strength issues from joy. I said long ago that 'joy is a special wisdom.' Verily so, because joy must be observed, discerned, and realized. Depressed people carry a cloud of miseries and woes. In this dark covering they cannot perceive joy. Because of this pall of sorrow people become blind and lose strength. They cannot help themselves. They do not admit Our Help, because depression and irritation are impenetrable. As if no one ever told people about the harm of depression!

"Depressed people are said to be deprived of their share. Ponder these words. Who has deprived them of their inherent share? First of all they deprived themselves of any possibilities. They began their own destruction long ago. Discontent, malice, irritation cut off the path to joy. Dark thoughts deprived them of the source of strength. Selfhood prevented the discernment of joy. Egoism whispered, Joy lies only in personal gain. Thus the most fruitful joy was hidden behind ugly piles of depression. Those blinded by depression are the most pitiful of bipeds.

"Man possesses the highest gift—to know joy. The lofty brow is given in order to perceive the Highest. From the far-off worlds to the tiniest flower everything offers joy to people. A new store of strength flows at each joy, because therefrom issues tension, which opens one more gate.

"Who gave to people the right to imagine that they are forever deprived of their own share? This lie was shouted by ignorance. But a wise hero, even at the hour of persecution, knows that the path to joy is not closed. People forget a simple truth, that all is in flux, sorrow is forgotten; but the sparks of joy glow forever. Through Our long lives We can confirm that joy is unforgettable and serves as an influx of strength. Happy are those in the Subtle World who can affirm joy. When We say, 'Joy is hastening,' it is verily near. But people often do not wish to notice it, for they have bound themselves by a predetermined sending. And so, joy may remain behind, without the desired effect. Look around broadly and gather all the flames of joy."

And now I shall give the answers to your questions.

1. The metalization of plants should be used with great caution. In fact, specialized knowledge and facilities for laboratory research are needed. You have probably heard that certain supposedly harmless chemicals, broadly accepted by American farmers for use on vegetables and fruits, have brought considerable suffering to the population. In America, many people have begun to cultivate their own vegetable gardens fearing such chemically "harmless" produce. Therefore, the metalization and the use of solutions for spraying plants, for example, one of iron, must be handled with full knowledge and caution.

2. True, certain already tested inoculations against infectious diseases, such as smallpox, are permissible, and in some localities where smallpox is particularly raging these inoculations are as yet the only means of combating this contagious disease. Other inoculations have not yet been sufficiently investigated and, indeed, they may be dangerous. However, where there is a good store of psychic energy, no contagion is to be feared. But do we often meet such people? The crystal of psychic energy gives immunity from all sicknesses and is a true elixir of life. Therefore, scientists and doctors should direct all their attention to the study of, and research on psychic energy.

3. In some specific cases of illnesses, of course the physician has the right to use narcotics. They are harmful for people with open centers and particularly at the time when any one center is in a state of inflammation. But it is regrettable that an overwhelming majority of physicians do not know anything about such inflammations, therefore, much harm will be continually done through incorrect diagnoses. One could tell them: "People used to arm themselves against the known plagues, but at present neither the black death nor cholera are terrifying, and not even cancer or meningitis, but new types of so-called neuralgia are coming into being, which may become fully epidemic. We could call these illnesses sufferings of psychic energy, and, at the same time, there may be signs of infection. But it will be some time still before physicians will pay attention to these new forms of illnesses. They may be called fiery fever, but the name is of no importance, for it is more important to understand the cause. Let us not lull ourselves with the thought that the change of races unavoidably brings with it many disturbances. Everyone who ponders over psychic energy understands that it must be kept pure. One should understand that a sullied energy will produce terrible spatial manifestations. ... No one has the right to sully the cosmic current, it will multiply the sufferings of many and, first of all, one's own."

Therefore, let us value those physicians who possess a goodly store of psychic energy and whose experience has taught them that the best healer is he who does not violate the natural process of an illness, but only watches and helps the organism with the simplest remedies in its battle with illness.

If one were to follow the latest attainments in medicine and science, one could find almost every year a declaration of the discovery of new methods of curing the diseases

mentioned by you. However, the fact is that each patient requires an individual approach and method of cure. Thus, we know that in one case an external cancer was cured by an abundant sprinkling of soda on the afflicted place. In another case some unknown small root helped. The wife of an employee of ours was cured by some local remedy of a cancer of the breast that was in a greatly advanced and neglected state. And it is of interest that she took that same medicine for a long time, but with no results while she lived down in the valley, but as soon as she moved to our mountains this remedy brought beneficial effects. It is without doubt that a stay in the mountains reacts favorably upon people ill with cancer, perhaps owing to the fact that heights affect the blood. Blood changes on heights, becoming more abundant in red corpuscles and thicker.

Soda is a preventive against cancer, but some people cannot take it; also, I heard from one physician that soda does not seem to be good for gastric catarrh. There is here a remedy that local inhabitants take against cholera, as a specially powerful disinfectant. This is a plant which has been used for ages for cleaning the teeth—probably this is why they have such excellent teeth. It is said that a minimal dose of it, two or three drops diluted in a glass of water, is a preventive against many stomach and intestinal ailments, cancer among them. This remedy possesses a special penetrative property, and it destroys all intestinal bacteria. It can therefore serve as a prophylactic; when rinsing the mouth after meals, one may swallow one or two drops of this water.

For tuberculosis a decoction of the flower and even the leaves of the aloe with milk and honey is very good. Strange as it may seem, a brew of barley is also useful. Equally good is the concentration of the sun's rays upon the afflicted parts by means of a round magnifying glass, performing a sort of rotating massage around the sick spot. Sometimes one may even permit a light burn. But certainly, all these methods should be applied only under the supervision of a physician. Any ignorant use of them will bring undesirable results. Wonderful cures are now achieved in India through the use of sun baths, which are taken precisely at early sunrise. According to all sacred teachings, at sunrise the rays of the sun are especially powerful in their healing properties.

Thus, the best healers are the rays of the rising sun, pure mountain prana, and especially, pure thoughts and aspiration of the heart toward high, altruistic tasks. The most enlightened physicians and scientists are gradually beginning to pay attention to thought, and are already performing remarkable tests; and the greatly ridiculed Christian Science begins to draw merited attention.

5 July 1938

It is incorrect to surmise that "beyond the threshold of death we leave our grievances, rancor, and all kinds of offenses, debts and debtors, hate and hostility" and that "we are reborn on Earth again and again without these qualities, pure, illumined worthy to enter the eternal kingdom."

In reality, beyond the threshold of death we leave nothing out of the baggage enumerated by you, and we acquire still more besides. Man crosses into the Subtle World with all his vices and virtues, he indeed preserves his character in full. "Ulcers of the spirit are carried over into the Subtle World if they are not gotten rid of on Earth." Also, was it not said that "the sower is here, and the reaper is there" in the Subtle World? Moreover, all of our properties and qualities are refined or strengthened there, hence, those who are malicious here become still more furious there, and vice versa. Furthermore, we are not reborn such little angels as is usually imagined. Often, very real little devils are hiding under these innocent, on the surface, infants. Each Ego, at each new rebirth, preserves and brings along its entire baggage of the past. Where else can the entire accumulated experience be taken? After all, not only each of our actions but also each thought creates a vibration, and precisely these vibrations are the energies that enter the structure of the whole man, objective as well as subjective. Indeed, these energies engendered by man are his inseparable property (karmic), which follows him also in his new earthly life. The karmic consequences of the past life follow man; and he, in his next life, will collect the energies or vibrations impressed by him on the astral, because nothing can issue from nothing; therefore the link exists between lives, and the new, fine envelope is molded out of the former one. The aura of the newly born is white or colorless, because the consciousness has not yet colored it. But at the first glimmer of consciousness, the aura becomes tinged with its corresponding color.

And so, we truly bring along our old baggage, though not all acquired abilities can be manifested in one earthly life, the reason for this being again a karmic one (personal karma and the karma of entire humanity); the physical instrument is not yet adapted to the manifestation of the diverse accumulations of our individuality. Similarly, spiritual synthesis, in its cosmic range, reveals itself only at the completion of the earthly journey. Therefore, there are so few individuals who possess this highest gift.

divider

It is futile to think that Christ, when bringing Judas closer to him, did not know where the free will of this disciple would bring him. Definitely, He did know. He also knew His end, because it was not the first time that Judas had come near Him. Christ knew who was hiding behind the image of Judas. Judas was a traitor of long standing, and not just once did he betray Christ. Yet it was said long ago that precisely the Jinn build temples. Through the crucifixion of Christ Judas gave to the world a new God.

Likewise, other high Spirits knew when this or that traitor approached them. The laws of karma are complex, and often a traitor approaches, not because of our personal karma, but because of the karma of a group or even of a nation. Each betrayal is a luminous ascent for the betrayed one, but an abysmal horror for the traitor and for those who abet him.

Truly, people who never heard about the law of karma or those who do know about it yet never penetrated into the most complex entwinements of this law that catches in its

plaiting masses of participants, and even entire nations, will never understand how the immutable law acts. They will also not understand the statement that Jinn build temples. They will not comprehend that, due to humanity's imperfection, precisely such a paradox takes place.

Only a naive average man thinks that friends alone help to uplift a man, and that where Light is nothing evil can approach. Such a man will never rise to the realization that only antipodes uplift each other. Lukewarm followers, like an amorphous mass, remain with nothing and recalling to mind the apocalyptic statement, they are truly spewed out of the mouth of time.

It is difficult for an average man to attain the understanding that we grow only through obstacles.

divider

Of course, no one can assert the omniscience of Christ during his earthly sojourn. But there is no doubt that He knew the main stages of his Path and also the nature of the people who approached Him. Much lesser personalities know this unerringly through their accumulated straight-knowledge. Karma brings upon their path certain people with whom they are destined to build. The moral state of mankind makes this choice weighty and difficult. However, the dates of some events are coming close, and one must choose from a limited number. Moreover, the choice is often dependent upon the participation of other co-workers. There are very few who reflect upon the frightful moral condition of humanity; furthermore, there are people, good and pleasing, who are absolutely incapable of accepting the burden of an active achievement, or even assisting with it. Fear, and apprehension of appearing ridiculous paralyze their best intentions. There are many who are vehement in evil, but very few who are vehement in Good. And those good, but by nature cowardly people increase the ranks of those who are non-resistant to evil; by leaving the best possibilities to the Jinn, they increase the calamities and sufferings of humanity. Still, for every attainment courage is needed, but a courage combining wise solicitude and caution.

Likewise, there can be no nebulous prophecies coming from the Highest Source. Reread paragraph 24 and 25 in New Era Community. The destined executors of prophecies know their meaning and significance. Therefore, let us not think that Christ, this Great Spirit, did not know what was destined for him. To each bearer of the achievement a full chalice is offered, and he himself chooses whether he wishes to accept it in its entirety or only a portion of it. According to the law of antithesis, the worst brings the best. Who, therefore, of the valiant toilers of the spirit, will not accept the full chalice? In the Teaching acceptance of the full chalice is also advised, and we shall not deviate from this Advice.

To all vilifiers we shall say in the words of a great Thinker, "He who takes into consideration the opinions of multitudes will never rise above the crowd." I do not know a

worse lot than to remain amidst crowds! Therefore, we look upon all evil commentators with calmness. There are people who strive for golden crowns, but there are others who direct their entire aspiration toward the attainment of a crown not made with human hands and therefore eternal.

divider

I am quoting here from a Discourse. "Precisely crowds, with their shouts, were leading the Great Teacher to special sufferings. Crowds, these very same crowds, shouted about a kingdom, and they also hastened the execution. Thus they singularly aided the fulfillment of the prophecies. It is impossible to imagine the karma that was cast upon the masses of madmen! Many can recall at present the events which fell upon the shoulders of many subsequent generations. When I advise refraining from senseless words and thoughts, I ask you thus to think about the future. The Teacher could have walked on the Path of Achievement without the roars of crowds, but precisely those who had been healed by him filled space with threats and maledictions. Such a manifestation of free will could be called by many names, nevertheless it will remain free will. It is correct to regard free will as the highest gift, but how wisely one should use this precious treasure!"

A careless word, even in itself good, but spoken not at the right moment and not according to the level of the consciousness of one's listeners, increases the ranks of the enemies. Therefore it is so important to refrain from giving out that which is secret. Verily, he who knows and understands the full significance of words is able to safeguard that which is entrusted.

12 July 1938

Of course, now you will have to acknowledge that I was right in advising you not to discuss the Teaching amidst obviously hostile surroundings. Likewise, you will now be convinced that my first letter remains in full force, for it contains answers to almost all the questions again put before me. You write that someone asks by whom and in what way is the Teaching given. The answer to the first question is given in the Teaching, and its Author gives his name in several of the books. The answer to the second question is also given in the many pages of those same books. All such questions reveal how superficially the books are fathomed by these questioners.

As to those who worry about whether any distortions have crept into the Teaching, one may ask them, Did they not realize that it is just as easy for the Teacher to point out this or that mistake which slipped in as to give the next page? Yet, the rhythm of the Teaching is continuously increasing. But regrettably, mistakes by the printer and the copyist are unavoidable. However, they were corrected as far as possible. I do not know any book that does not have some misprints, and especially in our time of loss of quality in everything.

I am also sufficiently acquainted with the gift of human nature or consciousness, and I know that no assurances can ever convince anyone. Only our personal, inner conviction, which has its root in the accumulations of our past lives, can help in discerning the truth. Therefore my affirmations also will never be accepted by the doubting ones. I beg of you, be assured that we do not attempt either to persuade or dissuade anyone, and we rise up with all the power of our spirit against any forcing of the books of Living Ethics on anyone, and more so any kind of authorities. Each one must follow his path. Only he can deeply feel the truth of the Teaching and become aflame in his heart to the Call of the Teacher, who has in his former lives already approached the Teaching and the Great Teachers. Among those who approach for the first time there are always many waverings and doubts. But where doubt has made its nest, the fires of the heart cannot be kindled. Doubt is the most frightful poison. Nothing can be attained in any field of endeavor where there is evidence of doubt. No discovery could have been made if the searcher doubted the correctness of his theory; the proverb "Faith moves mountains" has a profound meaning. Man does not realize that throughout his entire life he does things he believes. Precisely what to believe and how to believe comprises the solution of the problems of being. Man's free will or free choice molds his destiny.

Those who wish to follow Christ exclusively should follow him. But let them clearly define which Christ they wish to serve, the evangelical Christ or the Christ of the later-day churchmen. In this realization there will already be a shifting of consciousness. None of the Great Teachers will ever demean any one of the Great Founders of ancient or later religions, because, verily, the very same Ego has many a time reincarnated in some of them.

And to widely proclaim the hierarchical succession of Great Teachers was never permitted. A thinking disciple fully realizes the harm of such untimely announcements in doubting or hostile hands. Only novices, who do not understand that on each carelessly spoken word may hang the destiny and life of many people, ask questions the answers to which were given in remote antiquity during the highest initiations. Human consciousness has hardly changed since that time, and in many ways, alas, has become even coarser.

You write that there are those who are indignant at the admonition encountered in the first book—"love Me"—and consider it a sort of importunity. To this I say, Apparently the hearts of these people have become petrified, and they do not know what is the fire of the heart, what is the flaming love of the disciple for the Teacher, and what joy these words of the Teacher awaken in the flaming heart of the disciple. For by this very declaration the Teacher not only accepts the love of the disciple but also brings him nearer and encourages him to follow this, the shortest and royal path. Subtle are the strings of the heart, and only when they are tempered by its fires, which are kindled by contact with the furnace of life, can they transmit to us the secretly resounding mysteries of man's being. Nothing coarse, nothing demanding, doubting, denying, deriding will find a key to any mystery of the higher Be-ness. Hence, this hatred by the desiccated hearts

of all Light, of all joy filled with the higher beauty of devotion and love for Hierarchy.

I regret it if my opinion about certain books has deeply hurt a good man, but I cannot take it back. It would be dishonest for me to praise what I know to be a distortion of truth. Likewise, someone wrongfully insists about our seeming unfriendliness toward Theosophists, because this is untrue. Our attitude toward Theosophists was always most friendly, and we have quite a few friends among them. Many Theosophists in different countries read and love the books of the Teaching. There are numerous Theosophical groups which often practically exclude each other. Truly, it is sad that there are people who speak negatively about the books of the Teaching and yet have not read any of them. And of those who regard themselves as respectable and educated men, who would renounce and speak disparagingly about that which he does not know at all or with which he has only a superficial acquaintance? Will such criticism be based on truth? Have not readers the right to demand at least a primitive honesty from the critics?

But it is said that no Teaching was ever extolled by friends; always and in everything the fury of enemies helps. The Jinn build the temples. A sign from heaven was demanded even from Christ, and he was accused of ejecting the devils through the diabolical power of the prince of the devils. Read again the Gospel of St. Luke 11:15. Remarkable is the answer of Christ to these casuists, in the same chapter. Strange as it seems, those who attack the books of the Teaching and loudly denounce them are precisely those who do not know them, just as they do not know their own Scriptures.

As to those who refuse to read the books of Living Ethics out of personal offense at my opinion about certain books, it remains but to pity them. We never refuse to read any book offered to us, in order not to somehow pass by a precious pearl. However, discrimination was placed in the foundation of discipleship, always and in all Teachings. H. P. B. especially insisted on discrimination, which is contained in the fires of the heart, in straight-knowledge—this eye of Dangma. And so, I will say once again that whatever is linked directly with H. P. B. is deeply revered by us. One may again regret that, apparently, some foreign and Russian Theosophists not only do not know the entire collection of H. P. B.'s works but are not even cognizant of the whole history of the Theosophical movement. A great deal of light could be shed if such books as the big volume of around 500 pages of The Mahatma Letters to A. P. Sinnett and a similar volume of The Letters of H. P. Blavatsky to A. P. Sinnett should become accessible to those readers who do not know English.

Regarding the accusation of my being intolerant toward the Theosophical Society, this accusation is obviously laying the fault at another man's door. Long before the appearance in the magazine Occultism and Yoga of the excerpts from my letter to Dr. Asejev, in which I speak about my attitude toward certain books of L., I had written proofs sent to me by friends, about some Theosophical authorities who spoke against the books of Agni Yoga and forbade their followers to read them. Is it possible that they would deny their own words? One wishes to say to all—be more kind and much will become easier.

The Teaching speaks about the canon "By thy God." Therefore, tell those who, though accepting the Teaching, cannot accept its Source or those through whom it is transmitted, that they should not be disturbed by these questions. For them, let there be neither the Source nor the intermediaries. Let the Teaching speak for itself.

Indeed, I agree with you that the refusal to accept the Source deprives the words of the Teaching of the highest magnet of the heart and of the higher beauty. But the refusal to accept the intermediaries cannot diminish the Teaching. Therefore, I beg you to assure everybody that I do not pretend to any authority and ask them to forget about my existence.

Once again, I must say that to all questions and objections brought by you from the listeners and participants of the Agni Yoga group there are exact answers in the books of the Teaching. Having read the objections and questions, it becomes clear that no one troubled himself to get thoroughly acquainted with all fourteen books of the Teaching published to date.

The Brotherhood of Light is based upon unity, and therefore all its participants are united in the one Stronghold. One could have answered these inquirers with the following words, "And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."

Grievous is the atmosphere of disunity and blasphemy. I do not know any worse one; the greatest harm, including pernicious ailments, can be the result of it. Contemporary medical scientists assert that all moral principles have a purely biological foundation.

If the Teaching is close to you, you will not carry it to the bazaar. From all my heart I wish that you may soon get out of the poisoned atmosphere.

All Light to you.

Have just looked through the copy of my letter to the person mentioned by you, and notice that I write about straight-knowledge, the accumulation of which gives us the possibility of penetrating into the very essence of things. Precisely, straight-knowledge is the sole criterion in all judgments. But nowhere did I liken straight-knowledge to inspiration or Hiero-inspiration. However, there is no doubt that only an accumulation of straight knowledge gives the possibility of direct and constant communion with the Teachers, and thus being able to receive, not fragmentary information, but the entire Ocean of the Teaching. I am quoting here an excerpt from this letter: "Indeed, the only true Teacher is the 'Invisible' Teacher (the Teacher of the Great Brotherhood). But are there many who can have direct access to such a Teacher? This does not mean that the Teacher is inaccessible, no, verily, he is the closest. But this closeness cannot be endured by all. It is revealed without harm only to him who has carried the Image of the

Teacher for many centuries in the innermost recesses of his heart. Without this age-old accumulation and the established magnetic link, it is difficult to absorb the rays that are sent by the 'Invisible' Teacher, they may destroy the unprepared recipient. Even in the case of age-old tests and approaches, the new earthly envelope, or recipient, must become accustomed to this receptivity over many years. The invisible rays are very powerful and sometimes act more strongly than radium."

In view of having written previously to my correspondents about the acceptance of disciples and about the earthly teacher, to ease up my work I am enclosing here the existing copies of those pages. But now I will answer concerning your doubt regarding straight-knowledge. Indeed, it is difficult to develop or awaken straight-knowledge in oneself, yet there is no other criterion. Full discrimination comes only in this way. And the main difficulty is that straight-knowledge is not awakened in us while the feelings of selfhood, conceit, hypocrisy, or insincerity predominate in our heart. Only when these vipers are ejected does the voice of the heart take their place, and straight-knowledge becomes clear and infallible. Believe me, if someone is striving sincerely, he shall meet his earthly teacher and recognize him. But very, very rarely do these occurrences take place on our Earth. Let us recall the insignificant number of disciples that even the Great Teachers had during their earthly lives. Since those times humanity has not improved, and crucifixion and betrayal of the earthly Bearers of Light still continues. And the very same traitors, having only put on new masks, are contriving still more subtle methods of inquisition.

Yes, it is most difficult for people to comprehend the law of Hierarchy. Yet, at the same time, precisely those who vociferate most of all against this cosmic law, are nevertheless blindly submissive to any hierarchy, beginning with standardized conditions, customs, and style, and ending with even accepting the hierarchy of evil in its hidden multiformity. After all, the hierarchy of evil is much closer to the earthly spheres, and its numerous followers, the inhabitants of the lower spheres of the Subtle World take delight in instilling in people the most abominable thoughts and in pushing them to the most fratricidal disunity and actions. During the days of Armageddon the forces of evil have become stronger, therefore it is so essential to cognize the Hierarchy of Light, and to strive upon this Path with one's whole heart. Of course, as it always was and will be, darkness itself will devour darkness. But how many "lukewarm" ones will perish, who could have been saved if they had realized the danger in time and had taken strong hold of the Hand of Help stretched out to them.

6 August 1938

Indeed, if the author of *Cosmosophia* narrates with such convincingness and vividness the sojourn of the soul of a sinner in the astral spheres, then he holds all the cards. The astral world is primarily a subjective world, therefore, if the author of this book so vividly describes certain conditions in the astral world, he probably has already experienced them himself or is going to experience them. It is indicated in all teachings that our most clear and considered thought and most keen feeling will give direction to our entire

sojourn and state in the spheres of the supermundane world; in the same way, the very last thought has a deciding significance in the power of sending the spirit into the subtle spheres. In The Mahatma Letters to A. P. Sinnett there is a place in which Master K. H. points out the significance of the last thought before death. An example of an executed criminal is cited, how this murderer, as in a nightmare, will again and again experience in the Subtle World his crime and the full horror of his execution until the energy become exhausted. Our state in the Subtle World is molded out of our subjective moods, thoughts, and motives, in as much as our feelings become more acute. Somnolent and idle people will drag out there a still more wearisome existence deprived of their accustomed physical, external stimuli. Therefore it is so important to develop in oneself the ability to think and to direct thoughts toward creative labor, because creative thought has unlimited application in the Subtle World. But I would not advise anyone to dwell upon the horrors of the lower astral planes.

Verily, human imagination is lacking to describe all the multiformity of existence on either side. There is no doubt that the lower entities of the supermundane world are nourished by the emanations of decomposition, and are especially attracted by the magnetism of decomposed blood. Hence, there are all kinds of larvae near cemeteries, stockyards, on battlefields, in taverns, etc. They actually attach themselves to drunkards, and to gluttons who are eating meat. On the earthly plane many people already bear such vampires upon themselves.

If, in the lowest strata of the Subtle World, base human entities suffer from these larvae, they suffer no less when contacting the higher dwellers of the Subtle World. Just the approach to them of a higher spirit causes painful burns, and the astral tissue of their bodies begins to decompose.

In nature everything is mutually nurtured, and, of course, of the remains of decomposition nurture the larvae of the lower spheres, then according to analogy, the emanations of the higher spirits nurture the higher and middle spheres. True, in India, alongside the unsurpassed height of philosophical thought and spiritual purity, one may encounter the most disgusting expressions of various demoniac cults and animalistic obsessions, including the most abominable necromancy. There exists a sect, the followers of which feed on the brains of corpses. One may meet them in the cemeteries on a moonlit night occupied with their abominable task; where the Light is brightest, darkness is blackest.

There are villages here whose inhabitants at a definite time of the year meet at night in a forest glade, which is strictly guarded. Here the priests, in order to appease the evil spirits, evoke the lower entities. For this they perform a plentiful slaughter of animals, and with a certain rhythm of drums they bring those present into a particular state in which the lower entities, attracted by the emanations of freshly shed blood, obsess some bodies with greater ease. Such obsessed ones become infuriated and attack mostly women and children. Often these obsessing entities chew their victims to death.

You are right in regarding the descriptions of astral horrors with disgust. Every Teaching of Light must primarily direct to wisdom, to joy of labor, to perfectment, and to highest beauty, while only indicating the unavoidable sufferings in the Subtle World of those who have offended the law of Equilibrium, or harmony. Knowing the significance and power of thought, one may not pause long upon the images of terror and darkness without grave consequences.

We have already heard about the attack mentioned by you. All this reveals to you the local level of consciousness. The withdrawal of the article by M. L. is understandable. People do not like it when the nail is hit on the head. Several countries are occupied at present with the problem of indoctrination. Do you not think that this indoctrination of man will not be far removed from the creation of a kind of comprachicos? But I advise attacking the new country less. It enters the period of rebirth, and one should safeguard and sustain it in every way upon this path. "He who thinks of the past, loses his sight."

"Masses of people have shifted in urgent searchings, and they cannot reconcile material progress with the higher spiritual foundations. The present era is reminiscent of a certain period in Atlantis. At that time they could not find equilibrium; however, though one is now aware of a like nonconformity, some, more vitally alive nations, may find the necessary concordance. We see where the inception of synthesis may be realized. It will not be where the pendulum of life is inert, but where it is swinging to the utmost. There the significance of the Common Good is understood; there it is known that it can originate only with the Common Good. The formula is not yet pronounced; however, it already ripens in the depth of consciousness. ... Service, above all, discloses the path of realization of the Common Good. Not finery or rituals, but service to mankind. For many centuries words about cooperation have been uttered. Frequently, ideas were in advance of material possibilities, but at present people have found a multitude of useful adaptations, and the time has come when it will be necessary to remember about the Common Good." Thus, look to where the pendulum is swinging to the utmost.

Now I shall answer your letter of July 4th. Verily, soon I shall have to put upon myself a vow of silence, because I see that my letters do not transmit what is in my thoughts. Different meaning, different shading is given to my words, and you know that precisely the tone makes the music. But apparently this shading of expressions is not grasped by people.

I advise you to curtail your correspondence as much as possible. Take time for a serious study of the works of H. P. B. and of the Teaching of Living Ethics, and to become acquainted with the newest scientific discoveries, and attainments in the field of medicine. Avoid all kinds of "esoterics," not they will build the new world, but the spiritual toilers who give their souls for the Common Good. The revaluation of values will touch upon many things. It is astonishing to see how, in time, many terms lose their meaning and become completely unacceptable. Prepare for a new step, which is being laid broadly and powerfully.

13 August 1938

I agree with you that what has been already published cannot be regarded as something subject to concealment. And yet, sensitiveness or co-measurement should prompt where and when it is fitting to use one or the other—speech or silence. Much depends upon how to transmit, how to clarify, and under what circumstances to allude to or advance one or another concept. Sometimes, even the mere mention of the higher worlds or a spirit will be unfitting and will only cause blasphemy and terrible antagonism. Therefore I cannot agree with the opinion expressed that excessive caution is just as harmful as excessive talkativeness. I will say that if excessive caution is to be judged, talkativeness is already condemned. It is always better not to complete than to alter. Remember how often the Teaching speaks about the harm of that which is told not at the right time. “Even an Arhat may not annihilate the consequences of thought and word.” How often a human life hangs upon such a word!

So much is distortedly refracted in limited consciousnesses, and the resulting harm is enormous. Only the rarest of individuals can rise above the plane of our reality (to use a better word, evidence) and understand those laws that govern events and consequently people. Alas, great knowledge is not forgiven and evokes the angry antagonism of the crowd and of mediocrities. Therefore, in all ages Great Teachers ordained speaking according to the level of the consciousness of the listeners and in co-measurement with circumstances. Deviation from this wise covenant usually ended in the destruction of many enlightened undertakings and the loss of human lives.

If someone is in a quandary saying, “In what way were many more mistakes made since the time of Christ—in superfluous speech or in superfluous silence?” I shall answer that in everything related to Christ and his Teaching, not that which was superfluously said or left unsaid brought much harm, but precisely the ignorant distortion of his simple statements and covenants for the sake of greed. Of great benefit would be the work of clarifying the New Testament in the light of a synthesis of all the existing spiritual Teachings. Indeed, very fitting are the parallels quoted by you between the Teachings. Certainly, not a few of these are also in Buddhism. At present, a minister, Arthur Massey, is occupied with this task and is writing about it in a small local magazine “Vision.”

divider

Verily, representatives of the Sixth Race will have to work not a little on themselves spiritually in order to open up the nerve centers. But at the next stage of refinement of the organism, this process will be considerably eased and hastened. Nevertheless, without discipline, efforts and labor, nothing can be achieved.

Wherever possible, one should replace the words Lord, God, Creator by Divine Principle, for the anthropomorphic concept linked with the word God has become too strongly enrooted in the consciousness of the masses. It is desirable to somewhat advance the thinking of the people toward the realization of the magnitude and infinitude

of the Principle of all Being, and of understanding their responsibility as the bearers of this Principle. People read in their sacred scriptures and speak about the Unutterable, Incomprehensible, and Invisible God, yet at the same time they endow this Incomprehensibility with all the anthropomorphic qualities, feelings, and actions!

You write that you “often hear remonstrances against the Teaching of the East because it lacks the teaching of love, such as is to be found in the Gospel.” This reproach is extremely unjust, and those who remonstrate disclose their ignorance. Precisely the greatest cult of Love exists in the East. All their spiritual teachings, all their mythology, all their epics, all their poetry and folklore extol this lofty feeling, through which all is created, all lives and moves. Indeed, nowhere is Love so sung about as in the East, in all its subtlest nuances and qualities. All Yogas have as their basis love of or devotion to the chosen Ideal. The highest form of Yoga is called the Yoga of Love. In this Yoga the Divine Principle takes on the aspect of the Beloved One (be it he or she) for the most powerful form of love is expressed in the love of the Two Origins. Verily, the entire poetry of the East is one hymn of love for the Divine Principle in all its aspects, from the Unfathomable and Unutterable to the image of a personal God, Guru, Mother, Beloved. Thus, the Teaching of Living Ethics is also a call to Love, to Service for the Common Good, which is the highest form of love, because it is devoid of selfhood. Love for humanity demands complete self-abnegation and self-sacrifice. For if the love for the Beloved brings an answer from the Beloved, the love for humanity is crowned with a wreath of thorns.

To facilitate attainment for the Common Good, all Teachings of the East indicate to us the awakening of our love for the Hierarchy of Light, for the chosen Guru, for striving toward the Great Service. The Teachings of the East, just as the Teaching of Living Ethics, affirm the education of the heart for the assimilation of the highest form of love. Love for humanity is an active attainment of love. Love for Hierarchy is the greatest joy and rapture of the spirit. But one form of love without the other is imperfect; therefore, blessing to him who can contain them both in his heart.

Now, about the engenderment of humanity on our planet. First of all, it is essential to understand that the lunar evolution was considerably lower than the earthly one, and the dwellers of the moon did not possess mind, or so-called intellect. At their termination of the lunar evolution, their minds did not exceed the instinct of animals. However, there are now also not a few Earth-dwellers whose minds are not far removed from the instinct of animals! In fact, many people still live by instinct. Therefore, the lunar monads, for that reason, had to start their new evolution on Earth with the vegetable and animal kingdoms in order to adapt themselves to the conditions of the new planet. The Barhishads mentioned in The Secret Doctrine belong to an evolution of other, much higher worlds, also far from being perfect. True, among them were monads of various degrees of development. They aided in the investiture of the lunar monads with human sheaths. In connection with this read page 86, “Supplementary Notes” in The Mahatma Letters. Precisely the Barhishads founded the first race of men on our Earth. But all they could do was to provide the astral covering only, with its animal instincts. Therefore, for

the speedier awakening of the embryos of the mind, it was necessary to receive an impulse, or spark, either from those Spirits who already were endowed with higher understanding and with a fully formed mental body, or from the Agnishavattas, Kumaras, Archangels, and so forth, as they are called in various religions.

The variety of nature's species depends precisely on the spirits that are attracted from other worlds, and even systems. For, during the explosions of this or that world, its astral sphere is sometimes attracted to the orbit of a planet which belongs to another system.

Thus, the poets, whose imagination drew for them beautiful aerial images of the lunar-dwellers, would have shuddered at sight of some of the real lunar inhabitants, covered with hair and possessing other peculiarities. At that, their inner structure deferred from ours, as did their vision also, they could see in front and in back. We must get used to thoughts about an endless variety of creations and about the lingering of evolution upon the first steps. Only with the inception of the mind does evolution enter into the speeded-up process of development, and this mind, when in harmony with the Guiding Forces, can raise the planet to a great flowering or, adversely it will hasten its disintegration or downfall.

Thus, one should always remember, firstly, the entire multiformity of evolution on Infinity, and, secondly, the basic scheme. Actually, the lower entities pass through the lower kingdoms of the planet in order to adapt themselves to its conditions and to develop the lower envelopes. But when completion in the highest animal type is reached and a possibility arrives of so-called human intelligent evolution, the Builders, or the Hierarchy of the Spirits of higher evolutions from other worlds, sacrifice their essence to array the monads in a human envelope, and even they themselves reincarnate in these envelopes, during different periods. Human evolution proceeds on three planes; physical, psychic, and spiritual.

I think that should our planet happily complete its ordained cycle the spirits of earthly humanity could fulfill the role of the Barhishads on a new planet, and the highest monads among them could even become the awakeners of the fire of the mind; for, was it not said in The Secret Doctrine that in the Seventh Race many men will become sons of immaculate parents and will be Buddhas. But if our planet does not endure, and explodes before the date, then the majority of our humanity may definitely find itself on a lower planet and will again have to pass through its lower kingdoms. Great conformity and goal-fitness rule in Cosmos.

It is said that on the higher planets there are fewer animals, and they are far more perfect. Thus there are no insects and beasts of prey on Venus. There exists a veritable kingdom of flights. People fly, birds fly, and even fish. And the birds understand human speech. The colors of fishes and of birds' feathers attain amazing combinations and beauty.

I shall quote here a useful Discourse: "You know how difficult it is for people to accept

the multiformity of evolution. First of all, they will talk about the one law. Each one will bring up those fragments about the Universe which he chanced to learn. There will be found many conflicting facts, and people will not be remiss in reproving someone for inaccuracy. Disputes and perplexities arise mostly from an inability to comprehend Infinity. An earthly mind with difficulty pictures a scheme that will remain inviolate. It is equally difficult to imagine all the branches of the very same law, nevertheless, one should become accustomed to the cosmic multiformity. Our planet, with its subtle spheres, can experience the most unexpected influences from the far-off worlds. One should not think that our solar system presents something isolated; on the contrary, all the worlds are in the most subtle reciprocity. Thus, the basic law is immutable, yet each heavenly body can create individual features around itself.

“The representatives of the most remote evolutions can get along on Earth with the people of the Sixth Race. One may also observe that the conception of the world fluctuates from primitive to enlightened realization. However, irreconcilable extremes are not only noticed amidst manifestations of nature, they are still more startling in the Subtle World. One may visualize how the reactions of the most remote systems can intrude. Such reactions can be likened to explosions and tornadoes. They bring in a sort of revolution, therefore one should not picture the Subtle World as something subject to the dead-letter of the law. Even in the higher spheres conflicts of psychic forces can occur, and one should get used to these concepts.

“Only a clear realization of the great diversity can safeguard from harmful limitation. At first one should try to sense oneself as living in Infinity, and later one can become strengthened by the realization of the far-off world. Thus, one will arrive at the thought of the diversity of evolution.”

Now, about purgatory, or the middle spheres of the Subtle World. The lower strata are quite close to the description of hell. In fact, it depends upon man himself how best to make use, for himself and others, of his stay in the middle spheres. The higher spheres become accessible to us in accordance with the measure of our purification, and before our immersion in the state of Devachan we cast off the already outworn astral envelope; the purer it is, the more quickly it decomposes. The astral envelope of the higher spirits, after being utilized, is given over to the Spatial Fire with the help of the Teacher. However, not all spirits immerse themselves in Devachan; there are strong spirits who do not need this stopover and who hasten to continue their earthly path. If, in the Subtle World, man would strive to realize his errors, the entire evolution would be considerably hastened. But the difficulty lies in that average people—not good and not bad, but without strivings and clearly expressed abilities—when entering the indifferent and grey sphere of the Subtle World that is compatible with them, usually drag out in it the very same burdensome and depressed existence. Their small consciousness and undeveloped thinking do not permit them to rise in spirit and ascend into the higher spheres where creativity of thought reigns. Tepidity, indifference, and laziness are our most frightful executioners. They are the devourers of psychic energy, which alone makes us conscious possessors of the Chalice of Amrita—Immortality.

It is impossible to outlive vices in the Subtle World; they must be outlived on Earth. Because only on Earth can we receive new impulses of energy and regenerate or transmute these into their higher manifestations. But in the Subtle world with the help of Guides one can realize the harmfulness of passions not yet outlived and can impress this knowledge upon the subtle centers to such an extent that in the new earthly rebirth it will be easier to conquer the attraction to this or that vice. If we could get rid of our vices in the Subtle World, of what use would be the earthly incarnations? And so, for the transmutation and sublimation of our energies—passions—we need our earthly, physical laboratory, in which are united and transmuted the elements of all worlds.

The most beautiful sojourn in the Subtle world is enjoyed by the souls of the great workers of thought and creativeness who gave their labor for the good of mankind. There they will find unlimited possibilities for applying all their abilities and strivings. One may envy the existence of Marconi and Flammarion in the subtle spheres.

Powerful, evil-minded souls, and souls who lived only for sensual pleasures suffer greatly, because of their inability to gratify their malice and passions. They virtually burn in the flame of their passions. Actually, for the most part they become obsessors and whisperers at night. They cannot ascend into the higher spheres, for the mere approach of a dweller of those spheres brings sufferings upon them, and their tissues begin to decompose in contact with the purer fluids. The torture from such burns of the subtle body surpasses bodily sufferings. The horrors of the lower strata of the Subtle World defy description, and it is better not to pause upon them in order not to increase them and so burden oneself with such thought-images.

divider

I laughed a great deal at the practical wisdom in interpreting the words of the prayer, "And lead us not into temptation. ..." But it seems to me that if the Lord were always solicitous not to lead us into temptation, we would not learn anything. Our spirit is tempered by trials, and the essence of man is cognized only through temptations. Verbal instructions and warnings are of no avail; man is known according to his deeds. Picturing God in the role of a tempter of course does not befit the majestic Divine Principle, therefore it remains to suppose that in the words of this higher Self that He or it should hold him back from offense. But I prefer to say, "Blessed be the obstacles, through them we grow." True, one should not deduce from this that a bicycle can be left on the street without supervision or a safe can be left open. All is well in its place.

Thank you for the book, I have not as yet succeeded in reading it to the end. Many things are curious in it. But I believe that it was quoted "dressed up" already in another country, therefore there is included in it much that could not have been uttered under the conditions in which the dispute took place; and of course this greatly weakens its interest. Besides, the explanations of mysteries and the affirmation of the resurrection of people in the physical body are not very convincing and only turn back the thinking to

age-old errors. Also unjust are the attacks on certain Socialist writers and thinkers. Thus the author in vain attacks Gorky, whose words he quotes: "I see spread before me a grandiose panorama of Earth, like a giant emerald, exquisitely faceted by the labor of free humanity. All people are intelligent, and it is natural for each one to accept the feeling of personal responsibility for everything that is created by him and around him. Everywhere are cities, gardens, imposing buildings, everywhere the forces of nature work for man, mastered and organized by his mind, and finally he himself becomes verily the ruler of the elements. His physical energy is no longer wasted on coarse, dirty work; it is transformed into a spiritual one and all its force is directed toward the investigation of those basic questions of Existence, for whose solution human thought has been unsuccessfully struggling since remote times."

Having read these beautiful lines, I can only say that every intelligent person who strives toward progress, toward the Common Good, undoubtedly shares these hopes of the great writer. Note how the defender of God and spirit ridicules the statement of Gorky that the forces of nature will be mastered and organized by the mind of man, and physical energy itself will be transformed into a spiritual one. It seems absurd to this reader that one can direct energy toward the investigation of questions of Existence! He regrets that "Gorky, in spite of all the wealth of his phantasy, could not invent any other work for people than occupation with theological investigation"?! But does not the investigation of the problems and laws of Being constitute the subject of utmost importance in science? Does not this research disclose before us ever new laws and mysteries of nature—visible and invisible—of the far-off worlds and of the entire Universe? To condemn Gorky for poverty of imagination is unfitting. The picture drawn by Gorky is the dream of every thinking man, and many understand that its realization is possible only in a very remote future. For are there at present many intelligent people who understand their responsibility for all that is created by them and around them? And of those whose physical energy has been transmuted into a spiritual one there are probably still less. What do you think?

divider

Only a petrified heart will not aspire toward the Common Good, but will think only about the salvation of its own soul and about its resurrection in a physical body! One should think not about one's own salvation, but about the offering of life's achievement for the Common Good. Many of those who thought about the Common Good and sacrificed their lives for it were closer to God than those who had his name on their lips and thought only of their own salvation. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

10 September 1938

I must say about Tagore that I greatly love his wonderful image as a poet; but as a reflector of the thought of Hindu religious philosophy Vivekananda is closer to me. Tagore has not that dynamic quality that is so characteristic of Vivekananda. Tagore is

the personification of gentleness, and his very voice, a high tenor, presents an astonishing contrast to his patriarchal exterior. Maybe, in this can be found the key to a certain duality which is inherent in him.

I think that Tagore, being under the influence of the West, stands up for the meaning of “art for art’s sake.” The formula itself, “art for art’s sake,” is not devoid of depth, for in the end everything leads to art. After all, art is a search for and expression of perfection in everything. Therefore, each striving, each action of man, when being perfected in its expression, in this way already approaches the realm of art. Nature itself in its constant creation of new combinations is an expression of the highest art. Thus, this formula could be paraphrased—perfectment for perfectment’s sake.

At the end of the last century a timely protest was raised among Western artists against the excessive dominating significance of subject matter in paintings at that time. The subject of the painting was regarded as foremost, and the purely artistic problems were relegated to a secondary place. And thus in the West a formula came into being—“art for art’s sake”—and it proved to be very useful. But, as usual, this beneficial step, in the course of time also degenerated among mediocrities into the most absurd forms, even to the imagery of the so-called “abstract” paintings in which nothing could be deciphered.

But now a new step approaches, the step of synthesis, and it is necessary to know how to combine purely artistic problems with creative thought and beautiful form. Our esthetic pleasure must be correspondingly broadened, in order to absorb art in its entirety. All the Muses must be summoned to participation in a single work of art. Each creator must imbibe the fundamentals of all arts, that he may create his work through them.

Verily, art should serve to uplift the consciousness of humanity. But to limit the means of expressing it is impermissible. The concept of art, already rejects all ugliness, and therefore beauty remains its only gauge.

divider

Now, regarding the many-faceted imagery of a poet in his concept of the Deity. A poet, turning to a Higher Being, rises in spirit toward a higher image of manifested beauty. And where to seek this beauty if not in a symbol highest for us, in the perfect Image of the Crown of Creation!

The Sublime Being differs infinitely in an Eastern consciousness from the Sublime Being as conceived by the Western consciousness. The Highest Being, in the Eastern concept is not separated from his Creation.

His Creation is He Himself. The Eastern consciousness, in contrast with that of the West, is basically synthesized and is accustomed to uniting and containing all. Therefore it reveres the Great Origin in all its Aspects, because all aspects and all paths belong to

It.

It is said in the Upanishads, "The Supreme Being penetrates everything with Itself, consequently it is the innate possession of everyone." Every Hindu imbibes this concept with his mother's milk. The Eastern consciousness, being used to regarding itself as a particle of one infinite life manifested in endless phantasmagoria of changeable worlds and creatures, easily absorbs all the forms of such manifestations. He knows that he himself is but a reflection of the Supreme Being, which is revealed in the constant process of unfolding its boundless essence.

The Rishis of India, in their deep wisdom, knew about evolution, or the unfoldment of one boundless life, and understood that human consciousness can ascend to Truth only through familiar symbols. Therefore, alongside the highest concept of the Unutterable Mystery of Be-ness they gave it a majestic range of the most beautiful Images, so as to evoke and implant in it the entire gamut of subtlest nuances, feelings, presentations, and thoughts. And so, the imaging of the Supreme Being always fully corresponds to that degree of development on which man is to be found.

Great beauty is contained in the realization of unlimited life, unlimited evolution, in the cognition of unity in the multiformity of all existence, and consequently of the basic equality of mankind. But no less beauty is contained in the realization of the unlimited power of the human mind and its thought-creativity. The highest life is revealed in the incalculable variety of manifestations of nature, and man—its creation—in his turn is summoned to create in the images and ideas accessible to him. Therefore, a poet, a musician, and an artist, who express creative thought, must find within the depths of their being those symbols which most of all respond to their heartstrings.

The knowledge of how to reflect in one's creation the entire scale of subtlest feelings, images, and thoughts is a great containment. Therefore, let us not limit the creators, let them pour out their song in all the multiformity of the sounds and visions revealed to them.

The East proclaims: "Two types of men do not worship God as a man: A man-beast who has no religion, and a liberated soul rising above human weaknesses and transcending the boundaries of its only nature. Only then can it worship God as he is."

The Highest Being, as conceived by Tagore, comprises all the most beloved by him, all the most beautiful Images, which live in his heart of a poet. Each touch calls forth the fire of thought-creativity, and each heartstring will resound in its own way to the depths of consciousness touched upon.

According to the quotation from the article "A Poet's Religion," Tagore stresses the boundlessness of evolution and knowledge. In reality, only one Truth exists—the Truth of the infinity of Be-ness—and consequently, of Knowledge. In the manifested world this infinity of Be-ness is expressed in an eternal motion of cycles or in changes of

conditions. Each one of these shiftings, or, as they are sometimes called, Manvantaras (Manvantaras of the Universe, of the worlds, and of human life), has as its goal to reveal and to polish a new facet of the a Jewel of Limitless Knowledge.

Ponder also how manifold is the creativeness of the great Guardians of Knowledge. How many different aspects of Truth They have to simultaneously plant and affirm in order that humanity may advance. A too great light blinds, a too small one obscures, therefore, with cautious touches is humanity raised up into the Wondrous Palace destined for it under the All-Containing Dome. But there are periods when consciousness enters, as it were, a blind alley and cannot leave it without special help; then ensue purifications, which are manifested in revolutions, in the casting out of old dogmas and values. These periods are grave, but they do bring a healthful recovery, and further ascent becomes possible. The Great Teachers of humanity acted as Healers of spirit and body, but their followers did not understand their solicitous touches and instead of the ray of a physician, drove in a coffin nail.

Thus, let us accept all expressions of Truth, and let us evaluate them only in accordance with their beauty.

10 September 1938

Indeed, all great ideas were brought into the world by exceptional individuals. And if, after they were brought into life, the dark ones distorted them, nevertheless their fundamental truth was unimpaired. In fact, the dark forces in their own way help to affirm enlightened ideas in the world. The dark ones hasten every process of corruption and therein lies their particular usefulness. Without their participation it would be far more difficult for the ideas of Light to become affirmed if one takes into consideration the level of consciousness of contemporary humanity and the shocking quantity of lukewarm ones, or non-resisters, ready for any compromise so as not to disturb their usual way of life. Thus, the sufferings of the oppressed would have been dragged out into millennia, and the bacchanalia of the ruling classes would bring many countries to final dissolution and degeneration. Precisely because of the low level of humanity as a whole and also because of the often unwise leadership, one has to regard revolutions as an uprising of healthy cells for the defense of the whole organism. Remember how the Russian Revolution was hailed by many countries. To what an extent these plaudits were disinterested and sincere is another matter. In human fashion, each one considered his own temporary gain. But in any case enough was, and is, now written about the former Russian despotism, barbarism, frightful poverty, and the backwardness of our people; the latter statement regrettably was not without foundation. Therefore, we should value the shifting that took place in the consciousness of the masses, because, at the cost of terrible sufferings, a new step has been achieved that will help all mankind.

From the enclosure sent by you a reader might come to the conclusion that someone is against the great ideas of liberty, equality, and brotherhood—ideas which alone keep humanity alive! But if these leading ideas were to be put aside because they seem

utopian, as it were, then it would be better for humanity to cease to exist as soon as possible. Unless these ideas are carried in the heart, humanity will sink into unheard of crimes and depravity and will slowly disintegrate and perish from the calamities engendered by them.

If these ideas are utopian, then all Teachings of Life are utopian in like measure.

The French revolutionaries sought to achieve social liberty and equality, or the assertion of those principles or forms of freedom and justice that have to be laid in the foundation of every healthy state, namely, freedom of conscience and thought, freedom of choice of occupation, and the equality of all citizens, or abolition of classes (privileged castes). True, only unenlightened people understand freedom as insubordination and equality as a leveling of abilities. Nevertheless, a basic social equality must be realized. Every citizen of a country is equal before its laws, and only his abilities determine his position in the social structure and labor.

I agree with the deductions of Prof. Frank quoted by you. It is also quite true that "equality in an absolute sense cannot be realized and that the Hierarchic Principle is a natural attribute of society." Hierarchy is a cosmic law, and this very same cosmic foundation affirms the equality of each monad, as far as the growth of its individuality is concerned. Therefore, state laws, in order to serve the vital interests, should reflect cosmic laws. Thus, every born citizen of this or that country, due to his birthright becomes potentially eligible for all rights, i.e., as it is said in the United States of America, "every citizen of America may become its President." Indeed, this right must be safeguarded. But as you know, the citizens of many countries are deprived of that very kind of equality. Thus, all have an equal birthright, but all are not equal according to their abilities. And this inequality is not only goal-fitting but also just, for abilities are achieved by personal labor and personal efforts during countless millennia. And this inequality ceases to be inequality and comes under the guiding law of hierarchy. The tormenting problem of the equality and inequality of people could be solved if the law of reincarnation were to become accessible to the consciousness of the masses. An outstanding public figure, Michael Roberts, I believe, once said, "If the members of the Cabinet were convinced that after death they would be reincarnated in families that live in the poorest quarters of London, social reforms would have been initiated with astonishing haste." One may add that many other things would also have been changed.

divider

I do not agree that "in our time only a man who is put in prison can dream about liberty." True, a prison deprives a man of freedom of locomotion and action, but how many other skillfully hidden forms of slavery still exist in all state systems! It is in vain to think that there is at present no legitimized social slavery. It may be even stronger now than ever before. And the most lamentable of these types of slavery is assuredly slavery of thought and slavery of woman. It is unbelievable to imagine that in this, our age, when even the most backward consciousnesses have accepted the law of evolution, there can

still exist dead dogmas, or that the subjugated position of woman, mother of humanity, is tolerated! Indeed, this subjugated position of woman is a most shameful madness and is the cause of the degeneration of humanity. Soon this truth also will become obvious. But at present, alas, even among the acknowledged “outstanding” minds, one may hear the opinion expressed that women should not be given equal education with men, and also that women should not aspire to the professions and positions occupied by men. The latter circumstance is of course the most important. What abysmal egoism rings out in this statement!

Nevertheless, we shall ask, Exactly which positions or professions should be regarded as belonging exclusively to women? In enumerating all those for both sexes, there will remain none for women. Could it be that the entire significance of woman is brought down only to giving birth, nursing, and to the entertainment of man? But, then, what a low opinion man has of himself if his “entertainer” has to be deprived of higher mental development. It is remarkable that the “sages” who deprive woman of higher education, at the same time proclaim hypocritically that “the destination of woman is much higher;” however, what this “much higher” is, they do not explain. Does it consist in creating unsuccessful specimens of a purely masculine mind so as to increase one’s own enslavement and thus add to the degeneration of mankind? Still, psychic energy cannot be violated when it demands manifestation. Whence come this frightful spreading of psychic illnesses and the ever-growing number of the mentally deficient, now observed especially in America? Thus, according to medical statistics, one in every 20 persons is a candidate for an insane asylum at one or another period in his life. The number of weak-minded is equally shocking. Alexis Carrel gives this data in his book *Man the Unknown*. His book is interesting and gives a true picture of the crumbling of our materialistic civilization. Based upon scientific data, Carrel points out the paths for the restoration of humanity’s health. However, since even a wise man stumbles, one may also find in this useful work certain peculiarities. As a matter of fact, in this book Carrel expresses the opinion mentioned above about the education of women. While adhering to the idea of evolution, at the same time he cuts it short, leaving only a limited education to women and depriving them of a place in the structure of life! But one cannot go against evolution, and we already know how high is the cost to humanity of each such resistance. Examples of this are obvious in all revolutions.

It is said in the books of the Teaching of New Life, “At the time when We speak about equal and full rights, the servants of darkness expel women from many fields, precisely where they could bring the most benefit. ... Precisely now one should think about full rights, but darkness inundates the domains that are the most strained.”

Why should one think that the application of higher principles is possible only in a community? Service for the Common Good must and should be realized in all circumstances. But, truly, through conscious cooperation such service increases in an incalculable progression.

One should not frighten the readers by a desire to turn everyone back to a primitive

patriarchal community. People, as a rule, picture this primitive patriarchal community quite differently. Let us not forget that the New Epoch also demands new definitions. And nothing is further removed from contemporary thinking than a patriarchal state, and a primitive one at that!

Nowhere does the Teaching of Living Ethics, or of New Life, insist upon living closely together. On the contrary, it even warns against bodily jostling. It constantly repeats that cooperation must be revealed in daily life, in all conditions in which we are placed by life. Bodily crowding and all kinds of petty things in life create a heavy atmosphere in which, instead of unity, a malicious disunity is sustained. At all times, everywhere, and in all things a conscious friendly cooperation is needed. But all artificial unions never brought, or will bring, any good. In the family we already have an example of communal living. And why should we think about some sort of primitive, patriarchal community and not try first of all to fulfill our responsibilities in our own family? Among solutions of the problems of communal living why not pay attention primarily to home life? Indeed, if people would realize the meaning of the communal principle, they would manifest more common sense upon entering into a marriage. They would understand the responsibility that they assume for the joining of often incompatible elements.

One can cooperate successfully while being in different cities and even in different countries. With every new scientific discovery and invention distances become of less and less consequence. And the only true unity, unity in spirit and consciousness becomes stronger and more powerfully asserted. Brotherhood can be realized only in unity of consciousnesses. The Teacher works for this unity of consciousness with the closest disciples, but physical unity is not taken into consideration. And even closely harmonized consciousnesses that are in comparatively close bodily proximity must part at times for the renewal of their forces and for new accumulations. Hence the instruction of Lord Buddha about the necessity of travels for the members of the community.

Consequently, one should understand community, not in the narrow sense, but in a very broad one—precisely as cooperation with all humanity, with all worlds, with all that exists. People suffer greatly from lack of a friendly attitude toward each other, therefore, to lock them up in closed communities will only strengthen their alienation from the world community, which contains all humanity and all planes of Be-ness.

Verily, the epoch of common cooperation is being created.

divider

I also do not agree with the interpretation of only the positive role of the monasteries. The fact that some of them did exist for several centuries does not prove anything. Countries went through many kinds of upheavals. Rulers were replaced, also princes of the church and abbots of monasteries; yet the countries, palaces, and monastery walls continued to stand firm. But we know from history that the most venerated and outstanding saints left monasteries and founded new religious orders, often of

wandering monks and nuns. The true Spiritual Toilers striving toward a change for the better, toward evolution, could not remain within dead walls, which often were more reminiscent of a prison of the spirit than a hearth of Light. With the exception of some, the monasteries when founded exerted that benevolent influence on the population which they were supposed to exert. But already in the books of Dobrotolubye and even earlier, one can find descriptions of terrible vices developing in the monastic communities. Not a few similar references are to be found also in Buddhist literature. Human nature is alike everywhere.

I shall quote here a timely and useful Discourse: "You know that there may be times worse than war. You well know that We regard war as an infamy of humanity. How, then, shall We name the time that would be worse than war? Perhaps one could call it the putrefaction of humanity. Armageddon should not be understood as only a physical war. Armageddon is full of incalculable dangers. Epidemics will be the least of the calamities. The main destructive results will come from psychic perversion. People will lose confidence, they will sharpen their minds in mutual injury, they will learn to hate all that exists beyond the boundaries of their own dwellings, falling into a state of irresponsibility and sinking into depravity. To these madnesses will be added one more, the most shameful one, the revival of the battle between the Masculine and Feminine Principles.

"At the time when We speak about equal and full rights, the servants of darkness expel women from many fields precisely where they could bring the most benefit. We spoke about new fissures in the world, but the new battle between the Principles will be the most deadly one. It is impossible to imagine the destruction such a battle can bring! It will be a resistance to evolution! And you know the costliness to humanity of each such resistance. In these convulsions the young generation will be perverted.

"Plato spoke about the beauty of thinking, but what kind of beauty of thinking is possible during enmity between the Principles! Precisely now one should think about full rights, but darkness inundates the domains that are the most strained. Let us say that all attacks of the dark ones will be turned to good. Those who are humbled in Kali Yuga will be elevated in Satya Yuga. But let us not forget that these years of Armageddon will be exceedingly tense. Even health must be especially guarded. The cosmic currents may contribute to many illnesses. One should take into consideration that this is an unrepeatable time! Some people think that merely the avoidance of war alone will solve all problems. The near-sighted ones! They do not see that the worst war is inside their homes. They think that they can cheat evolution! And yet, there do exist green open spaces where evolution grows, and Our solicitude is there.

"The Thinker ordained that the gifts of all the Muses be safeguarded. Only these accumulations will help to conquer darkness."

This is probably the reason why there is so much silencing, and opposition is shown to the Banner for safeguarding the Treasures of the Muses.

For many, the most decisive time now begins. Many will have to reveal their true passport. People cannot realize as yet that the main difficulty lying before them is their constant admittance of the most ugly lack of co-measurement. From lack of co-measurement issues all destruction. From early childhood it is necessary to ingrain the ability to discern the most important and essential, consequently, to distinguish all that is truly great from the second-rate and null.

One should reread more often about the law of co-measurement on page 122 in the second volume of Leaves of Morya's Garden. "From non-comeasurement results destruction, blasphemy, lie, treason, and many other ugly manifestations." The stronghold of Brotherhood is CO-MEASUREMENT.

Do not tire of insisting on the application of co-measurement in all manifestations of life. To begin with, one should try to lose the habit of humiliating others. Because we truly cannot grasp with our earthly vision the entire significance and depth of all that takes place, and also of the true essence of man.

Develop co-measurement—this basis of cooperation.

1939

You write that someone is indignant at the fact that in the books of the Teaching of Living Ethics permission is given to eat smoked or dried meat, whereas all other Teachings altogether do not allow the use of meat. We have to answer that apparently this inquirer has not sufficiently mastered the spirit of the Teachings mentioned by him, and likewise has not become fully acquainted with all the books of Living Ethics. He looked over or did not read to the end those discourses which pertain to the problems of food. But before giving any explanations about the reason for permitting the use of smoked or dried meat, I would like to ask him if he practices the ethical rules in all his actions with the same zeal as in the question of restricting food; and then I would like to remind him that Christ said, "Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth," It is also said in Buddhist texts: "If one could attain perfection only through the renunciation of eating meat, then a horse or a cow would have reached it long since." Asceticism has no value as a means of liberation of the mind from earthly bonds: "It is far more difficult to find a patient man than one who subsists on air and roots." Yes, it is most difficult for people to comprehend that the principal purification lies in the purification of thoughts and motives, and in the broadening of consciousness, because karma is primarily created by thoughts. When a man is lofty in spirit, when the fiery transmutation of the centers has taken place, he can render the most harmful substances harmless upon his inner fire; his powerfully discharged psychic energy purifies and transmutes everything. One should remind many of those who adhere strictly to vegetarian food and at the same time do not miss an opportunity for slander, of the forgoing statements by the greatest Teachers of humanity.

Let us also remind this inquirer that localities exist in Tibet and Mongolia where it is practically impossible to obtain vegetables, because they either do not grow there or cannot ripen. The Buddhist monks are compelled to live solely on barley and mutton and yak's meat, nevertheless, there are among them very worthy souls.

And now I will remind you of a few paragraphs in the books of Living Ethics that apparently have not been read to the end by some inquirers. In Aum at the end of paragraph 227 it is said: "Likewise, when I indicate a vegetable diet, I am guarding against nourishing the subtle body with blood. The essence of blood thoroughly permeates the body and even the subtle body. Blood is so undesirable in the diet that only in extreme cases do We permit the use of meat which has been dried in the sun. It is also possible to use those parts of the animal where the blood substance has been thoroughly transmuted. Thus, vegetable food also has a significance for life in the Subtle World."

Moreover, a seeming follower of the Teaching of Living Ethics wrote me that it is regrettable that in the books of the Teaching abstention from alcohol is nowhere pointed out! And yet, in the second part of Leaves of Morya's Garden it is said that "the use of wine ... [and] narcotics takes away three quarters of ... [man's] vitality." and in New Era Community it is stated that "drunkenness is the enemy of psychomechanics"—an enemy of psychic energy, which is the basis of our existence. It would seem that this could hardly be stated more strongly, but people who do not take the trouble to fully acquaint themselves with the Teaching begin to lie and to vilify. They do not even understand that when the Teaching speaks of self discipline, about mental and physical purification, this means of course, abstinence from all kinds of excesses, no matter what they may be, and from substances and habits harmful for the organism.

Brotherhood, 21. "Any food containing blood is harmful for the development of subtle energy. If humanity would only refrain from devouring dead bodies, then evolution could be accelerated. Meat lovers have tried to remove the blood, but they have not been able to obtain the desired results. Meat, even with the blood removed, cannot be fully freed from the emanations of this powerful substance. The sun's rays to a certain extent remove these emanations, but their dispersion into space also causes not small harm. Try to carry out a psychic energy experiment near a slaughterhouse and you will receive signs of acute madness, not to mention the entities which attach themselves to the exposed blood. Not without foundation has blood been called sacred.

"There can thus be observed different kinds of people. It is possible to convince oneself particularly as to how strong atavism is. The desire for food containing blood is augmented by atavism, because the many preceding generations were saturated with blood. Unfortunately, governments pay no attention to improving the health of the population. State medicine and hygiene stand at a low level ... on the path to Brotherhood there should be no slaughterhouses."

Brotherhood, 22. "Yet there are people who speak much against bloodshed but are

themselves not averse to eating meat. There are many contradictions contained in man. Only the perfecting of psychic energy can promote the harmonization of life. Contradiction is nothing but disorder. Different strata have corresponding contents. But a tempest can stir up waves, and not quickly thereafter is the right current again established.”

There is a Discourse on this subject also in Supermundane. “Not a few terrible results occur owing to opposition to Our Indications. Some people oppose most useful advices, others fulfill them outwardly, but inwardly oppose. One should pay special attention to the latter circumstance.

“If people could understand of what small value are their external, pretended smiles!... The most useful advice loses its significance when it is inwardly rejected; then only the outer shell remains. One should also remember how many useful indications are distorted. As an example, let us take the problem of food. We are decidedly against eating meat. It has sufficiently impeded evolution. Still, there may be a famine, and then dried and smoked meat may be permitted as an extreme measure. We are decidedly against wine, it is just as impermissible as is narcosis, yet there are illnesses where alcohol is needed. We are decidedly against all narcotics, but there are cases of such unbearable sufferings that a physician has no other way but to resort to them.

“It will also be argued, Why not use suggestion against any pain? Indeed, one could, but it is not easy to find a person who possesses a sufficient power of suggestion. It would seem that these Indications of Ours are clear enough, but there are people who will stir up confusion and do harm. The whisperers will affirm that We allow the use of wine, narcotics, and meat. They will demand absolute forbiddance; but should they become hungry or ill, they will be the first to reproach the Teacher who left them with no alternative.

“In addition to sanctimoniousness one may expect all kinds of cunning. People will deceive themselves if they can only vindicate their weaknesses. Yet they will not ponder what danger they are creating. They seemingly wish to become Our co-workers, but where is the solicitude that lies at the base of each cooperation?

“The Thinker used to say, ‘Beware of all assurances of love, the great foundation of the world needs not assurances, but actions’.”

It seems to me that the Discourses quoted here fully clarify the attitude of the Teaching of Living Ethics toward the problems of food and the use of alcohol.

1939

In one of my letters I already wrote that I consider marriage a sacred concept, and also that I will never cast a stone at a woman who, because of self-sacrificing love, ignored the established conventions, providing, however, that she does not build her happiness

on the misfortune of others. It seems to me that this is spoken broadly enough, and I would not want to enter into further explanations regarding all cases when it is permissible to break the conventions. After all, every sensible human being well understands the significance of the inviolability of marriage and of the harmony of the family for the growing generation and in the structure of the state. It is said in the Teaching that the family is the prototype of the state. The welfare and the well-being of the state rest upon the firm foundations of the family.

If, however, one were to cite the most immutable cosmic truths that establish the inviolability of marriage, the majority would undoubtedly use these proclaimed truths to vindicate the violation of it. Thus, if one were to affirm to them that the sacredness and inviolability of marriage has as its basis the great truth about twin-souls, with an eased conscience they will at once start to look for that half which belongs to them, and without fail will find it at someone else's fireside. There are not a few who explain all their infatuations as cosmic attractions. Is it possible to explain to these people that precisely the purity of their married life will bring them faster and closer to finding the kindred soul? If one were to tell them that during moral licentiousness twin-souls feel an especially sharp antagonism toward each other, they would not believe it and would become indignant. Whereas, only where there is purity of feeling are the most beautiful unions and best possibilities attainable. Owing to the moral degradation of contemporary humanity, a harmonious union is rarest of all, yet only then are the greatest achievements possible in all worlds.

It is shocking to observe how light-mindedly people approach the Teaching, which demands from them the most serious, the most penetrating attitude toward all vital questions together with a realization of one's full responsibility not only for each action but also for each thought. The Living Ethics, though primarily setting forth the moral foundations, also demands a full realization of responsibility, fulfillment of one's duty and all accepted obligations, and honesty in everything and toward all. Each lie, each deceit, each hypocrisy is severely condemned. A man who has entered the path of the Teaching of Living Ethics must account for all his deeds and should know that his violation of the moral foundations will entail redoubled consequences for him, for he cannot say that he acted because of ignorance.

Thus, purity in married life is an absolute condition for all true disciples. How can one approach the Covenants of Light if the soul is full of unbridled feelings? One of the Teachers says that "A refiner of silver in olden times must sit by the crucible which held the molten mass until he could see the reflection of his face in the purified metal. The refiner of the human being—the evolutionary law ... which is refining gross forms ... to the point of development where the pattern is reflected in every organic cell of those forms—in all of the conditions, states, material, mental, and spiritual ... and Fire, i.e., stress, strain, and suffering are the only levers by which the mass—the human race—may be lifted from the crucible. Physical substance must be lifted into the light or substance of higher mentality, where renunciation of all attachment to the lower states of substance, the Passions, will make possible the manifestation of the refined—the

perfected spiritual forms of life.

“No sane man or woman can fail to see the great necessity for a change in the methods and results of the present marriage laws, if a better race of human beings is to follow the present race, but the abrogation of the present marriage laws and a deliberate retrogression of ideals, and acceptance of the laws, or rather the lawlessness, which prevailed in antediluvian ages, could have but one result. ... Humanity does not gain in power and knowledge by retreat, but by advance. Education and effort in regard to the marriage relations should now be directed along the lines of right natural selection instead of promiscuity. ... If a good horticulturist wishes to produce an extraordinarily fine flower of a certain kind, he obtains the seed or takes the grafts from the best specimens of the kind he desires to combine it with another of the same family. ... When he finally produces the flower he wants he is very careful not to mix its seeds with ... that lower order of plant life.” The same laws are also applicable to the human race. Therefore no amount of argument can make what is commonly termed ‘sex freedom’ anything else but license for gratification of lower desire. In a more highly evolved race ... promiscuous sex relations would be as rare then as are true marriages at the present time.

“I would not be quoted as upholding the continuance of the marriage relations between men and women who are antagonistic, unfaithful and cruel to each other. For this would be the worst kind of tyranny. What I plead for is more care in selection and the use of all natural means by which such selection could be intelligently made. Wrong planetary conditions, sordid motives, abnormal sexual desire, amounting to disease, are responsible for the majority of unhappy, unnatural marriages of the present age. ...

“Humanity is now evolving under a different phase of universal law from that which governed the birth and evolution of man in the earlier ages of this cycle. The law of differentiation—separation—then ruled supreme, while the law of unification ... is preeminently active in the present race.” Yet “their puny strength and selfish desire against Divine purpose and power must inevitably lose in the contest.” [Teachings of the Temple (Halcyon, California: The Temple of the People, 1948), pp. 222-225]

In conclusion I will give one more quotation: “The women of the present race are approaching such a period in a cyclic round, and every woman who helps to save a man from his lower self by refusing to yield to the temptation her lower nature places in her way, thus proving the existence of a higher plane of life ... does more to save the race to which both belong than any man, however great he may be, can possibly do in the present age.” The coming epoch is the epoch of woman and therefore “it is womankind that will be finally held to strict account for the laxity in morals of the present race, far more than man. ... The present cycle is woman’s great opportunity, so again I appeal to you, daughters of the King, pray the God within to keep you clean.” [Ibid., p. 250]

26 January 1939

All the symptoms described by you of imbalance in your system are more than understandable. Who can remain indifferent toward the unheard-of counter-currents in the rhythm of the cosmic currents during the days of Armageddon, which react upon everything that exists? Precisely, Armageddon is not only terrifying because of the unbridling of the dark forces but also because of that disharmony of currents, which primarily reflects heavily upon especially sensitive organisms and thus temporarily throws out of line the bold fighters against the inundating waves of the raging chaos. Only a strong, disciplined will, knowledge, and firm striving on the indicated path of Light can safeguard from the grave consequences of these cosmic disturbances. During such days one should constantly remember that the hour of testing of our forces has come, and the least deviation or weakening of the will can carry us away into the path of calamities. Blessing to him who can be imbued with solemnity during the days of his most profound significance.

The entire moral level of man is like a barometer, it either rises or falls, as Pirogoff says, and of special danger are those fluctuations which are brought about, not by ideas, but by instincts and lower psychism. During fatal and unavoidable periods when morality is at a particularly low ebb, it is essential to direct all the forces of spirit toward self-perfectedment. Therefore you are right in asking how to acquire patience, for without this quality it is impossible to begin self-perfectedment. Patience lies at the core of all achievements, therefore it is the greatest quality. It is easiest of all to acquire patience through love for service and for the Great Teacher. Of course, it is also affirmed in us during straight-knowledge, or in better words, when being spiritually enlightened by the lofty meaning of this particular concept—patience—but such attainment is far more difficult. As in everything, the path of love is the shortest and the most beautiful, and for him who knows what love is, it is also the easiest. Thus, my advice to you who have felt the fiery burning of the heart toward the Teaching will be to strengthen yourself in patience through love. Each irritation restrained, each manifestation of tolerance will be like a flower offering for the Teaching.

One can also help oneself considerably through the development of constant recollection of this quality in all circumstances of life. Indeed, it is necessary to attain such recollection that independent of all else it will remain constantly vigilant in your consciousness, ready each minute to remind you of itself. An ancient mantram had also in mind the strengthening of this recollection. Precisely, recollection helps self-discipline, which is quite difficult. Many years pass by before we succeed in bridling our feelings, which are ever ready to reflect their least and unexpected stimulation. Indeed, patience is one of the most difficult qualities; not in vain is it said that the truly great man is he who is great in patience. However, that which is difficult is truly valuable, therefore it is right to apply all one's forces to the mastery of this treasure.

You ask, "In what cases should one apply the canon, 'By thy God,' and when is it our duty to demonstrate resistance to evil?" As an example, you quote Christ's prayer about forgiveness of those who persecuted him because "they know not what they do." And here you make the deduction that "If actions are to be vindicated because of the level of

the consciousness of the person who acts, but who does not know that his actions are caused by darkness, then one may surmise that it seems that one should not resist such evil, as was done by Christ.”

To this I will answer that the canon “By thy God” and non-resistance to evil, are two completely different concepts. The canon, “By thy God,” means, in other words, containment, and at the same time, co-measurement; precisely co-measurement does not admit sufferance of evil. The canon “By thy God” is applicable where there is evidence of good, even if it be narrowly understood. But the application of this canon in regard to evil as non-resistance to it will be not only an act of sufferance, but even cooperation in evil. Non-resistance to evil is admittance of the invasion of chaos, as a result of which occur all possible calamities and the downfall of multitudes.

It is regrettable that it is customary to regard the Teaching of Christ as the teaching of non-resistance to evil. This is the most appalling error. Indeed, Christ severely condemned all evil, all hypocrisy and a negligent attitude toward good. But one should learn to discriminate where non-resistance to evil can be used, and which measures are applicable in each case; a senseless choice of these can lead to a still greater calamity or dissolution. One should also know that every spiritual Teacher takes an oath not to strike at those who make attempts on his life. Thus, Christ also could not resist the crude force directed against Him. But He resisted evil in His every word, His every action when it did not concern Him personally. His mission was to accomplish His path by human feet and hands, and to reveal to people that one can sacrifice oneself in the greatest love for mankind and suffer the most cruel tortures because of the desire to bring to people the Light of the truths continually forgotten by them. The prayer of Christ for his torturers is full of compassion, and even justice, for, truly, what could hired executioners know and understand of the greatness of Him whom they tortured? Whom they were COMMANDED to torture! Verily, not the hired torturers, but their instigators took upon themselves the most bitter karma. Similarly, Pilate, who washed his hands and showed NON-RESISTANCE to the greatest evil when it was in his power to arrest it, prepared for himself the hardest destiny.

It is correct that an evil action is co-measured karmically with the consciousness that perpetrated it. All that is meditated in malice colors our aura especially strongly and weighs heavily upon the consciousness. And, at the same time, the man who creates evil while being but dimly aware of what he does prolongs and hardens his path immeasurably because he may begin to improve his destiny only after realizing the depth of evil created by him. One may, indeed, pray for those who do not understand the significance of their actions, for grievous is the destiny of such an animal-like state of mind. Thus, Lord Buddha said, “Of two people who have committed the same error, he is worse off who does not realize it. ... For one cannot expect a man who does not consider himself guilty to manifest effort for the cessation of his erring. In order to cure oneself, one has to know one’s ailment, but the realization of it does not give health; for that, the necessary condition is a manifestation of will.” Karma is created by thoughts, therefore, likewise “There is no merit for the one who gives gold, thinking he gives a

stone.” The happiness of humanity lies in the hastening of evolution, and one can imagine how the low consciousness of the majority holds back evolution.

You assume that “the dark doers of harm are confident that it is they who do good.” But I do not agree with this assumption. All conscious doers of harm, in the depths of their consciousness know full well the covetous cause of their actions. Even the so-called unconscious ill-doers, for some reason, are always trying not to suffer personal harm and chiefly, not to their pockets. The degrees of consciousnesses are without end, and we can still see not a few animal-like consciousnesses. Verily, there is not greater misfortune than ignorance.

However, the canon “By thy God” must be applied in life, practically on every step. During each conversation, when there is no unity of consciousnesses, our first duty is not to infuriate our companion by contradiction and censure of his convictions, but, starting with his best possibilities and considering the level of his consciousness, we should gradually and patiently broaden his horizon. Thus, speaking with a Moslem, you will not begin by praising Lord Buddha or demeaning Mohammed, but you will interchange with him all that is beautiful in his religion, and when opportunity arises, you will explain more deeply and broadly the meaning of some sayings of Mohammed that have entered the treasury of world wisdom. Thus you will also do in any other situations in life. You will not speak with an avid chauvinist against his country, but you will discover the best expressions and qualities of his nation, and you will point out to him new ways for developing its particular qualifications. Your breadth of understanding of national beliefs will smooth over the factor of chauvinism and, unexpectedly for him, his limited consciousness will begin to respond to the note of containment. And so, one should learn to carry on timely conversations without animosity but evaluating your companion with friendliness. Precisely, carry them on with PATIENCE and respect for your adversary, not permitting irritation, derision, and other unworthy means. And in each conversation one should know how to sacrifice one’s self, one’s knowledge, and not to boast of one’s enlightenment. Remember that it is said in the Teaching that only a pompous ignorance loves to spread on window sills the dry, small twigs of its knowledge, but he who truly knows does not fear to snip off a piece of his knowledge when it can oppress and humiliate his companion. In this manner, the canon “By thy God” is merely a manifestation of selflessness, without which nothing can be achieved. It is a great error to liken it to non-resistance to evil. If you wish, accept this canon as a manifestation of mercy. And so, the canon “By thy God” is fully compatible precisely with resistance to evil. One can put a stop to evil by various means, and straight-knowledge should prompt the limits of possibilities when applying the given canon.

And paragraph 378 from Hierarchy must definitely be remembered, because every one of us should strive to extinguish and arrest evil, primarily, of course, in oneself and in one’s own surroundings. Verily, with all our being, with all the forces of the soul let us uphold good and fight evil; fight that evil which is on the outside of us as well as that which nestles within us. Evil is always evil, irrespective of its location. Let us remember that it is a severe battle for his beloved striving for truth and perfection which the human

spirit is destined to carry on. As Pirogoff says, "One should pay more vital attention to upbringing than to education," and he is quite right in this. But in daily life the word upbringing has taken on the most ugly connotation, as an understanding of acquiring good manners and training in sport. Practically no one ponders that education primarily concerns the whole inner substance of man and his entire character, and that it is the instilling of the foundations of ethics into the child's consciousness from the earliest possible years. But, alas! At best, we are being taught the ethics of prize-fighters.

And now, something else. The rumors related by you, which are spread by vindictive people, are so characteristic of ignorant elements. As usual, unenlightened people of little culture everywhere and in everything are apt to judge everyone in accordance with their own secret cravings, and, of course, the question of material welfare occupies the foremost and most honored position with them. Therefore, all their suspicions are usually directed to this angle.

Are we not used to hearing from the average citizen of any country in the world that his government thinks only of its own welfare, that all its officials are corrupt or venal, etc. Likewise, where such citizens see evidences of activities that are beyond their consciousness, or expenditures for works of art, which they in their ignorance have not yet learned to value, their dull malice and envy begin first of all to weave the very same patterns about some mysterious sources of means, of hidden schemes, etc. Through all ages the real good was persecuted, only the tinsel of pseudo-truths is dear to the average man's heart. Why think that in our age of violence, of the right of crude might, the consciousness of the majority would be different? Actually, in accordance with the rumors and opinions cited by you, one can judge the degree of moral and cultural development of such thinking.

Indeed, this consciousness will not be far removed from the consciousness of the peasants who, during the cholera epidemic, killed the doctors, accusing them of poisoning the wells. One has to attribute all such carping to the very same source of all ills and calamities, namely ignorance. Yes, education may be attainable, but upbringing is far more difficult, and as for a state of culture, this is an exception, because it is the sign of true aristocracy—aristocracy of spirit and soul.

You are right—to enter into polemics with an ignorant opponent is senseless. The columns of newspapers, in most cases, are at present filled with such calumny, coarseness, and vulgarity that there is even a joke that although it was in the papers it proved to be true. The printed word has lost its one-time unfailing authority and the high significance of bringing light to broad masses. There are not a few newspapers at present which are not the disseminators of enlightenment, but are, alas, hotbeds of all kinds of deception, to put it mildly. The worthiest thoughts, the constructive tasks and views of outstanding people find no place, even on the last pages of these informers of the masses.

Besides, in order that a retraction may be effective it is necessary that it be printed in the

same paper in which appeared the article that one protests against.

To the contemporary Cicero who exclaims, "O Catiline, when wilt thou cease persecuting us!" I would answer, "I hope, never, because the end of persecution would mean the beginning of decomposition." There is an earthly law, according to which, from the moment persecution ceases and general acclaim is achieved, decomposition sets in. Struggle is the basis of existence and progress, therefore, without it man turns into a nonentity and toward license. In our days the battle has indeed become stronger and broader, for today one cannot name even one field of life in which there does not occur a clash of different principles. Therefore the Teaching says, "Love the battle." But we must strive to transfer this battle to a loftier plane, and for this it is essential to develop and affirm one's own inner truth by means of penetrating deeper into the Teaching, into oneself, and into a harsh battle with self. Thus we will elevate ourselves and all those who come in contact with us. Again we have returned to the lofty concept of upbringing and of self education. On that I will end.

I am sending you courage to acquire patience and solemnity during the grave days of Armageddon. During especially hard moments compare yourself with the millions of unfortunate ones, and you will attain peace. Comparisons are useful.

All light to you!

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The Great Gotama gave to the world a complete Teaching of the perfect construction of life. Each attempt to make a god of the great revolutionist, leads to absurdity.

Previous to Gotama there was, of course, a whole succession of those who bore the common welfare, but their teachings crumbled to dust in the course of millenniums. Therefore the Teaching of Gotama should be accepted as the first teaching of the laws of matter and the evolution of the world.

Contemporary understanding of the community permits a wondrous bridge from Gotama Buddha up to the present time. We pronounce this formula neither for extolling nor for demeaning, but as an evident and immutable fact.

The law of fearlessness, the law of the renunciation of property, the law of the evaluation of labor, the law of the dignity of human personality, beyond castes and outer distinctions, the law of true knowledge, the law of love based upon self-knowledge, make of the covenants of the Teachers a continuous rainbow of the joy of humanity.

Let us construct the foundations of Buddhism in its manifested covenants. The simple Teaching, equal in beauty to the Cosmos, will dispel every suggestion of idolatry, unworthy of the great Teacher of men.

Knowledge was the leading path of all great Teachers. Knowledge will permit a free and vital approach to the great Teaching, as vitally real as is great Matter itself.

We shall not introduce the latest complexities; we shall speak briefly about those foundations that cannot be denied.

Joy to all peoples! Joy to all those who labor!

divider

In the foundations of Buddhism, one cannot pause over the later complications and ramifications. It is important to know that the idea of the purification of the Teaching is always alive in the Buddhist consciousness. Soon after the Teacher's death the celebrated councils took place in Rajagriha, and after in Vaishali and Patna, restoring the Teaching to its original simplicity.

The principal existing schools of Buddhism are: the Mahayana (Tibet, Mongolia, the Kalmucks, the Buriats, China, Japan, Northern India) and the Hinayana (Indo-China, Burma, Siam, Ceylon, and India). But both of these schools remember equally well the qualities of the Teacher himself.

The qualities of Buddha are: Muni—the wise, from the clan of Shakya; Shakya Simha—Shakya, the Lion; Bhagavat—the Blessed One; Sadhu—the Teacher; Jina—the Conqueror; the Ruler of the Benevolent Law.

Of unusual beauty is the coming of the King in the image of a mighty mendicant. “Go, ye mendicants, bring salvation and benevolence to the peoples.” In this command of Buddha, in this term mendicants all is contained.

Understanding the Teaching of Buddha, you realize whence emanates the assertion of the Buddhists—“Buddha is a man.” His teaching of Life is above all and every prejudice. The temple does not exist for him, but there is a place of assembly and a home of knowledge—the Tibetan du-khang and tsug-lag-khang.

Buddha disputed the conventional conception of God. Buddha denied the existence of an eternal and immutable soul. Buddha gave the teaching for every day. Buddha struggled forcefully against possessions. Buddha fought personally against the fanaticism of castes and the privileges of the classes. Buddha affirmed experienced, trustworthy knowledge and the value of labor. Buddha bade the study of the life of the Universe in its full reality. Buddha laid the foundations of the community, foreseeing the victory of the World Community.

Hundreds of millions of worshippers of Buddha are scattered throughout the world and each of them affirms: "I take refuge in the Buddha, I take refuge in the Teaching, I take refuge in the Sangha."

The Buddhist written traditions and our contemporary researches have established a series of details of the life of Gotama Buddha. Buddha's death is ascribed by some of the investigators to the year 483 B.C. According to Singhalese chronicles, Buddha lived from 621 to 543 B.C. But Chinese chronicles have fixed the birth of Buddha in the year 1024 B.C. The age of the Teacher at his death is given as about eighty years. The place of the birth of the Teacher is known as Kapilavastu, situated in the Nepalese Terai. The royal line of Shakyas, to which Gotama belonged, is known.

Undoubtedly all biographies of the great Teacher have been greatly elaborated by his contemporaries and followers, especially in the most recent writings, but in order to preserve the coloring and the character of the epoch, we must to a certain extent refer to the traditional exposition.

According to the traditions of the sixth century B.C. the domain of Kapilavastu existed in North India in the foothills of the Himalayas and was populated by numerous tribes of Shakyas, descendants of Ikshvaku of the solar race of Kshatriyas. They were ruled by the Elder of the clan who resided in the city of Kapilavastu, of which no traces are now left; during Buddha's time it was already destroyed by a hostile neighboring king. At that period, Shuddhodana, the last direct descendant of Ikshvaku, reigned at Kapilavastu. Of this king and Queen Maya was born the future great Teacher, who received the name of Siddhartha, which means—"He who fulfilled his purpose."

Visions and prophecies preceded his birth and the event itself, on the full-moon day of May, was attended with all propitious signs in heaven and on earth. Thus the great Rishi Asita dwelling in the Himalayas, having learned from the Devas that a Bodhisattva, the future Buddha, had been born to the world of men in the Lumbini Park and that he would turn the Wheel of the Doctrine, immediately set out on a journey to pay homage to the future Teacher of men. Reaching the palace of King Shuddhodana, he expressed the desire to see the newborn Bodhisattva. The King ordered the child to be brought to the Rishi, expecting his blessing. But the Rishi on seeing the child, first smiled and then wept. The King anxiously asked the reason of his sorrow and whether he saw an ill omen for his son. To this the Rishi replied that he saw nothing harmful for the child. He rejoiced because the Bodhisattva would achieve full enlightenment and become a great Buddha; and he grieved because his own life was short and he would not live to hear the great Doctrine preached.

Queen Maya, after giving birth to the great Bodhisattva, departed life, and her sister Prajapati took the child and reared it. In Buddhist history she is known as Buddha's first female disciple and the foundress and head of a Sangha for bhikshunis.

On the fifth day, one hundred and eight Brahmins, versed in the Vedas, were invited by King Shuddhodana to his palace. They were to give a name to the newborn Prince and read his destiny by the position of the luminaries. Eight of the most learned said: "He who has such signs as the Prince will become either a Universal Monarch, Cakravartin, or, if he retires from the world, will become a Buddha and remove the veil of ignorance from the sight of the world."

The eighth, the youngest, added, "The Prince will leave the world after seeing four signs: an old man, a sick man, a corpse and an anchorite."

The King, desiring to retain his son and heir, took all measures and precautions to assure this. He surrounded the Prince with all the luxuries and pleasures which his royal power could afford. There are many facts indicating that the Prince Siddhartha received a brilliant education, since knowledge as such was in great esteem in those days, and according to a remark in the Buddhacarita by Ashvaghosha, the city of Kapilavastu received its name in honor of the great Kapila—the founder of Sankhya philosophy.

Echoes of this philosophy can be found in the Teaching of the Blessed One.

For greater conviction, in the Canon the narrative about his luxurious life at the court of Shuddhodana is put in the words of Buddha himself.

"I was tenderly cared for, bhikshus, supremely so, infinitely so. At my father's palace, lotus pools were built for me, in one place for blue lotus flowers, in one place for white lotus flowers, and in one place for red lotus flowers, blossoming for my sake. And, bhikshus, I used only sandal oil from Benares. Of Benares fabric were my three robes. Day and night a white umbrella was held over me, so that I might not be troubled by cold, heat, dust, chaff, or dew. I dwelt in three palaces, bhikshus; in one, during the cold; in one, in the summer; and in one, during the rainy season. While in the palace of the rainy season, surrounded by musicians, singers, and female dancers, for four months I did not descend from the palace. And, bhikshus, although in the domains of others only a dish of red rice and rice soup would be offered to the servants and slaves, in my father's house not only rice, but a dish with rice and meat was given to the servants and slaves." [1]

But this luxurious and happy life could not appease the great spirit. And in the most ancient traditions we see that the awakening of consciousness to the sufferings and misery of men and to the problems of existence, occurred much earlier than is stated in later writings.

Thus the Anguttara-Nikaya, seemingly in Buddha's own words, quotes, "Endowed with such wealth, reared in such delicacy, the thought came—'Verily, the unenlightened worldling, subject himself to old age, without escape from old age, is oppressed when he sees another grown old. I, too, am subject to old age and cannot escape it. If I, who am subject to all this, should see another, who is grown old, oppressed, tormented and

sickened, it would not be well with me.' [The same is repeated of sickness and death.] Thus as I reflected on it, all elation in youth utterly disappeared."

From his earliest childhood the Bodhisattva exhibited an unusual compassion and keen mind toward surrounding conditions. According to the Mahavastu, the Bodhisattva was taken to the park by the King and his attendants. In this version he was old enough to walk about, and came to a rural village where he saw a serpent and a frog turned up by the plough. The frog was taken away for food and the serpent thrown away. This roused the Bodhisattva to great distress. He was filled with deep sorrow; he felt extreme compassion. Then, desiring complete solitude for his thoughts, he went to a rose-apple tree in an isolated spot; there, seated on the ground, covered with leaves, he fell into thought. His father, not seeing him, became anxious. He was found by one of the courtiers under the shade of the rose-apple tree, deeply engrossed in thought.

Another time he saw the laborers, with hair unkempt, with bare hands and feet, their bodies grimy and bathed with sweat; and the work-oxen goaded with iron prods, their backs and rumps streaming blood, gasping, with fast-beating hearts, burdened by their yokes, bitten by flies and insects, gashed by the ploughshare, with bleeding and festered wounds. His tender heart was touched with compassion.

"To whom do you belong?" he asked the ploughmen.

"We are the King's property," they answered.

"From today you are no longer slaves, you shall no longer be servants. Go wherever you please and live in joy."

He freed the oxen also and said to them, "Go! From today eat the sweetest grass and drink the purest water and may the breezes from the four hemispheres visit you." Then seeing a shady jambu tree, he sat at its foot and gave himself to earnest meditation.

Devadatta seeing a goose flying overhead shot it, and it fell in the garden of the Bodhisattva, who took it and drawing out the arrow, bound up its wound. Devadatta sent a messenger to claim the bird, but the Bodhisattva refused to relinquish it, saying that it belonged not to him who had attempted to take its life, but to him who had saved it.

When the Prince reached his sixteenth birthday, in conformity with the customs of his country he had to choose a consort, after proving himself victor of the Svayamvara contest of arms. The chosen one was the Princess Yashodhara of the same Shakya clan. She became mother of Rahula, who later became his father's disciple and attained Arhatship.

But personal happiness, great as it was, could not satisfy the ardently striving spirit of the Bodhisattva. His heart continued to respond to each human sorrow and his mind, perceiving the transitoriness of all that existed, knew no rest. He roamed through the

halls of his palace like a lion stung by some poisoned dart and in pain he groaned, “The world is full of darkness and ignorance; there is no one who knows how to cure the ills of existence!”

This state of his spirit is symbolically described in the four preordained encounters, after which he left his kingdom seeking to deliver the world of its misery. In an ancient biography in verse, following the third encounter, there is the remark that only the Bodhi sattva and his charioteer saw the corpse carried across the road. According to this Sutra the Prince was then completing his twenty-ninth year.

One day the Prince told Chandaka, his charioteer, that he wanted to drive in the park. While there he saw an old man, and the charioteer explained what old age was and how all were subject to it. Deeply impressed, the Prince turned back and returned home.

A short time after, while out driving, he met a sick man gasping for breath, his body disfigured, convulsed and groaning with pain, and his charioteer told him what disease was and how all men were subject to it. And again he turned back. All pleasures appeared faded to him, and the joys of life became loathsome.

Another time, he came upon a procession with lighted torches bearing a litter with something wrapped in a linen sheet; the women accompanying it had dishevelled hair and were weeping piteously—it was a corpse and Chandaka told him all must come to this state. And the Prince exclaimed: “O worldly men! How fatal is your delusion! Inevitably your body will crumble to dust, yet carelessly, unheedingly, you live on.” The charioteer, observing the deep impression these sights had made on the Prince, turned his horses and drove back to the city.

Then another incident happened to the Prince, which seemed to indicate to him the solution of his quest. When they passed by the palaces of the nobility, a Shakya Princess saw the Prince from the balcony of her palace and greeted him with a stanza wherein the word Nibutta (Nirvana) recurred in each line, which means:

“Happy the father that begot you,

“Happy the mother that nursed you,

“Happy the wife that calls husband this lord so glorious.

“She has gone beyond sorrow.”

The Prince, hearing the word Nibutta, loosened from his neck a precious pearl necklace and sent it to the princess as a reward for the instruction she had given him. He thought:

“Happy are they that have found deliverance. Longing for peace of mind I shall seek the bliss of Nirvana.”

On the same night Yashodhara dreamt that the Prince was abandoning her and she awoke and told him of her dream. "O, my Lord, wherever thou goest, there let me also go."

And he, thinking of going where there was no sorrow (Nirvana), replied, "So be it, wherever I go, there mayest thou go also."

After Buddha's return, Yasodhara, together with his foster mother Prajapati, became his first female disciples.

It was night. The Prince could not find peace on his couch. He arose and went forth into the garden. He sat down beneath the great jambu tree and gave himself to thought, pondering on life, on death, and the evils of decay. He concentrated his mind, became free from confusion, and perfect tranquillity came over him. In this state his mental eye opened and he beheld a lofty figure endowed with majesty, calm and dignified. "Whence comest thou and who mayest thou be?" asked the Prince. In reply the vision said: "I am a Shramana. Troubled at the thought of old age, disease, and death, I have left my home to seek the path of salvation. All things hasten to decay; only the truth abideth forever. Everything changes, and there is no permanency; yet the words of the Buddhas are immutable."

Siddhartha asked: "Can peace be gained in this world of sorrow? I am overcome with the emptiness of pleasure and have become disgusted with lust. All oppresses me, and existence itself seems intolerable."

The Shramana replied: "Where heat is, there is also a possibility of cold. Creatures subject to pain possess the faculty of pleasure. The origin of evil indicates that good can be developed. For these things are correlatives. Thus where there is much suffering, there will be much bliss, if thou but open thine eyes to behold it. Just as a man who has fallen into a heap of filth should seek the nearby pond covered with lotuses, just so seek thou the great deathless lake of Nirvana to cleanse the defilement of sin. If the lake is not sought, it is not the fault of the lake, just so, when there is a blessed road leading the man bound by sin to the salvation of Nirvana, it is not the fault of the road, but of the man, if the road be not trod. And when a man burdened with sickness does not avail himself of the help of a physician who can heal him, it is not the fault of the physician; so, when a man oppressed by the malady of wrong-doing does not seek the spiritual guide of enlightenment, it is not the fault of the sin-destroying guide."

The Prince listened to the wise words and said: "I know that my purpose will be accomplished but my father tells me that I am still too young, that my pulse beats too full to lead a Shramana's life."

The venerable figure replied: "Thou shouldst know that for seeking truth no time can be inopportune."

A thrill of joy pierced Siddhartha's heart. "Now is the time to seek the truth. Now is the time to sever all ties that would prevent me from attaining perfect enlightenment."

The celestial messenger heard the resolution of Siddhartha with approval: "Go forth, Siddhartha, and fulfill thy purpose. For thou art Bodhisattva, the Buddha-elect; thou art destined to enlighten the world. Thou art the Tathagata, the Perfect One, for thou shalt fulfill all righteousness and be Dharma-raja, the King of Truth. Thou art Bhagavat, the Blessed One, for thou art summoned to become the saviour and redeemer of the world.

"Do thou fulfill the perfection of Truth. Though the thunderbolt descend upon thy head, never yield to the allurements that beguile men from the path of truth. As the sun at all seasons pursues its own course nor seeks another, just so if thou forsake not the straight path of righteousness, thou shall become a Buddha.

"Persevere in thy quest and thou shall find what thou seekest. Pursue thy aim unswervingly and thou shall conquer. The benediction of all deities, of all that seek light is upon thee, and heavenly wisdom guides thy steps. Thou shall be the Buddha, thou shall enlighten the world and save mankind from perdition."

Having thus spoken, the vision vanished, and Siddhartha's soul was filled with ecstasy. He said to himself: "I have awakened to the Truth and I am resolved to accomplish my purpose. I will sever all ties that bind me to the world, and I will go out from my home to seek the way of salvation. Verily, I shall become a Buddha."

The Prince returned to the palace for a last glance of farewell upon those whom he loved above all treasures of Earth. He went to the abode of the mother of Rahula and opened the door of Yashodhara's chamber. There burnt a lamp of scented oil. On the bed, strewn with jasmine, slept Yashodhara, the mother of Rahula, with her hand on the head of her son. Standing with his foot at the threshold, the Bodhisattva looked at them and his heart grieved. The pain of parting smote him. But nothing could shake his resolution and with a courageous heart he suppressed his feelings and tore himself away. He mounted his steed Kanthaka, and finding the castle gates wide open he passed out into the silent night accompanied only by Chandaka his faithful charioteer. Thus Siddhartha, the Prince, renounced worldly pleasures, gave up his kingdom, severed all ties, and went into homelessness. [2], [3]

divider

Up to now, four sites in India have drawn the pilgrimages of devotees to the Teaching of the Blessed Buddha. His birthplace, Kapilavastu, was a city situated in the north of India, on the foothills of the Himalayas, at the source of the river Gandak, and was destroyed even during the life of Buddha. The place of his enlightenment, Buddhagaya, where was Uruvela, the often-mentioned grove, under the shade of which Gotama united all his attainments in illumination. The place of his first sermon, Sarnath (near

Benares), where, according to the legend, Buddha set in motion the Wheel of the Law, still shows traces of ruins of most ancient communities. The place of his death—Kushinara (Nepal).

In the notes of the Chinese traveler Fa-Hsien (A.D. 392–414), who visited India, we find a description of the domain of Kapilavastu as well as of other revered spots.

Despite these facts, despite the ancient columns of King Ashoka, there are those who love to make of the Buddha a myth, and to separate this high Teaching from life. The French writer Senart, in a special work, affirms that Buddha was a solar myth. But here, also, science has restored the human personality of the Teacher, Gotama Buddha. The urn with part of the ashes and bones of Buddha, found in Piprawa (Nepalese Terai) bearing a date and inscription, as well as an historical urn with some relics of the Teacher, buried by King Kanishka and found near Peshawar, bear definite testimony to the death of the first Teacher of the World Community, Gotama Buddha.

One should not think that the life of Gotama Buddha was spent in universal acknowledgment and quiet. On the contrary, there are indications of slander and all kinds of obstacles, through which the Teacher, as a true fighter, only strengthened himself, thus augmenting the significance of his achievement. Many incidents speak about the hostility which he encountered from ascetics and Brahmins, who hated him. The former for his reproof of their fanaticism, the latter for his refusal to admit their rights to social privileges and to the knowledge of truth by right of birth.

To the first, he said: “If only through the renunciation of food and human conditions one could attain perfection and liberation from the bonds which tie man to Earth, then a horse or a cow would have reached it long ago.”

To the second: “According to his deeds a man becomes a pariah; according to his deeds he becomes a Brahmin. The fire kindled by a Brahmin, and the fire kindled by a Shudra have an equal flame, brightness, and light. To what has your isolation brought you? In order to procure bread you go to the general market, and you value the coins from the purse of a Shudra. Your isolation may be termed merely plunder. And your sacred implements are merely instruments of deception.

“Are not the possessions of the rich Brahmin a desecration of the Divine Law? You consider the south as light and the north as darkness. A time will come when I shall come from the midnight and your light shall be extinguished. Even the birds fly north to bear their young. Even the gray geese know the value of earthly possession. But the Brahmin tries to fill his girdle with gold and to hoard his treasures under the threshold of his house. Brahmin, you lead a contemptible life and your end shall be pitiable. You shall be the first to be visited with destruction. If I go northward, then shall I also return from there.” (Taken from oral traditions of Buddhists in India.)

There are established cases when, after his discourses, a great many of the listeners

deserted him and the Blessed One said: “The seed has separated from the husk; the remaining community, strong in conviction, is established. It is well that the conceited ones have departed.”

Let us remember the episode when his nearest disciple and relative, Devadatta, conceived the thought of throwing a stone at the passing Teacher and even succeeded in injuring his toe.

Let us remember the cruel destiny which visited his clan and country through the vengeance of the neighboring king. The legends relate that Buddha, being far from the city with his beloved disciple Ananda at the time of the attack on his country, felt a severe headache and lay down on the ground, covering himself with his robe, in order to hide from the only witness the sorrow which overcame his stoical heart.

Neither was he exempt from physical ailments. Severe pains in his back are often mentioned and even his death was the result of poisonous food. All these details make his image verily human and close to us.

divider

The word Buddha is not a name, but indicates the state of a mind which has reached the highest point of development; literally translated, it means the “enlightened one,” or the one who possesses perfect knowledge and wisdom.

According to the Pali Suttas, Buddha never claimed the omniscience which was attributed to him by his disciples and followers: “Those who told thee, Vaccha, that the Teacher Gotama knows all, sees all, and asserts his possession of limitless powers of foresight and knowledge and says, ‘In motion or immobility, in vigilance or sleep, always and in all, omniscience dwells in me,’ those people do not say what I said, they accuse me despite all truth.” [4]

The powers possessed by Buddha are not miraculous, because a miracle is a violation of the laws of nature. The supreme power of Buddha coordinates completely with the eternal order of things. His superhuman abilities are miraculous, inasmuch as the activities of a man must appear miraculous to the lower beings. To self-sacrificing heroes, to fighters for true knowledge, it is as natural to manifest their unusual achievements as for a bird to fly or for a fish to swim.

Buddha, according to one text, “is only the elder of men, differing from them no more than as the hatched chick differs from later chicks of the same hen.” Knowledge uplifted him to a different order of beings, because the principle of differentiation lies in the depth of consciousness.

The humanness of Gotama Buddha is especially underlined in the most ancient writings, where the following expression is met, “Gotama Buddha, the most perfect of

bipeds.”

The Pali Suttas contain many vivid definitions of the high qualities of Gotama, the Teacher, who indicated the path. Let us mention some of them: “He is the leader of the caravan, the founder, the teacher, the incomparable trainer of men. Humanity was rolling like a cartwheel on the way to its destruction, lost without guide and protector. He indicated to it the right path. He is the Lord of the Wheel of Benevolent Law. He is the Lion of the Law.” [5]

“He is a wondrous physician; by compassionate means he cures dangerously sick people.” [6]

“The venerable Gotama is a ploughman. His field is immortality.” [7]

“He is the light of the world. He it is who lifts one from Earth. He it is who unveils that which is concealed. He it is who carries the torch in the darkness, in order that those who have eyes may see; thus Gotama illumined his Teaching from all sides.”

“He is the Liberator. He liberates, because he himself has been liberated.” His moral and spiritual perfection testifies to the Truth of his Teaching, and the power of his influence upon those who surrounded him rested on the example of his personal labor.

Ancient writings always emphasize the vital applicability of his teaching. Gotama did not avoid life, but took part in the daily life of the workers. He tried to direct them toward the Teaching, offered them participation in his communities, accepted their invitations and did not fear to visit courtesans and rajas, the two centers of social life in the cities of India. He tried not to offend unnecessarily the traditional customs; furthermore he sought the possibility of giving them his Teaching, finding support for it in an especially revered tradition not conflicting with the basic principles.

There was no abstraction in his Teaching. He never opposed the ideal of mystic and transcendental life to existing reality. He stressed the reality of all existing things and conditions for the current moment. And as his activities and thoughts were concerned mostly with the circumstances of life, he drew the contents of his speeches and parables out of daily life, using the simplest images and comparisons.

Starting from the concept of the parallel between nature and human life, Hindu thinkers believe that the manifestations of nature can explain many things to us in the manifestations of life. Using this method, Buddha, fortunately for his Doctrine, retained the experience of this old tradition. “I shall show thee by comparison, because many rational people understand by comparison”—such was the usual formula of Buddha. And this simple, vital approach lent to his Teaching vividness and conviction.

His influence upon people was proportionate to his faith in himself, in his power, and in his mission. He always adapted himself to the situation of each pupil and listener, giving

to them the most needed, in accordance with their understanding. He did not burden the disciples and listeners, who were unprepared to absorb the highest knowledge, with intricate intellectual processes. Nor did he encourage those who sought abstract knowledge, without applying in life his highly ethical Teaching. Once, when one such questioner, named Malunkya, asked the Blessed One about the origin of all things, the Blessed One remained silent, because he considered the most important task lay in affirmation of the reality of our surroundings; this meant to see things as they exist around us, and try first to perfect them, to prompt their evolution and not to waste time on intellectual speculation.

Certainly his knowledge was not limited to his Doctrine, but caution prompted by great wisdom made him hesitant to divulge conceptions which, if misunderstood, might be disastrous.

Once the Blessed One was staying at Kausambi in the Simsapa Grove. And the Blessed One, taking a few simsapa leaves in his hand, said to his disciples, "What think you, my disciples, which are more, these few leaves I hold in my hand, or the remaining leaves in the Simsapa Grove above?"

"The leaves that the Blessed One holds in his hand are few in number; far more are the leaves in the Simsapa Grove above.

"Just so, disciples, what I have perceived and not communicated to you is far more than what I have communicated to you. And why, O disciples, have I not revealed this to you? Because it would be of no advantage to you, because it does not contribute to the higher life, because it does not lead to disgust with the world, to annihilation of all lust, to the ceasing of the transitory, to peace, to higher knowledge, to awakening, to Nirvana. Therefore I have not communicated it to you. And what have I communicated to you? That which is suffering, the source of suffering, the cessation of suffering and the path that leads to the cessation of suffering."

And so individual and practical was his Teaching in each separate case, that the tradition of three circles of the Teaching was established: for the chosen ones, for the members of the Sangha, and for all.

In founding his Sanghas, Buddha strove to create the best conditions for those who had firmly determined to work upon the expansion of their consciousness for the attainment of higher knowledge. Then he sent them into life as teachers of life, as heralds of a World Community.

The constant discipline of words, thoughts, and deeds demanded of his disciples, without which there can be no success on the way to perfection, is almost unattainable for those in the midst of the usual conditions of life, where a thousand outer circumstances and petty obligations constantly divert the striving one from his aim. But life among people united by the same aspiration, by common thoughts and habits, was

a great aid, because without loss of energy it provided possibilities to develop in the desired direction.

Buddha—who taught that in the whole Universe only correlatives exist; who knew that nothing exists without cooperation; who understood that the selfish and conceited one could not build the future because, by the cosmic law, he would be outside the current of life which carries all that exists toward perfection—patiently planted the seeds, establishing the cells on a community basis, foreseeing in the distant future the realization of the great World Community.

Two rules were necessary for admission into the community: complete renunciation of personal possession, and moral purity. The other rules were concerned with severe self-discipline and obligations to the community. Each one entering the community pronounced the formula: “‘I take refuge in the Buddha, I take refuge in the Teaching, I take refuge in the Sangha,’ as the destroyers of my fear.” The first with his Teachings, the second by its immutable truth, and the third by its example of the great law expounded by Buddha.

The renunciation of property was austere carried into life. Besides, the renunciation of property had to be shown not so much externally as accepted in consciousness.

Once a pupil asked the Blessed One, “How should one understand the fulfillment of the Covenant regarding the renunciation of property? One disciple renounced all things but his Teacher continued to reproach him for possession. Another remained surrounded by objects but did not merit reproach.”

“The feeling of possession is measured not by objects but by thoughts. One may have objects and still not be a possessor.”

Buddha always advised the possession of as few objects as possible in order not to devote too much time to them.

The entire life of the community was strictly disciplined, for the foundation of Buddha’s Teaching was iron self-discipline, in order to bridle uncontrolled feelings and thoughts and to develop indomitable will. Only when the disciple mastered his senses did the Teacher slightly raise the veil and assign a task. Only thereafter was the pupil gradually admitted to the depth of knowledge. Out of such men, disciplined and trained by austere renunciation of everything personal and consequently virile and fearless, did Gotama Buddha desire to create workers for the common welfare, creators of the people’s consciousness and forerunners of the World Community.

Valor was cemented into the foundation of all achievements in the Teaching of Gotama. “There is no true compassion without valor; no self-discipline can be achieved without valor; patience is valor; one cannot fathom the depth of true knowledge and acquire the wisdom of an Arhat without valor.” Gotama demanded from his disciples complete

annihilation of any sense of fear. Fearlessness of thought, fearlessness of action were ordained. The very appellation of Gotama Buddha, "Lion," and his personal summons to walk through all obstacles like a rhinoceros or elephant, shows what depths of fearlessness he ordained. Hence, the Teaching of Gotama may be called first of all the Teaching of Fearlessness.

>"Warriors we call ourselves, O disciples, because we wage war.
"We wage war for lofty virtue, for high endeavor, for sublime wisdom.

"Therefore we are called warriors." [1]

divider

According to tradition, the attainment of illumination by Gotama was marked by the revelation of "the chains of causation" (Twelve Nidanas). The problem which tormented him for many years was solved. Meditating from cause to effect, Gotama revealed the source of evil:

Existence is pain, because it contains old age, death and myriads of pains.

I suffer because I am born.

I am born because I belong to the world of existence.

I exist because I nourish existence within me.

I nurture existence because I have desires.

I have desires because I have sensations.

I have sensations because I come in touch with the outer world.

This touch is produced by the action of my six senses.

My senses are manifested because being a personality I oppose myself to the impersonal.

I am a personality because I have a consciousness imbued with the consciousness of this personality.

This consciousness was created as a consequence of my former existences.

These existences obscured my consciousness because I had no knowledge.

It is customary to enumerate this twelvefold formula in the reverse order:

Avidya (obscuration, ignorance).

Samskara (karma).

Vijnana (consciousness).

Nama-rupa (form—the sensuous and nonsensuous).

Shad-ayatana (the six transcendental bases of feelings, sensations).

Sparsha (the touch).

Vedana (feelings).

Trishna (thirst, craving).

Upadana (strivings, attachments).

Bhava (existence).

Jati (birth).

Jara (old age, death).

Thus, the source and the primary cause of all human sufferings lie in obscurity and ignorance. From this issue Gotama's definitions and condemnations precisely of ignorance. He affirmed that ignorance is the greatest crime because it is the cause of all human sufferings, compelling us to value that which is unworthy of being valued; to suffer where there should be no suffering; to take the illusion for the reality; to spend one's life pursuing the insignificant, neglecting what in reality is the most precious: knowledge of the mystery of human existence and destiny.

The light which could dispel this darkness and give liberation from suffering was proclaimed by Gotama Buddha as the knowledge of the Four Noble Truths:

The pain of embodied existence, caused by constantly recurring births and deaths. The cause of these sufferings lies in ignorance, in the thirst for self-gratification through earthly possessions which drag after them the perpetual repetition of imperfect existence.

The cessation of sufferings lies in the attainment of a state of enlightened all-inclusiveness, thus creating the possibility of conscious interception of the circle of earthly existence.

The path to cessation of these pains consists in gradual strengthening of the elements necessary to be perfected for the annihilation of the causes of earthly existence and for approaching the great truth.

The path to this truth was divided by Gotama into eight parts:

Right understanding (that which concerns the law of causes).

Right thinking.

Right speech.

Right action.

Right living.

Right labor.

Right vigilance and self-discipline.

Right concentration.

A man who has applied these points to life is freed from the pain of earthly existence which is the consequence of ignorance, desire, and longings. When this liberation is achieved, Nirvana is attained.

What is Nirvana? "Nirvana is the capacity to contain all actions, it is the limit of all-inclusiveness. The tremor of illumination attracts true knowledge. Quiescence is only an outer sign, not expressing the essence of this state." According to our contemporary understanding we may define Nirvana as a state of perfection of all the elements and energies in an individual, brought to the limit of intensity attainable in the present cosmic cycle.

Gotama Buddha also pointed out ten great obstacles, called fetters:

The illusion of personality.

Doubt.

Superstition.

Physical passions.

Hatred.

Attachment to Earth.

Desire for enjoyment and rest.

Pride.

Self-contentment.

Ignorance.

To reach the higher knowledge it is necessary to shake off these fetters.

In Buddhism are expounded to the minutest details the subdivisions of the senses and the motives of the intellectual process as obstacles to or means of development for the facilitation of self-knowledge, through mental training and analyzing each object in detail. Following this method of self-knowledge man ultimately reaches the knowledge of true reality, sees truth as it is. This is the method applied by each wise teacher for the development of the disciple's mind.

Preaching the Four Noble Truths and the noble path, Gotama condemned, on one hand, the bodily mortification practised by ascetics, and, on the other, licentiousness—indicating the path of the eight steps as the way of the harmonization of the senses and the attainment of the six perfections of an Arhat: compassion, morality, patience, valor, concentration, and wisdom.

Buddha insisted upon the realization by his disciples of the concept of two extremes, since the perception of Reality is achieved only through the juxtaposition of two extremes. If the disciple was unable to master this, the Blessed One did not introduce him to further knowledge, for it would be not only useless but even harmful. The realization of this concept was facilitated by the assimilation of the principle of relativity. Buddha affirmed the relativity of all that exists, pointing out the eternal changes in nature and the impermanency of all things in the stream of boundless existence eternally striving toward perfection. And the extent to which he adhered to this principle of relativity may be seen from the following parable:

“Suppose,” said the Buddha to his followers one day, “suppose that a man setting out upon a long journey is confronted by a great body of water, the nearer side of which is beset with many perils and dangers, but the farther side, secure and free of danger; that there is no boat wherewith to cross the flood, nor any bridge leading to the other shore. And suppose this man should say to himself, ‘Truly, this is a great and wide body of water, but of means wherewith to get to the other shore there are none. Suppose I gather reeds and branches and leaves and from them make a raft for myself, and supported on my raft and paddling with hands and feet cross to the safety of the other shore!’ Then suppose this man does as he has said and makes a raft, launches it upon the water and, working hands and feet, arrives safely on the other shore.

“And now, after crossing and upon reaching the opposite shore, suppose the man should say, ‘Verily, this raft has been serviceable to me, for by means of it, working hands and feet, I have safely crossed to this other shore. Suppose I lift up my raft and put it on my head or shoulders and so proceed upon my way!’

“What think ye, disciples? By so doing, would the man be acting rightly regarding his raft?

“What, then, should such a man do to act rightly regarding his raft?

“Then, disciples, this man ought to say to himself, ‘Truly, this raft has been very serviceable to me, for supported by this raft and working hands and feet, I have crossed safely to this farther shore. But suppose I lay it on the bank and proceed with my journey!’ Thus, this man would be acting rightly in the matter of his raft.

“In the same manner also, disciples, do I put my Teaching before you in the analogy of a raft, designed as a means of escape, not a constant possession. Understand clearly this analogy of a raft: Dharma is to be left behind when you cross to the shore of Nirvana.”

Here we see what little importance is to be attached to anything in this world of relativity—Maya. Everything, even the Teaching of a Perfectly Enlightened One, is of merely provisory, transitory, relative value. This parable also stresses the necessity of exertion through human hands and feet, the Teaching being effective only if personal efforts are applied to it.

Buddha's communities gave shelter to the most varied demands and therefore were gathered out of the most varied elements. In the Milinda Panha, we find the following: “What causes impel one to join the community?” Milinda once asked his Buddhist teacher Nagasena. The sage answered that some become adherents of the Sangha in order to escape the tyranny of a ruler; others join to save themselves from brigands or are overburdened with debts, but there are also some who simply wish to have their existence provided for.

If some joined the community in search of social and material privileges, more numerous were the true social reformers, gathered under the broad shelter of possibilities, which the Teaching of Buddha offered in the midst of the dark feudal reality of his era. In the Sutta Nipata one finds severe condemnations of the social stamina and public morality of that era.

The community admitted all without distinction of race, caste, or sex, and the most varying quests and searchings of new ways found satisfaction in it.

Buddha's communities were not monasteries, and admission to them was not an initiation. According to the words of the Teacher, the realization of the Teaching alone

made of the neophyte a new man and a member of the community.

Full equality of all members existed in the community. One member differed from another, by the date of his admission. At the election of the Elder age was not taken into consideration. Seniority was not measured by gray hair. About one whose merit rested only on his old age, it was said that he was “old-in-vain.” But “he is an Elder in whom justice speaks, who knows how to master himself, who is wise.”[8]

Buddha did not demand living in a closed community. From the very beginning, among the disciples there were some who preferred the solitary life. About those who isolated themselves too greatly, Buddha said: “A solitary life in the forest is useful to him who pursues it, but of little help to the welfare of men.”

Buddha did not wish to establish too many rules. He strove to avoid pedantry and uniformity of regulations, as well as the imposition of too many prohibitions. All rules were directed toward protecting and safeguarding the complete independence of the disciple. The member of the community was obliged to observe simplicity and decency, but as there lie no spiritual preferences in how to be nourished and how to dress, Buddha left a certain freedom to the disciples. Incited by Devadatta, some of the disciples asked Buddha to establish a more strict discipline for the community and to forbid the use of meat and fish. Buddha refused their request, saying that each one was free to apply to himself these measures but they should not be imposed as an obligation for all. The same tolerance was permitted in attire, as it was inadmissible that freedom should degenerate into a privilege for the few. Confident of the wisdom of the venerable Sona, the Blessed One said to him: “Sona, thou hast been raised in refinement, I command thee to wear shoes with soles.” Sona then asked that this permission be extended to all members of the Sangha and the Blessed One quickly acceded to this request. [9]

In the Vinaya we see how all regulations in the community established by the Blessed One were always instigated by a vital necessity. In the Vinaya a touching episode which resulted in a new rule for the Sangha is cited.

One time a certain bhikshu had an illness of the bowels and he lay fallen in his own excrement. Now when the Blessed One, followed by the venerable Ananda, passed through the sleeping quarters, he came to the cell of the bhikshu and saw him in this condition.

And seeing, he went to him and said,

“What is it, bhikshu, are you ill?”

“I have an illness of the bowels, Lord.”

“Have you no one to tend you, bhikshu?”

“No, Lord.”

“Why do not the bhikshus tend you?”

“Because, Lord, I am of no service to the bhikshus.”

Whereupon the Blessed One said to the venerable Ananda, “Go, Ananda, and bring water, let us bathe this bhikshu.”

“Yes, Lord,” replied the venerable Ananda to the Blessed One, and brought the water. Then the Blessed One poured the water while the venerable Ananda washed him. And the Blessed One holding him by the head, and the venerable Ananda by the feet, they lifted him and laid him upon his bed.

Then on that occasion and in that connection, the Blessed One called a meeting of the Order and asked the bhikshus, “Bhikshus, in such-and-such a quarter is there a bhikshu who is sick?”

“Yes, Lord.”

“And, bhikshus, what is the matter with him?”

“He has an illness of the bowels, Lord.”

“And is there anyone to tend him, bhikshus?”

“No, Lord.”

“But why do not the bhikshus tend him? Bhikshus, you have neither mothers nor fathers who may wait upon you. If, bhikshus, you do not wait upon one another, who, forsooth, will tend you? Whoever, bhikshus, would wait upon me should tend the sick.

“If he have a preceptor, his preceptor should wait upon him until he is recovered and the same if he have a teacher, a co-disciple of the same Vihara, or a disciple lodging with his teacher. And if he have none of these, then the Sangha should tend him; and whoever does not do so, shall be guilty of offense.”

The Teacher’s dislike to establish numerous and static rules, especially forbiddances, and the desire to safeguard the vitality of the communal life are vividly expressed in his last covenants to his disciple Ananda, “I entrust the community to alter the small and minutest rules.”

But many weak souls are more at ease if their obligations are strictly defined; hence originated the multiplicity of rules and forbiddances of later Buddhism. It is much easier

to submit to rules, even under constraint, than to manifest the personal conscious energy which the Teacher demanded of his disciples. The community strove not to deprive the members of their personalities, but to unite them in friendship and closeness in a single aspiration toward general well-being. The community did not desire to level individual peculiarities; on the contrary, Buddha appreciated each evidence of initiative, each individual manifestation, because the Teaching asserts that each one is his own creator and liberator, and that personal efforts are absolutely necessary to achieve this high goal. Thus the individual origin had all possibilities for development. "Avoid quarrels, being affirmed in one's own self, not excluding others." This was accepted as a rule in the community.

And so little did Buddhism fear individual manifestations, that often the inspired words of one of the members of the community were accepted and became part of the Canon together with the covenants of the Teacher.

Severe discipline, constant watch over thought, word, and deed, made out of the community a school, as much a training one as educational. The Teacher, who pronounced knowledge the one means of escape from earthly fetters, and ignorance, the most heinous crime, ordained all to walk the path of knowledge.

Parallel with the condemnation of ignorance we find an equally stern condemnation of frivolity.

"The fools, the ignorant, are their own greatest enemies, for they do evil deeds which bear bitter fruits.

"Though a fool be companion to a wise man his whole life long, he yet remains ignorant of the Truth, as does the spoon of the savor of the soup.

"Long is the night to the watcher, long is the mile to the weary. Long is the round of lives and deaths to fools that know not the Truth." [8]

He especially made a point of often telling parents to teach their children all sciences and arts and thereby help the growth of their consciousness. He likewise constantly pointed out the vital necessity of travel. Therein he saw a really instructive purpose, for travel tearing man away from daily circumstances, develops in him mobility, resourcefulness, and adaptability—indispensable qualities preparatory to the process of expansion of consciousness.

The Teaching of Gotama demands authenticity, but it has no dogmas which are to be taken on good faith, because the Teacher, affirming knowledge in all things, saw no use in blind faith for the development of consciousness. "Therefore," said Buddha, "I have taught you to believe not because you have heard, but only when your consciousness has verified and accepted."

In a talk with a young Brahmin, Buddha pointed out how a worthy disciple attains a mastery of the Truth: "When, after a mature consideration, the disciple acknowledges that the indicated man is entirely free from possibility of error, he trusts this man. Approaching him with trust, he becomes his disciple. Having become his disciple, he opens his ear. Having opened his ear, he harkens to the Teaching. Having heard the Teaching, he retains it in his mind. He analyzes the meaning of the truths that he has retained. He meditates upon it. From this is born his decisiveness. What he has decided he will undertake. He appreciates the significance of the undertaken. Having appreciated, he applies all efforts. By applied efforts he approaches the Truth. Having penetrated into its depths, he sees. Yet all this is only the recognition of the Truth, not its possession. In order to master it completely, one has to apply, to nurture, and to untiringly repeat this psychological process." [4]

From this discourse it is clear how free the disciple was to discuss the Teaching given to him, and that knowledge and mastery of the truth are attained only by self-exertion.

The Teaching of Buddha, as a Teaching of Truth, embraced all the preceding great teachings and therefore, stressing their truth, it rejected denial. Rejecting denial the Teaching did not subordinate anyone. The realization of the great principle of cooperation opened all ways.

In Buddha's communities, a personally realized renunciation was permitted, but a denial was compared to ignorance. In the communities of Buddha one could renounce petty considerations, but a denial was equal to a withdrawal from the community. It was customary never to mention the one who left—the community had to live for the future. Besides, the departed one often returned; then the return was never followed by any questions except one: "Dost thou no longer deny?"

At the beginning of the Teaching, the discipline chiefly concerned the purification of the heart and mind of all prejudices and bad qualities. According to the progress, the emphasis of the Teaching was transferred and concentrated upon the expansion of consciousness.

It is difficult for a man to rise without passing through the severe trial of purification. "If the cloth be dirty, however much the dyer might dip it into blue, yellow, red, or lilac dye, its color will be ugly and unclear—why? Because of the dirt in the cloth. If the heart is impure one must expect the same sad result.

"I say that it is not sufficient to wear a robe, to be a striving one. It is not enough to be naked, covered with mud, sprinkled with water, to sit beneath a tree, to live in solitude, to stand in one position, to starve oneself, to repeat mantras and to twist one's hair." [4] "A man is not a mendicant simply because he is being fed through alms." [8] "A man is not an ascetic only because he lives in a forest." [5] "Unworthy of the yellow garment is he who wears it and is impure and insincere in deed, is ignorant and has not mastered himself." [8]

“Of the three kinds of action,” said Buddha, “the most heinous is not the word, not the physical act, but the thought.” [4] From the moment of conception of an evil decision, man is already guilty, whether it be executed or not.

“The prime element in all is thought. Preponderant is thought, by thought all is made. If a man speaks or acts with evil thought, suffering follows him as the wheel follows the hoof of the beast that draws the cart.

“If a man speak or act with righteous thought, happiness follows him close as his never-absent shadow.

“Enemy works evil to enemy, hater to hater, but worse is the evil wrought by a wrongly directed mind.” [8]

The Teacher pointed out vigilance over one’s thoughts with especial insistence, because if the disciple, too confident of the results attained by him, were to lessen his vigilance, he would pay dearly for the slightest neglect. This advice was given in a parable: “A man was wounded with a poisoned arrow. The physician, having extracted the arrow, advised the wounded man to watch the wound most attentively. But the patient imagined he had nothing more to fear. Uncared for, the wound inflamed and caused death with acute pain.” [4]

“Vigilance is the road to immortality. Negligence is the road to death. Those who are vigilant do not die. Those who are negligent are as if dead.

“To those who are inconstant in thought, ignorant of the true law, or wavering confidence, wisdom comes not to fullness.

“As a fletcher straightens his arrow, a wise man straightens his fickle and unsteady mind which is difficult to guard, difficult to guide.

“As rain leaks into an ill-thatched house, so craving leaks into an ill-trained mind.

“The great and small fetters of a bhikshu, who delights in vigilance and dreads negligence, are all burned away. He moves like fire.” [8]

Indicating the madness, from the point of view of usefulness, of yielding to base inclinations, Buddha said: “The feeling, for the sake of which you humiliated yourselves, will soon be only a memory to you, like a pleasure experienced in a dream. But that which remains as a constant living reproach is the deed performed for this pleasure.” [6]

“Morality is like an inflated leather bag, damage it once and it is destroyed. Likewise, succumb but once to vicious inclinations, and nothing can arrest the rush of passions. And a man left to himself will irrevocably perish.”

“Irrigators deflect water where they will; fletchers shape the arrow; carpenters turn the wood to their will; the wise bend themselves.” [8]

In the writings, we find no difference made between the members of the community—the social leaders the married, celibates, men, women—all may receive equally the Truth taught to them.

Admission into the community was not followed by any vows. The one who came brought with him only a readiness to serve the Teaching. But when this readiness disappeared, nothing bound him to remain in the community. Leaving the community was as simple as admission. Numerous are the examples of those who left the community and returned later.

One should not expel a member of the community merely because one does not agree with him in the appreciation of his deed. To expel him would mean to free the torrent of fiery words and disunion in the community. “A member of the community will not repeat what he has heard so as to disunite others, but will bring them closer, pronouncing only the words of peace.” [1]

“Never was hatred destroyed by hatred; goodness alone put an end to it; such is the eternal law.

“He abused me, he misused me, he overpowered me, he robbed me; in those who harbor such thoughts, anger is never stilled.

“If a man concern himself with the faults of others and is ever inclined to be offended, his own passions will grow, and he is far from the destruction of passions.” [8]

“There are some who do not know the need of self-restraint; if they are quarrelsome, we may excuse their conduct. But those who know better should learn to live in concord.

“If a man finds a wise friend who lives righteously and is constant in his character, he may live with him, overcoming all dangers, happy and mindful. But . . . with fools there is no companionship. Rather than to live with men who are selfish, vain, argumentative and obstinate, let a man walk alone.” [9]

Influenced by goal-fitness in all things, Buddha did not strive to systematize his Teaching. He wished each point of the Teaching to affect as powerfully as possible the will of his disciples. Aiming only for the growth and development of consciousness he permitted freedom of thought and action in all else. Buddha desired individual discipline for each one.

“How did Buddha elect disciples for achievement? During work, when fatigue already possessed the disciples, Buddha asked the most unexpected question, awaiting the

promptest reply.

“Or placing the simplest object before them he suggested that they describe it in not more than three words and not less than a hundred pages. Or placing a pupil before a sealed door he asked: ‘How will you open it?’

“Or ordering musicians to perform beneath the window he made them sing hymns of entirely dissimilar contents.

“Or passing in front of the pupils he would ask them how many times he had done so.

“Or noticing an annoying fly he asked the pupil to repeat words unexpectedly pronounced.

“Or noticing a fear of animals or natural phenomena he set his pupils the condition to master it.

“Thus the powerful Lion tempered the blade of the spirit.” (Written down from the oral teachings of Hindu Buddhism.)

And one should not forget the favorite pastime of Buddha with his disciples, during moments of rest. The Teacher cast into space one word on the basis of which the disciples built an entire thought. There is no wiser test of the condition of consciousness.

Buddha, through true knowledge and firm realization of the change of all that exists, tempered his pupils, arming them with courage, patience and compassion, training true warriors for the common welfare.

Especially numerous in the ancient writings are instances of complete contempt for that which makes life easy and conventionally pleasant.

The renunciation of everything personal gives birth to the sense of true freedom; from freedom is born joy; from joy, satisfaction; from satisfaction, the sense of calmness and happiness.

Buddha found the way to the hearts of people not through miracles, but by practical teaching of the perfection of everyday life and by his personal example of great cooperation.

And so great was his tolerance and desire for close cooperation with people that he never spoke against their rites or beliefs. “Reverence your belief and never condemn the belief of others.” In all cases he was not concerned with outer forms and tried only to give a broader understanding of the inner meaning, explaining it from a new point of view.

“While the Blessed One was staying at the bamboo grove near Rajagriha, he once met on his way Srigala, a householder, who, clasping his hands, turned to the four quarters of the world, to the zenith above, and to the nadir below. And the Blessed One, knowing that this was done according to the traditional religious superstition to avert evil, asked Srigala, ‘Why do you perform these strange ceremonies?’

“Srigala said in reply, ‘Do you think it strange that I protect my home against the influence of demons? I know that thou, O Gotama Sakyamuni, whom people call the Tathagata and the Blessed Buddha, wouldst fain tell me that incantations are of no avail and possess no saving power. But listen to me and know that in performing this rite I honor, reverence, and keep sacred the words of my father.’

“Then the Tathagata said, ‘You do well, O Srigala, to honor, reverence, and keep sacred the words of your father; and it is your duty to protect your home, your wife, your children, and your children’s children against the baneful influences of evil spirits. I find no fault with the performance of your father’s rite. But I find that you do not understand the ceremony. Let the Tathagata, who now speaks to you as a spiritual father and loves you no less than did your parents, explain to you the meaning of the six directions:

“‘To guard your home by mysterious ceremonies is not sufficient; you must guard it by good deeds. Turn to your parents in the east, to your Teachers in the south, to your wife and children in the west, to your friends in the north, and regulate the zenith of your religious relations above you, and the nadir of your servants below you.

“‘Such is the religion your father desires you to have, and the performance of the ceremony will remind you of your duties.’

“And Srigala looked up to the Blessed One with reverence as to his father and said, ‘Truly, Gotama, thou art the Buddha, the Blessed One, the holy Teacher. I never knew what I was doing, but now I know. Thou hast revealed to me the truth that was hidden, as one who brings a lamp into the darkness. I take my refuge in the Enlightened Teacher, in the Truth that enlightens, and in the community of brethren who have found the Truth.’” [10]

From the very beginning of his activity he was convinced that a word pronounced at the fitting time and in its proper place was more convincing than any miracle in its psychic effect on man and his regeneration. He severely commanded his disciples not to manifest their acquired “miraculous” powers before those who were not acquainted with the principles inherent in such powers. Besides this, such manifestations are harmful for the possessor himself, exalting him above his surroundings and developing conceit in him.

An ordained disciple must not boast of superhuman perfection. The disciple who with evil intent and from covetousness boasts of a superhuman perfection, be it celestial visions or miracles, is no longer a disciple of the Sakyamuni. “I forbid you, O bhikshus,

to employ any spells or supplications, for they are useless, since the law of Karma governs all things. He who attempts to perform miracles has not understood the Doctrine of the Tathagata.” [13]

The word and power of conviction were the only weapons applied by the Teacher to influence people.

Nowhere do we ever find anger or indignation, only the austere affirmation of truth. “The Blessed One is perfect in the conduct of his speech” points out the disciple Sariputra.

“Like the earth, patiently enduring without sorrow or pleasure all things cast upon it pure and impure, so does Buddha, untouched, endure reverence as well as the disdain of men. Like water, purifying and refreshing all without distinction though they be just or evil, Buddha gives his compassion to foes and friends.” [11]

Numerous are the visits and discourses of Buddha with his hearers on that which directly touched them, and the many-sided discussions of their obligations in relation to their families and social welfare. His distinction from other teachers and his greatest merit lie in the fact that, considering the duty of man from the point of view of vital usefulness, he tried to apply sensitive and uplifting feeling to the practical life.

This vital, practical side of the Teaching is beautifully expressed in the answer of the Blessed One to Anathapindika, a man of incalculable wealth, called “the supporter of orphans and the friend of the poor,” who came to consult him.

Hearing that Buddha was stopping in the bamboo grove near Rajagriha, Anathapindika set out that very night to meet the Blessed One. And the Blessed One perceived at once the pure heart of Anathapindika and greeted him with words of comfort.

Anathapindika said, “I see that thou art the Buddha, the Blessed One, and I wish to open to thee my whole mind. Having listened to my words advise me what I shall do. My life is full of work, and having acquired great wealth, I am surrounded with cares. Yet I enjoy my work and apply myself to it with all diligence. Many people are in my employ and depend upon the success of my enterprises.

“Now I have heard your disciples praise the bliss of the hermit and denounce the unrest of the world. ‘The Holy One,’ they say, ‘has given up his kingdom and his inheritance and has found the path of righteousness, thus setting an example to all the world of how to attain Nirvana.’

“My heart yearns to do what is right and to be a blessing to my fellow beings. Let me then ask you, Must I give up my wealth, my home, and my business enterprises, and, like thee, choose homelessness in order to attain the bliss of the righteous life?”

And the Buddha replied: “The bliss of the righteous life is attainable by everyone who

walks in the noble eightfold path. He that is attached to wealth had better cast it away than allow his heart to be poisoned by it; but he who does not cleave to wealth, and who, possessing riches uses them rightly, will be a blessing to his fellow beings.

“I say to thee, remain in thy station of life and apply thyself with diligence to thy enterprises. It is not life and wealth and power that enslave men, but their attachment to life and wealth and power.

“The bhikshu who retires from the world to lead a life of leisure derives no profit. For a life of indolence is an abomination, and want of energy is to be despised. The Dharma of the Tathagata does not require that a man choose homelessness or resign the world, unless he feels called upon to do so; but the Dharma of the Tathagata requires each man to free himself from the illusion of self, to cleanse his heart, to give up his thirst for pleasure, and to lead a life of righteousness.

“And whatever men do, whether they remain in the world as artisans, merchants, and officers of the King, or retire from the world and devote themselves to a life of religious meditation, let them put their whole heart into their task, let them be diligent and energetic. And if they are like the lotus, which growing in water yet remains untouched by water, if they struggle in life without cherishing envy or hatred, if they live in the world a life, not of self but a life of truth, then surely joy, peace, and bliss will dwell in their minds.” [13]

As vital and practical are the beautiful answers of the Blessed One to the questions of Simha, the warrior.

“At that time many distinguished citizens were sitting together assembled in the town hall and spoke in many ways in praise of the Buddha, of the Dharma, and of the Sangha. Simha, the general-in-chief, a disciple of the Niggantha sect, was sitting among them. And Simha thought: ‘Truly, the Blessed One must be the Buddha, the Holy One. I will go and visit him.’

“Then Simha, the general, went to the place where the Niggantha chief, Nataputta, was; and having approached him, he said: ‘I wish, Lord, to visit the samana Gotama.’

“Nataputta said: ‘Why should you, Simha, who believe in the result of actions according to their moral merit, go to visit the samana Gotama, who denies the result of actions? The samana Gotama, O Simha, denies the result of actions; he teaches the doctrine of non-action; and in this doctrine he trains his disciples.’

“Then the desire to go and visit the Blessed One, which had arisen in Simha, the general, abated.

“Hearing again the praise of the Buddha, of the Dharma, and of the Sangha, Simha asked the Niggantha chief a second time; and again Nataputta persuaded him not to go.

“When a third time the general heard some men of distinction extol the merits of the Buddha, the Dharma, and the Sangha, the general thought: ‘Truly the samana Gotama must be the Holy Buddha. What are the Nigganthas to me, whether they give their consent or not? I shall go without asking their permission to visit him, the Blessed One, the Holy Buddha.’

“And Simha, the general, said to the Blessed One: ‘I have heard, Lord, that the samana Gotama denies the result of actions; he teaches the doctrine of non-action, saying that the actions of sentient beings do not receive their reward, for he teaches annihilation and the contemptibleness of all things; and in this doctrine he trains his disciples. Teachest thou the doing away with the soul and the burning away of man’s being? Pray tell me, Lord, do those who speak thus say the truth, or do they bear false witness against the Blessed One, passing off a spurious Dharma as thy Dharma?’

“The Blessed One said: ‘There is a way, Simha, in which one who says so is speaking truly of me; on the other hand, Simha, there is a way in which one who says the opposite is speaking truly of me, too. Listen, and I will tell thee:

“‘I teach, Simha, the not-doing of such actions as are unrighteous, either by deed, or by word, or by thought; I teach the not-bringing about of all those conditions of heart which are evil and not good. However, I teach, Simha, the doing of such actions as are righteous, by deed, by word, and by thought; I teach the bringing about of all those conditions of heart which are good and not evil.

“‘I teach, Simha, that all the conditions of heart which are evil and not good, unrighteous actions by deed, by word, and by thought, must be burnt away. He who has freed himself, Simha, from all those conditions of heart which are evil and not good, he who has destroyed them like a palm tree which is rooted out, so that they cannot grow up again, such a man has accomplished the eradication of self.

“‘I proclaim, Simha, the annihilation of egotism, of lust, of ill will, of delusion. However, I do not proclaim the annihilation of forbearance, of love, of charity, and of truth.

“‘I deem, Simha, unrighteous actions contemptible, whether they be performed by deed, or by word, or by thought; but I deem virtue and righteousness praiseworthy.’

“And Simha said: ‘One doubt still lurks in my mind concerning the doctrine of the Blessed One. Will the Blessed One consent to clear the cloud away so that I may understand the Dharma as the Blessed One teaches it?’

“The Tathagata having given his consent, Simha continued: ‘I am a soldier, O Blessed One, and am appointed by the king to enforce his laws and to wage his wars. Does the Tathagata, who teaches kindness without end and compassion for all sufferers, permit the punishment of the criminal? and further, does the Tathagata declare that it is wrong

to go to war for the protection of our homes, our wives, our children, and our property? Does the Tathagata teach the doctrine of a complete self-surrender, so that I should suffer the evil doer to do what he pleases and yield submissively to him who threatens to take by violence what is my own? Does the Tathagata maintain that all strife, including such warfare as is waged for a righteous cause, should be forbidden?’

“The Buddha replied: ‘He who deserves punishment must be punished, and he who is worthy of favor must be favored. Yet at the same time he teaches to do no injury to any living being but to be full of love and kindness. These injunctions are not contradictory, for whosoever must be punished for the crimes which he has committed, suffers his injury not through the ill will of the judge but on account of his evil-doing. His own acts have brought upon him the injury that the executor of the law inflicts. When a magistrate punishes, let him not harbor hatred in his breast, yet a murderer, when put to death, should consider that this is the fruit of his own act. As soon as he shall understand that the punishment will purify his soul, he will no longer lament his fate but rejoice at it.’

“And the Blessed One continued: ‘The Tathagata teaches that all warfare in which man tries to slay his brother is lamentable, but he does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace are blameworthy. He must be blamed who is the cause of war.

“‘The Tathagata teaches a complete surrender of self, but he does not teach a surrender of anything to those powers that are evil, be they men or gods or the elements of nature. Struggle must be, for all life is a struggle of some kind. But he that struggles should look to it lest he struggle in the interest of self against truth and righteousness.

“‘He who struggles in the interest of self, so that he himself may be great or powerful or rich or famous, will have no reward, but he who struggles for righteousness and truth, will have great reward, for even his defeat will be a victory.

“‘Self is not a fit vessel to receive any great success; self is small and brittle and its contents will soon be spilt for the benefit, and perhaps also for the curse, of others.

“‘Truth, however, is large enough to receive the yearnings and aspirations of all selves and when the selves break like soap bubbles, their contents will be preserved and in the truth they will lead a life everlasting.

“‘He who goeth to battle, O Simha, even though it be in a righteous cause, must be prepared to be slain by his enemies, for that is the destiny of warriors; and should his fate overtake him he has no reason for complaint.

“‘But he who is victorious should remember the instability of earthly things. His success may be great, but be it ever so great the wheel of fortune may turn again and bring him down into the dust.

“‘However, if he moderates himself and, extinguishing all hatred in his heart, lifts his downtrodden adversary up and says to him, “Come now and make peace and let us be brothers,” he will gain a victory that is not a transient success, for its fruits will remain forever.

“‘Great is a successful general, O Simha, but he who has conquered self is the greater victor.

“‘The doctrine of the conquest of self, O Simha, is not taught to destroy the souls of men, but to preserve them. He who has conquered self is more fit to live, to be successful, and to gain victories than he who is the slave of self.

“‘He whose mind is free from the illusion of self, will stand and not fall in the battle of life.

“‘He whose intentions are righteousness and justice, will meet with no failure, but be successful in his enterprises and his success will endure.

“‘He who harbors in his heart love of truth will live and not die, for he has drunk the water of immortality.

“‘Struggle then, O general, courageously; and fight thy battles vigorously, but be a soldier of truth and the Tathagata will bless thee.’

“When the Blessed One had spoken thus, Simha, the general, said: ‘Glorious Lord, glorious Lord! Thou hast revealed the truth. Great is the doctrine of the Blessed One. Thou, indeed, art the Buddha, the Tathagata, the Holy One. Thou art the teacher of mankind. Thou showest us the road of salvation, for this indeed is true deliverance. He who follows thee will not miss the light to enlighten his path. He will find blessedness and peace. I take my refuge, Lord, in the Blessed One, and in his doctrine, and in his brotherhood. May the Blessed One receive me from this day forth while my life lasts as a disciple who has taken refuge in him.’

“And the Blessed One said: ‘Consider first, Simha, what thou doest. It is becoming that persons of rank like thyself should do nothing without due consideration.’

“Simha’s faith in the Blessed One increased. He replied: ‘Had other teachers, Lord, succeeded in making me their disciple, they would carry around their banners through the whole city of Vesali, shouting: “Simha, the general, has become our disciple!” For the second time, Lord, I take my refuge in the Blessed One, and in the Dharma, and in the Sangha; may the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in him.’

“Said the Blessed One: ‘For a long time, Simha, offerings have been given to the Nigganthas in thy house. Thou shouldst therefore deem it right also in the future to give them food when they come to thee on their alms-pilgrimage.’

“And Simha’s heart was filled with joy. He said: ‘I have been told, Lord: “The samana Gotama says: ‘To me alone and to nobody else should gifts be given. My pupils alone and the pupils of no one else should receive offerings.’” But the Blessed One exhorts me to give also to the Nigganthas. Well, Lord, we shall see what is seasonable. For the third time, Lord, I take my refuge in the Blessed One, and in his Dharma, and in his fraternity.’” [13]

In all things he was influenced by goal-fitness. “What privileges could heaven give you? You must be conquerors here in this world, in the conditions in which you are now.” [12]

Once a great disputer tried to embarrass Buddha by plying him with controversial questions. Buddha ceased to pay attention to him and spoke to the crowds around him: “This man wishes not that which he sees. He seeks what he does not see. He will seek long in vain. He is not satisfied by what he sees around him and his desires are limitless. Greetings to those who have renounced desire.”

Buddha was affirmed as a doctrine of life, because the penetration of a high and goal-fitted Teaching into daily life marked a new era in the life of humanity. For the previous forbiddances and denials a positive and practical Teaching was substituted, in consequence of which the morality was raised to a higher standard.

To abstain from all that was negative and with full energy to prompt the positive and beautiful was ordained.

Suicide was especially condemned by Buddha as was the taking of any life. “All tremble when facing punishment, all fear death; judging others by yourself, slay not, neither cause to slay.” [8]

“The bhikshu abstains from all taking of life; shuns taking the life of any living creature. Laying aside cudgel and sword he is mild and merciful, kind and compassionate toward every living creature.”

The consumption of alcohol was forbidden and also to cause the intoxication of others, because drunkenness leads to downfall, crime, madness, and ignorance, which is the main cause of a new and burdensome existence. The necessity of complete chastity for the achievement of full spiritual development was also pointed out. But to have one wife and to be loyal to her was regarded as a form of chastity. Polygamy was severely condemned by Gotama Buddha, as bred by ignorance.

The Teaching concerning the sanctity of marriage was beautifully expounded by the Blessed One in the parable “The Marriage Feast in Jambunada.”

“The greatest happiness which a mortal man can imagine is the bond of marriage that ties together two loving hearts. But there is a greater happiness still: it is the embrace of

truth. Death will separate husband and wife, but death will never affect him who has espoused the truth.

“‘Therefore be married unto the truth and live with the truth in holy wedlock. The husband who loves his wife and desires a union that shall be everlasting must be faithful to her so as to be like truth itself; and she will rely upon him and revere him and minister unto him. And the wife who loves her husband and desires a union that shall be everlasting must be faithful to him so as to be like truth itself; and he will place his trust in her, [he will honor her,] he will provide for her. Verily, I say unto you, [their wedlock will be holiness and bliss, and] their children will become like unto their parents and will bear witness to their happiness.

“‘Let no man be single, let every one be wedded in holy love to the truth. And when Mara, the destroyer, comes to separate the visible forms of your being, you will continue to live in the truth, and you will partake of the life everlasting, for the truth is immortal.’”[13]

The Teaching of Buddha did more for the liberation and happiness of woman than any other teaching of India. “Woman,” Gotama said, “can attain the highest degree of knowledge open to man—she can become an Arhat. Freedom, which is beyond forms, cannot depend on sex, which belongs to the world of forms.” Women played an important part in the communities and many of them were remarkable for their knowledge and striving.

We quote his answer to the question of the woman disciple Soma, “How can this condition which is difficult for the wise to attain be reached by a woman with her limited mind? When the heart is at rest, when the consciousness is unfolded, then truth is perceived. But if one will think I am a woman, or I am a man, or I am this or that, let Mara be his concern.”[14]

“The gates of immortality are open to all beings. Who has ears, let him approach, let him hearken to the Teaching and have faith.”[4]

divider

Buddha indicated the absurdity of the prejudice that ascribes a growing authority to words, on account of their being reiterated by an increasing number of scholars. A true scholar is one who has attained the perfection of realization, not one who mumbles the formulas, previously rejected, numbers of times.

“I say to my pupils, ‘Here is Nirvana, here is the path to it.’ Of those instructed by me, a few attain, others do not. What can I do? The Blessed One is only the Indicator of the path.”[4]

“No man can save his neighbor. The evil committed by man stains only the man himself.

The evil avoided by him concerns him alone. Everyone is pure or impure for himself only. No man can purify another.” [8]

Recovery is possible only through an inner process of work upon oneself. Therefore Buddha did not acknowledge any active power behind formulas transmitted from generation to generation, “like a basket transmitted from hand to hand.” [4]

Buddha, denying the conventional concept of God and affirming the possibility of liberation entirely by personal efforts and assiduous labor upon oneself, by this alone refuted outer worship. From the very beginning, he censured all rituals and other outer actions, which only help the recrudescence of spiritual blindness and clinging to lifeless forms. Nowhere in his Teaching is there even a hint of personal worship. He said: “The Teaching is salvation not because it was given by Buddha but because it liberates. The pupil who follows me, clinging to the edge of my garment, is far from me and I from him. Why? Because this disciple does not see me. Another one may live hundreds of miles distant from me and in spite of this be close to me and I to him. Why? Because this disciple understands the Teaching; understanding the Teaching, he understands me.” [15]

“If you understood and perceived the truth as it is, would you say, ‘We owe respect to our Teacher, and out of respect for him, we shall speak as the Teacher spoke’?

“‘No, Blessed One.’

“That which you affirm is it not that which you perceived and realized yourself?

“‘Yes, Blessed One.’” [4]

Foreseeing the future, Buddha said: “The Teaching is like the flame of a torch, kindling innumerable fires. Those fires may be used for the cooking of food or to disperse the darkness, but the flame of the first torch remains invariably luminous.” [18]

Being an enemy of all ritual, Buddha denied the purifying power of bathing. “A man will not become morally pure through cleansing himself lengthily in water. A pure man, a Brahmin, is one in whom abide truth and virtue.” [17] “The Gaya is the same sort of reservoir as any other reservoir.” [4]

“All your rules,” said Buddha to the fanatics, “are base and ridiculous. Some of you walk naked, covering yourselves only with your hands; some will not eat out of a jug or a plate, will not sit at the table between two speakers, between two knives, or two plates; some will not sit at the common table and will not accept alms in a house where there is a pregnant woman, or where you notice many flies or meet a dog.

“One nurtures himself only on vegetables, with a brew of rice, with cow or deer dung, roots of trees, branches, leaves, forest fruit or seeds. One wears his robe thrown only

over the shoulder, or covers himself only with moss, the bark of a tree, plants or reindeer skin, wears his hair loose or puts on a hair band. One wears the garment of sorrow, always holds his hands up, does not sit on a bench or mat, or always sits in the manner of an animal.

“One lies on prickly plants or cow dung.

“I shall not enumerate other similar means by which you torture and exhaust yourselves.

“What do you expect, voluntary laborers, for your heavy work? You expect alms and respect from laymen, and when you attain this aim you become strongly attached to the comforts of temporary life, you do not want to part with it and do not know the means for it. As soon as you notice visitors from afar you at once sit down and pretend to be absorbed in deep meditation, but after they depart you again do as you please, walk and rest freely.

“When given coarse food, without even tasting it you give it back, but each tasty morsel you keep for yourselves. Indulging in vices and passions you nevertheless garb yourselves in the mask of modesty. No, not such is the true achievement!

“Asceticism is useful only when it does not conceal covetous motives.”

Asceticism has no value as a means of liberation from the bonds of Earth. It is more difficult to find a patient man than one who nurtures himself with air and roots or garbs himself in bark and leaves. “When a man is weakened by hunger and thirst, when he is too tired to master his feelings and thoughts, can he reach the goal which is attained only by the clear mind of an expanded consciousness?” [18]

“In order that the strings of the vina should produce a harmonious sound, they should be neither too strained nor too loose. So with each effort: if it is excessive, it ends in a futile waste of energy; if it is niggardly, it turns into passivity.

“Practice measurement; keep the correct measure in tensivity and establish the balance of your abilities.

“A disciplined man is free; being free, he is joyous, he is calm and happy.” [4] Buddha wanted the life of the community to be joyous.

When he formulated the precepts for his son, he commanded him to treasure joy together with love, compassion and patience.

divider

In Buddhism, a man is capable of a virtue only if he has cognizance of it. One cannot despair of a man creating evil, if he knows what he does. He sees wrong, but at least he

sees. Having achieved some knowledge, he can renounce his former deeds. But what may one expect of a man possessed of mental blindness? "Of two people who have committed the same error, he is worse who does not realize it. Of two innocent persons, he is better who realizes that he is not guilty. For one cannot expect a man who does not consider himself guilty to manifest effort for the cessation of his erring." [4]

In order to cure oneself, one has to know one's ailment, but the realization of it does not give health; for that, the necessary condition is a manifestation of will.

Considering all existing manifestations as correlations of most refined energies, the Teacher valued especially the evidence of effort in his pupils. He never taught the subjugation of passions, as such, but the transmutation and the sublimation of their quality, for at the base of each passion is contained the spark of energy without which no progress is possible.

Energy and will make the pupil vigilant and full of constant striving. These qualities arm him with patience, energy, sustained control—three indispensable conditions to crush the hordes of Mara, "as an elephant crushes a bamboo hut." Patience is born of compassion and knowledge.

Of intolerance, it is pointed out that "The mistakes of others are easily noticed, but one's own mistakes are perceived with difficulty. A man sifts the misdeeds of his neighbor like the grain from the husk, but hides his own as the cheat hides the bad dice from the player." [8]

Nowhere do we see mention of non-resistance to evil, but everywhere, active condemnation and suppression of evil. One should not submit to suffering, one must be daring in the perfection of good and not be satisfied with small achievements. "Like a beautiful flower, full of color but without scent, so are the fine but fruitless words of him who does not act in accordance with them." [8]

"I indicated to my disciples the path which they must tread in order to manifest the four perfect efforts: to prevent the beginning of the harmful, evil thing if it be not yet manifested; to hinder its development if it be already manifested; to help the manifestation of useful things not yet manifested; and to strengthen those which are already manifested. Thus the disciple creates will, striving, develops courage, exercises the heart and fights." [4]

We can never call Buddha mild. On the contrary, he is the never-despondent Leader, the Fighter for community and for matter, the Hero of work and unity.

Buddha pointed out the necessity of co-measurement and goal-fitness. He said: "One should be neither less nor more." His followers made of this formula of co-measurement the tiresome golden mean. But the golden mean, or the middle path, should be understood as the realization of harmony. Buddha likewise commanded the possession

of fewer objects, in order not to allot too much time to them. This advice his followers transformed into pedantry. Buddha censured fanatics and advised that the body be treated according to the necessity of conditions. Where the body should be reduced for travel, the Teacher pointed out slenderness. But where the contagion of the atmosphere necessitated protection, the Teacher ordained food. In the Teaching of Buddha we find not only a philosophy of Matter but also the practical improvement of daily life.

The Teacher pointed out the necessity of harmony in man's forces, for the manifestation of the highest measure of knowledge and beauty, and for the scientifically vital necessity of cosmic economy for the general good.

"He will observe co-measurement in clemency, and, being resourceful in means, he will combine wisdom with compassion." [5]

"The charitable man has found the path of salvation. He is like a man who plants a sapling, thereby insuring shade, flowers and fruit for future years. Just so is the result of charity, just so is the joy of him who helps those that are in need of assistance. Just so is the great Nirvana.

"Immortality can be reached only by continuous acts of kindness; and perfection is accomplished by compassion and charity."

Goal-fitness and compassion are vividly expressed in the following dialogue:

"Does the Blessed One pronounce a word which is false, destructive and disagreeable?"

"No."

"If it is true, destructive, and disagreeable?"

"Also not."

"If true, useful and disagreeable?"

"Yes, when he finds it necessary."

"If it be false, destructive, and agreeable?"

"No."

"True, useful, and agreeable?"

"Yes, when he finds the time befitting."

"Why does he act thus?"

“Because he has compassion toward all beings.”[4]

Many indications about the evidences of compassion are contained in the Sutras; one does not need to enumerate them, because all the refinement and the touching relation of Buddha to his neighbor are contained in the last episode:

Chunda, the smith, hearing that Buddha had come to Pava and was stopping in the grove, went to him and, paying him reverence, asked the Blessed One to partake of his meal on the following day. Receiving his acceptance, Chunda departed and prepared all possible delicacies and also a large piece of juicy pork for the following morning. The Blessed One accompanied by his disciples came to the home of the smith. Sitting down on the prepared seat, he addressed Chunda, the smith:

“Chunda, bring me the pork thou hast preserved, but to the disciples give the other delicacies prepared by thee.”

“Yes, Lord,” replied the smith, and executed what was told.

Then the Blessed One said: “Chunda, bury whatever is left of the pork, for I know no being besides the Tathagata who could digest it.”

“Yes, Lord,” answered Chunda, and he buried the remains of the pork in the ground.

Having partaken of food in the house of Chunda, the smith, the Blessed One was stricken with severe sickness of the stomach and suffered terrible pain. He said to his disciple, Ananda, “Arise, Ananda, we shall go to Kusinara.” On the way the Blessed One stopped often, suffering great pain, thirst, and anguish. Thus they reached the river Kakutshta. Having bathed here, the Blessed One stopped at the outskirts of the grove and, lying down on an outspread robe, said to Ananda: “Ananda, it is possible that someone may harass the heart of Chunda, the smith, by saying: ‘Chunda, what distress for thee! Thou must feel very unhappy that the Tathagata left the illusory world after he accepted the meal in thy house.’

“Ananda, dispel the heavy thoughts of Chunda by the following words: ‘Friend, thou must rejoice, for thy happiness lies in that this happened in such a manner. From the lips of Tathagata himself, I have heard and understood that two gifts of food receive equal appreciation and reward—verily, they receive a greater reward and blessing than any other. Which two? That, after which a Tathagata attains the highest and complete enlightenment and that, after partaking of which, he enters the liberation of Nirvana.’ With such words, Ananda, should you dissipate the heavy thoughts of Chunda, the smith.”[19]

The more deeply we penetrate into the Teaching of the Blessed One, the more vividly appear his boundless compassion and love, which permeate each of his thoughts and

actions.

“Like a mother who protects her only child with her own life, cultivate such boundless love toward all beings!” T

His all-embracing sympathy with all existing things extends even to the vegetable kingdom. He avoids destroying seeds and plantlife. In the Anguttara Nikaya the Blessed One says, “Whoever of my disciples cultivates mind-delivering love but for a moment, that disciple meditates not in vain and follows the Doctrine and the discipline of the Teacher; how much more do those who cultivate the thought of love!”

In the Itivuttaka it is said, “All methods for the earning of merit in this life are not worth one-sixteenth part of love, the deliverance of mind. Love, the deliverance of mind, takes them into itself, shining and glowing and beaming.

“And as the shining of all the stars does not equal one-sixteenth of the brightness of the moon, but as moonlight absorbs it into itself, shining and glowing and beaming, so all methods for the earning of merit in this life are not worth one-sixteenth part of love, the deliverance of the mind.

“Love, the deliverance of the mind, takes them into itself, shining, glowing and beaming.

“And as in the last month of the rainy season in autumn the sun in a clear and cloudless sky, mounting the firmament, clears away all darkness in the expanse of air, shining and glowing and beaming; and as, following the night, early in the morning the morning star shines and glows and beams, even so all means for the earning of merit in this life are not worth one-sixteenth part of love, the deliverance of mind. Love, the deliverance of mind, takes them into itself, shining and glowing and beaming.”

Buddha’s love was of so immeasurable a stream that it could not be exhausted by any hate or hostility. On the contrary, such a hostile attack only brought it to fuller unfoldment. Therefore, he decreed that his disciples act thus, “However men may speak concerning you, whether appropriately or inappropriately, whether courteously or rudely, whether wisely or foolishly, whether kindly or maliciously, thus, my disciples, must you train yourselves. Our minds should remain unsullied; neither should evil word escape our lips. Kind and compassionate will we ever remain, loving of heart, not harboring secret hate. And we will bathe them with the unfailing stream of loving thought. And proceeding further, we will embrace and flood the whole wide world with constant thoughts of loving kindness, wide, ample, expanding, immeasurable as the world, free from enmity, free from ill will. Thus, disciples, must you train yourselves!” [4]

Here we see that the love that his disciples had to cultivate was the boundless stream of kindness radiating to all four quarters of space, above and below, in all places the wide world over.

According to the Teaching these waves of kindness, compassion, or joy sent into space reach a mind afflicted with sorrow and grief, which suddenly feels within itself a welling-up of peace and serenity.

Thought is energy and as such acts in full conformity with its intensity and the impetus given to it.

Love, as taught by the Blessed One, being the deliverance of mind, was at the root of everything really great.

“The greatest of all is the loving heart.”

One more legend from Buddha's life. “The Blessed One sat above the waters of a deep lake. In its depths one could discern an entire world of fish and seaweeds. The Blessed One noticed how this small world resembled the courts of royalty, ‘If man should sink there, he would destroy these ephemeral dwellings with his feet, but he himself would choke. Out of such depths the spirit of man does not arise.’

“‘But,’ smiled the Teacher, ‘for everything there is a remedy. One can shatter the rock and drain the lake. The snails will then have either to dry up or to find another place of existence. But man will not perish.’”

divider

In Buddhist writings six teachers, philosophers, are often mentioned as Buddha's constant antagonists. Those were the philosophers who disputed the theoretical bases of Buddha's Teaching. Two hypotheses in the Teaching of Gotama Buddha were especially subject to attack: his Teaching about causes and his denial of an independent and unchangeable soul in man and in the Universe—the very hypotheses which are so close to our contemporary trend of thought.

Affirming the reality which surrounds us and is visible to all, the Teacher pointed out the existence of the most subtle reality, which is attainable only through higher knowledge. The knowledge of this reality and the possession of this higher knowledge are usually imperceptible to our coarse sense organs.

“If that which is realized by our feelings existed as the only reality, then the fool, by right of birth, would possess the fundamental Truth; what, then, would be the use of all quests for the realization of the essence of things?”

In our brains are centers, the opening of which gives the possibility of possessing immutable knowledge. In this affirmation we again see how the Teacher proceeded in a purely scientific direction, coinciding in this statement with the affirmations of contemporary scientists concerning the many centers in our organism, the functions of which are yet unknown but which, according to the importance of the places they

occupy, one may suppose to be of unusual significance.

The idea of God has its own interpretation for Buddhists, in accordance with the law of Karma and with the understanding of the necessity of personal efforts for one's own liberation. "Who is it that shapes our lives? Is it Ishvara, a personal creator? If Ishvara be the maker, all living things should have silently to submit to their maker's power. They would be like vessels formed by the potter's hand; and if it were so, how would it be possible to practice virtue? If the world had been made by Ishvara there should be no such thing as sorrow, or calamity, or sin; for both pure and impure deeds must issue from him. If not, there would be another cause besides him, and he would not be self-existent. Thus, thou seest, the thought of Ishvara is overthrown.

"Again, it is said that the Absolute has created us. But that which is absolute cannot be a cause. All things around us come from a cause as the plant comes from the seed; but how can the Absolute be the cause of all things alike? If it pervades them, then, certainly, it does not make them.

"Again, it is said that Self is the maker. But if Self is the maker, why did he not make things pleasing? The cause of sorrow and joy are real and objective. How can they have been made by Self?

"Again, if we adopt the argument that there is no maker, our fate is such as it is, and there is no causation, what use would there be in shaping our lives and adjusting means to an end?

"Therefore, we argue that all things that exist are not without cause. However, neither Ishvara, nor the Absolute, nor the Self, nor causeless chance, is the maker, but our deeds produce results both good and evil." [13]

"The whole world is under the law of causation and causes that are mental and not mental—the gold of which the cup is made is gold throughout. Let us not lose ourselves in vain speculations about profitless subtleties; let us surrender Self and selfishness, and since all things are fixed by causation, let us practice good so that good may result from our actions." [2]

If the eternally changing existence of man excludes the hypothesis of a constant, changeless entity, then the Universe, this complex of complexes, may be explained entirely without the necessity or even the possibility of introducing into it an unchanging and eternal Being.

Two doctrines were especially condemned by Buddha:

1. The affirmation of the eternal unchanging soul.
2. The destruction of the soul after death. Both these doctrines were denied by the law

of causal conception, which establishes that all dharmas are at the same time causes and consequences.

Buddha denied the existence of a changeless soul in man and in everything, for he saw in man and the whole Universe only inconstancy and the transitional.

The thesis of the continuity of the stream of phenomena and the formula of the causality of conception exclude the existence of the eternal unchanging soul, individual as well as universal.

The connotation of the word soul is absolutely inadmissible for the Buddhist; because the thought that man can be a being separated from all other beings and from the existence of the whole Universe, can neither be proved by logic nor supported by science. "In this world no one is independent. All that exists depends on causes and conditions." "Each thing depends upon another thing and the thing it depends upon is, in turn, not independent." [6]

Buddha constantly taught that there is no independent "I" and that there is no world separated from it. There are no independent things, there is no separate life—all are only indissoluble correlatives. If there is no separate "I," we cannot say that this or that is mine, and thus the origin of the understanding of property is destroyed.

If the understanding of a permanent and independent human soul is to be rejected, what, then, in man gives him the sense of a permanent personality? The answer will be —trishna, or the craving for existence. A being who has generated causes for which he is responsible and possesses this craving, will, according to his karma, be born anew.

Of one and the same complex of elements (dharmas) are born infinite combinations of skandhas —elements, which are manifested at the given time as one personality, and after a definite period of time appear as another, third, fourth, etc., ad infinitum. There occurs, not a transmigration, but an endless transformation of a complex of dharmas, or elements—that is, a continuous regrouping of the elements—substrata which form the human personality.

Upon the quality of the new combination of skandhas—elements of the new personality—the last desire before death of the previous personality has a great influence: it gives direction to the liberated stream.

In Buddhism a man is regarded as an individuality, built by numerous existences, but only partially manifested in each new appearance on the earthly plane.

The individual existence, consisting of an entire chain of lives, which began, continue, and finish in order to begin again, ad infinitum, is compared to a wheel or a year of twelve months, invariably repeated. The chain of the Twelve Nidanas becomes no longer a chain, but the Wheel of Life, with twelve spokes. Once set in motion, the Wheel

of Life, the Wheel of the Law, will never stop: “The Wheel of the Benevolent Law in its unchangeable rotation crushes untiringly the worthless chaff, separating it from the golden grain. The hand of Karma directs the Wheel, its revolutions marking the beat of its heart.”

All these changes of forms or of existence lead toward one goal—the attainment of Nirvana; it means the full development of all possibilities contained in the human organism. But Buddhism teaches the cognizance and creation of good, independent of this aim, since the contrary would be absolute egoism, and such speculation is foredoomed to disappointment. As it is said, Nirvana is the epitome of disinterestedness, complete renunciation of all that is personal for the sake of truth. An ignorant man dreams and strives to Nirvana, without any realization of its true essence. To create good with the view of gaining results or to lead a disciplined life for the attainment of liberation is not the noble path ordained by Gotama. Without thought of reward or achievement life must be crossed, and such a life is the greatest.

The state of Nirvana may be attained by man in his earthly life.

Buddhism recognizes no difference between the physical and psychic worlds. Reality attributed to the action of thought is of the same order as reality of objects cognized by our senses. Said the Blessed One: “Verily I say unto you, your mind is mental, but that which you perceive with your senses is also mental. There is nothing within or without the world that either is not mind or cannot become mind. There is spirituality in all existence, and the very clay upon which we tread can be changed into children of truth.”

Buddhism regards all existing phenomena as one reality. Physically and psychically these phenomena are dharmas, objects of our cognizance. Within us and without, we come in touch only with dharmas, for in us and outside us exist only dharmas. The word dharma is one of the most significant and most difficult to translate in the Buddhist terminology. Dharma is a manifold factor, a factor of consciousness with an inherent property of definite expression. Our organs give us sensations which are transformed into dharmas through the action of cognizance. Ideas, images, and all intellectual processes are, first of all, dharmas.

As color, form, and sound are to the eye and ear, so dharmas are to the consciousness. They exist for us by their effects. “The color blue exists only to the extent that we receive the sensation of blue.”

It is customary to call the Teaching of Buddha itself, Dharma, since dharma also signifies law.

Subjective and objective phenomena are continuously changing. They are real; but their reality is momentary, because all that exists is but part of an eternally unfolding development—dharmas appear one moment, in order to change in the next. This doctrine of the eternal flux of all things was so fundamental a characteristic of the

Teaching that it was even named “The Theory of Instantaneous Destruction.”

Dharmas (transcendental bearers of definite qualities) are drawn into the stream of eternal change of vibrations. Their combinations define the specifications of objects and individuals. Only that which is beyond combinations is unchangeable. The ancient teaching knew only one concept which was integral, unconditioned, and eternal—Nirvana.

Every dharma is a cause, for every dharma is energy. If this energy is inherent in each conscious being, it manifests itself in a twofold way: outwardly, as the immediate cause of phenomena; inwardly, by transmuting the one who has engendered it and by containing in itself the consequences revealed in the near or distant future.

We find that the physical and psychic organism of a man is but the combination of five groups of aggregates, or skandhas, which are divided into physical qualities: form—rupa; feelings—vedana; perceptions—samjna; forces—samskara; consciousness—vijnana. All five are equally unstable and dual. Samskara are the inclinations and creative powers, explaining the present dharmas by the previous ones and indicating which of the present dharmas prepare those of the future.

“Samskara are accumulations left by former sensations and lend their fragrance to future sensations.” From this definition of samskara-skandha it is clear that this group of elements appears as the one absorbing all the peculiarities of the other skandhas. Samskara skandhas (causal body)—the preservation of this group of skandhas is conditioned by the necessity of manifesting; when this necessity disappears, they are transformed into pure light. Vijnana-skandha and partly samjna lend their coloring, or character, to the other combinations, and therefore appear as the cause defining the next existence, in the sense of strivings and inclinations.

“Rupa is like a plate; vedana is like food contained in the plate; samjna is like a sauce; samskara is like the cook, and vijnana is like the eater.” Said the Blessed One: “It is by a process of evolution that sankharas come to be. There is no sankhara which has sprung into being without a gradual becoming. Thy sankharas are the product of thy deeds in former existences. The combination of thy sankharas is thy self. Wheresoever they are impressed thither thy self migrates. In thy sankharas thou wilt continue to live and thou wilt reap in future existences the harvest sown now and in the past.” [13]

No element carries from one existence into another, but not one attains a new existence without having had its cause in the previous existence. When the old consciousness ceases to exist, it is death. When consciousness returns to existence, a new birth takes place. One should understand that the present consciousness is not born of the old consciousness, but that its present state is the result of causes accumulated in the previous existence.

From one life to another there is no transmission, but there is a seeming reflection,

solidarity.

“The man who sows is not he who reaps; yet he is not also another man.”

The content of consciousness consists of dharmas. Dharmas are thoughts. These thoughts are as real as the four elements or the organs of sense, because from the moment a thing is thought, it already exists. Man is a complex of combinations and at each moment his nature is defined by the amount and quality of the particles of which he is composed. Each change in his combination makes a new being of him. But this change does not exclude continuity because the motion of skandhas does not occur accidentally or beyond the law. Drawn into the eternal ebb and flow, the aggregates change in one direction or in another, as the conditions of each new combination are defined by a cause; and this cause is the quality of the preceding cause. Each successive combination harvests the fruit of former combinations and plants the seed which will bear fruit in the future combinations.

Man is a complex of combinations and at the same time he is the link. He is the complex because at each moment he contains a great number of skandhas; he is the link because between the two successive conditions there is at the same time the difference and solidarity. “If there were no difference, milk would not turn into curdled milk. And if there were no solidarity, there would be no need in milk to have curdled milk.”

Let us explain by one more example: Physiologically the human organism completely changes every seven years, and yet when the man A is forty years of age he is absolutely identical with the eighteen-year-old youth A; nevertheless, on account of the constant destruction and rebuilding of his body and changes in his mind and character, he is a different being. A man in his old age is the precise consequence of the thoughts and deeds of each preceding stage of his life. Likewise, the new personality, being the previous individuality, but in a changed form, in a new combination of the skandhas—elements, justly reaps the consequences of the thoughts and deeds of his former existences.

The consciousness and its eternally changing contents are one. There is no permanent “I,” which would remain unchangeable. It is necessary that the embryo should die in order that a child may be born; the death of the child is needed in order that the boy may be born, and the death of the boy produces the youth. [5]

It is customary to compare human existence with a necklace—each bead is one of the physical manifestations. But perhaps it is clearer to conceive of this evolution as a complex mixture into which, with each new embodiment on the earthly plane, a new ingredient is being added which naturally changes the whole mixture.

Each new manifestation is limited by physical elements, rupa-skandha.

The energy striving to create a new being and directed by karma is called “trishna”—the

stimulus, the craving for existence.

And this stimulus, when imbued with the essence of the Teaching, rises before us not only as the greatest cosmic principle but also as the greatest and most beautiful cosmic mystery. And Gotama Buddha, who unceasingly pointed out the eternally rushing stream of our lives, has thus asserted the cosmicality and, consequently, the infinity of this stimulus, which many who misquote the Teaching try to suppress; but the fiery spirit of the Teacher could only destroy small concepts, broadening them into infinity. And Nirvana is the Gate that introduces us into the rhythm of the highest, fiery, creative, and eternally expanding stream of infinite Existence.

The Teaching of Buddha is an untiring fiery call to the realization of the beauty and unity of the great creativeness of infinite Existence.

divider

What is Karma? The action of the consequences of that which is done by man—in deed, word, and thought. The inner effect, as pointed out previously, manifests itself only in conscious beings. Hence, the colossal responsibility of man before all that exists and, first of all, before himself. “That which I call karma is only thought; for, having thought, man acts through his body, word, and mind.” [20] Karma is created by thoughts. “There is no merit for the one who gives gold thinking he gives a stone.” The tendency of thought gives man his moral value, changed by deeds in one direction or another.

“A good action is manifested and completed. And even though it may no longer exist, nevertheless its consequence exists. At the moment of action a definite combination of dharmas arises in the ‘stream’ of this man.” In this is contained the indestructibility of the deed. Thus, to the purely mechanical understanding of cause and effect, Buddhism adds also responsibility. One of such combinations, aggregates, which we call an individual is defiled or uplifted by the actions of the preceding combination with which it is solidary. “I teach nothing but Karma.” [21]

The persistence which Buddha exerted in order to instill into his disciples the understanding of moral responsibility resulting from the law of Karma, proves that herein was contained the fact of primary Truth, self-contained and absolute, Truth which must guide all the actions of man. “To doubt the moral power of a deed means to close our eyes to evidence.”

“All beings have their karma. They are the heirs of deeds and the sons of deeds. They are completely dependent upon their deeds. Deeds establish differences of low and superior conditions between beings.

“Verily, out of that which was is being created that which is. Man is born according to what he has created. All beings have karma as their heritage.” [4]

“Not only is the correspondence between fruit and seed exact, but action, like every good seed, expands a hundredfold.”

Each man, by the action of unerring karma, receives in exact measure all that is due, all that he deserves, neither more nor less. Not one benevolent or evil action, trifling as it may be, as secretly as it may be done, escapes the precisely balanced scale of karma. Karma is causality, acting on the moral as well as on the physical and other planes. Buddhists say there are no miracles in human deeds, what man has sown he will reap. “There exists no place on earth or in heaven or under the water, nor is there a place in the depths of the mountains, where evil action does not bring suffering to him who begot it.

“If a man offend a harmless and innocent person, the evil blows back upon that fool, like light dust thrown up against the wind.

“An evil that is committed, like newly drawn milk, does not curdle at once. It follows the fool closely like a smoldering spark that at last breaks into burning flame.” [8]

A foolish man, learning that the Buddha observed the principle of great love which commends the return of good for evil, came and abused him. Buddha was silent, pitying his folly.

After the man had finished his abuse, Buddha asked him, “Son, if a man declines a gift made to him, to whom would it belong?” And he answered, “In that case it would belong to the man who offered it.”

“My son,” said Buddha, “You have railed at me, but I refuse to accept your abuse and request you to keep it yourself. Will it not be a source of misery to you? As the echo belongs to the sound and the shadow to the substance, so will misery overtake the evildoer without fail.

“A wicked man who reproaches a virtuous one is like a man who looks up and spits at heaven; the spittle does not soil the heaven, but comes back and defiles his own person.

“The slanderer is like one who casts dust at another when the wind is contrary; the dust only returns on him who cast it. The virtuous man cannot be hurt, and the misery that the other desires to inflict comes back upon himself.” [16]

Buddha’s tolerance—honor thy own faith, but never slander that of others.

In general, people return to Earth until their consciousness outgrows the earthly level. Buddha pointed out that there existed whole systems of worlds of different grades—the highest and lowest—and that the inhabitants of each world correspond to each other in their development. The world in which the appointed man must be manifested as well as

the quality of the reincarnation itself are determined by the predominance in him of positive or negative qualities, in other words, in scientific language—the birth will be controlled by his true attractions, or by his karma, according to Buddhists.

Like a misdeed, remorse is an action. And this action has consequences, which can balance the consequence of the misdeed. Buddha said, “If a man who committed evil realizes his fault, is remorseful and creates good, the power of his chastisement will gradually be exhausted, like a fever which gradually loses its destructive effect in proportion to the perspiration of the patient.” [16]

Karma is thought; therefore, the quality of thinking may change or even completely liberate man from the effects of karma. If deeds accumulated one upon another, man would be encircled by his karma as in a conjured circle. But by teaching that there is a state of consciousness which can destroy the reaction of committed deeds, Buddha pointed out the possibility of cessation of human suffering. Will and energy are rulers of karma. From all that was said it is clear that the law of Karma and the law of reincarnation are inseparable, for one is the logical consequence of the other.

divider

Among some Western scholars it has been an accepted opinion to regard Buddhism as the Teaching of despair and inaction, which does not at all correspond to its fundamental character.

Buddha, as the true Leader of general good, fearlessly revealed to humanity the real dangers of existence and at the same time showed the way to avoid them—this way is knowledge. Who may call the man who halts you at the edge of the precipice a pessimist?

“Beings live in a house surrounded by flames; nevertheless they feel no fear nor awe. They do not know; they are frivolous; they are not frightened; they do not try to save themselves; they seek enjoyment and roam about in different directions in this triple world, similar to a house ensnared by flames.” [22]

“The fools think that suffering lies only in sensations of pain. Verily their feelings are distorted. They are like a sick man who imagines that sugar is bitter. A fluff of wool settling on the hand is imperceptible, but entering the eye, it causes severe pain. The palm is like an ignorant man, the eye is like a sage. Only the sage is deeply affected by the spectacle of the suffering of the world.” [23]

If after such statements anyone could call Buddha a pessimist, he would be like those ignorant people who kill the doctors that come to make healing inoculations. And the same people, inclined to ascribe to the Teaching the keynote of despair, cite the affirmation of Buddha, “I am the destroyer of old age and death. I am the best physician. I possess the highest means.

“Drink, laboring ones, drink the remedy of Truth and, partaking of it, live. Having absorbed it you will conquer old age and death.” [24]

We quote an authoritative opinion of the chief abbot of the monastery Kamakura Soyen-Shaku, “Buddhism is the most rational and intellectual teaching in the world.” [25]

The Teaching of Buddha, impregnated in its very structure with the affirmation of the self-contained human entity in its cosmic scope of striving toward far-off worlds, is full of true greatness and beauty.

Naturally the question may arise—how did the Teacher recall beauty in its earthly manifestations? It is pointed out that even at the hour of death the thoughts of the Teacher were directed toward the beautiful, remembering the beauty of the best places he traversed. “Beautiful is Rajagriha, the Vulture’s Peak, the Robber’s Cliff; beautiful are the groves and mountains.” “Vaishali, what a place of beauty!”

divider

All ancient philosophical teachings affirmed the law of Karma and the law of final liberation, but the value of the Teaching of Buddha lies in the fact that without infringing upon the basis of all these scientific and philosophic theses, it turned to Earth, to earthly labor, pointing out that only by the way of real, strenuous labor and self-development can one achieve true progress; thus he affirmed the evolution of humanity as an organic part of the Cosmos.

The word stream, so often used by Buddha in its application to the Cosmos and human existence, is nothing other than the concept expressed by our word evolution.

“The contact of cosmic transformation with psychic energy gives birth to the condition of a successful stream.” Thus spoke Buddha.

Even as previous Teachings may be characterized as an estrangement from Earth, so Buddha appears as a true ploughman of our Earth, laying the foundation of conscious and real labor. In his case the formula, “by human hands and feet,” can be applied. And in this is contained the unrepeatable uniqueness of the value of the Teaching and the labor of Gotama Buddha. There does not exist a more beautiful appeal to the world than this constantly repeated affirmation: “Brothers, I do not come to offer you any dogmas, and I do not ask you to believe in that which so many others believe. I only exhort you to independent enlightenment, to use your own mind, developing it instead of letting it become dull. I adjure you not to resemble beasts of prey or stupid sheep. I implore you to be men with right views, men who toil untiringly for the acquisition of real knowledge, which will prevail over suffering.”

We are not interested in the latest additions which surround Buddhism, only the

foundations ordained by the Teacher himself are needed for the future. And in these foundations one can see the Teaching, not only laid out with an iron will but impressed with the steps of his lengthy wanderings.

One is astonished at the arguments with which superficial investigators have supported their opinion of the Teaching of Buddha as one of despair. This is a falsehood! It is the song of the greatness of labor, the song of the victory of humanity, the song of austere joy.

The Teaching of Buddha may be called the experiment of a working community.

Not only the Buddhist understanding, but all just minds as well, must value the stone of Buddha's labor.

From the very beginning a difference was made between the spirit and the letter. The Teacher said, "Knowledge is not the letter, but the spirit."

The word of Buddha is different from the letter. The Teacher communicates the Truth to the disciple, but only after deep and personal realization can the pupil possess it.

According to the words of Buddhist scholars the premise upon which the Teaching is based answers all demands of reason, but to confound reason with the limited mind of ignorant man would be exceedingly absurd.

To this day there are preserved a sufficient number of Buddhist legends, more or less authentic, to permit us at least approximately to know the character of the Teacher's discourses. From these traditions we know that the Teacher never hesitated to answer questions put to him. In the ancient compilations of Buddha's words an unusual conciseness and definiteness of expressions is evident above all. The Sutras are nothing but the aphorisms or concise sayings of Buddha, containing the philosophical and moral statutes of the Teaching. The aphorisms of Buddha retained their conciseness in Buddhist traditions, but already with the addition of comments.

The vividness of the Teaching of Buddha was contained also in the power of his simple expressions. Never did he apply any verses. Verily, like a lion, he roared about the purity of life. Never did he preach, but only explained on occasion, using parables to emphasize the given advice.

Buddha ordained that his disciples should always expound the Teaching in the colloquial language and severely censured each attempt to codify the Teaching in an artificial literary language. In Buddhist traditions indications exist about the travels of the Teacher beyond the contemporaneous boundaries of India, into Tibet, Khotan and Altai.

divider

The traditions of Buddhism—to have in its communities large schools with courses in philosophy, medicine, mathematics, astronomy, and other subjects—are the direct result of the covenants of the Teacher, who pointed out that “ignorance is a stain, which stains man beyond all other things.”

The Buddhist schools, as well as the exact contents of their literary treasures, are little known to outsiders, but each new point of information serves to broaden Western understanding about the inner structure of Buddhism. Without language, without knowledge, without faith, no one can penetrate into those strongholds to which the community, the Sangha, is so near.

Let us not forget that the word lama means teacher, and not monk as is often understood through ignorance. Since ancient times learned lamas copied and printed books from engraved plates and were highly skilled artists, with complete anonymity in authorship. Reverence for books and libraries is traditional in Tibet. Among learned lamas a custom exists to lock him who is defeated in an intellectual debate into a library.

The restoration of the ancient Vinaya, the Rules of moral and communal precepts of Buddhism, has always, and especially now, stood as the immediate task of Buddhist communal gatherings.

A Russian scholar, in a lecture delivered by him in Petrograd at an exhibition of Buddhist objects, said, “We must say that the foundations of the Buddhist philosophical teaching, correctly understood and translated into our philosophical language, reveal an extraordinary affinity with precisely the latest, the newest achievements in the domain of our scientific conception of the world. ‘Universe without God,’ ‘psychology without an unchanging soul,’ ‘the eternity of the elements of matter and spirit’ which is only a special manifestation of the law of causality; heredity, a vital process instead of the existence of things; and in the domain of practical life the denial of the rights of personal possession, the denial of national limitation, the universal brotherhood of all peoples, without the rights of private property; finally, the general, and for us all, indispensable inevitable faith that we move and must move toward perfection, regardless of soul and free will—these are the fundamental traits of the Buddhist, as well as of our contemporary new conception of the world.” Precisely the Teaching of Buddha refutes the existing fallacy that evolution is stable and its laws act irrespectively. We know that everything lives and moves individually, thus there must be a special coordination and discipline in order that balance, or harmony, not be impaired. To say that man must evolve in spite of himself as part of the general plan of evolution would mean to make man no better than a playball of destiny.

One must point out with regret that the last words of this distinguished lecturer, “we are moving and must move toward perfection, regardless of free will,” are in evident contradiction to the fundamental principle of the Teaching, which, for the possibility of perfection and achievement of the highest conscious existence, demands absolutely personal efforts and assiduous self-exertion.

divider

Let us consider Buddhism and contemporary science. It is evident that Buddhists are most open to all evolutionary achievements. Of course, this quality was instilled by their basic Teaching. Becoming familiar with the foundations we see how greatly the statements of the Teacher are confirmed by the achievements of our contemporary science. The same results which Einstein reached by way of experiment were reached by ancient Buddhists in a purely contemplative way.

Once more, we repeat that Buddhism cannot be regarded as a religious revelation, because Gotama Buddha affirmed his Teaching as the apprehension of eternal truths, which were likewise propounded by his predecessors.

Gotama taught that all that exists issued from Akasha, or primary substance, in conformation with the law of motion inherent in it and dissolves after a certain period of existence.

“Nothing comes from nothing.” Buddhists do not believe in miracles; consequently they deny the Creation and cannot conceive of the creation of something from nothing.

“Nothing organic is eternal. Everything is in a state of continuous flux, undergoing change, and sustaining the continuity according to the law of evolution.”

“The world exists by cause. All things exist by cause. All beings are bound by cause.”

Regarding the constant change of the world, visible to our coarse organs, as well as its dissolution, Buddhism points out that those dissolutions are temporary and periodical; for, according to the principle of evolution guided by the law of individual and collective Karma, the disappearing world will in turn manifest a new world with all its contents, just as our Universe was manifested from the primary substance—matter.

Denying miracles, the Teacher pointed out the concealed powers of human nature which, when developed, can produce the so-called miracles.

The method of developing these powers is interpreted in Buddhist books and is known under the name of the science “Iddhi-Vidhanana,” which points out two forms of manifestation of these powers and two ways to attain them. One, the lower, is reached by way of various ascetic and other physical practices; the other higher one, embracing all possible manifestations, is attained by the power of inner development.

The first method of developing these powers is not lasting and may be lost, whereas inner development can never be lost. Its mastery is attained by following the noble way indicated by Buddha.

All these hidden powers gradually unfold in man, usually of themselves, in proportion to

man's mastery of the lower expressions of his nature in a whole series of previous lives.

For the development of powers of the higher grade, four conditions are indispensable:

1. Will;
2. Its exertion;
3. Mental development;
4. The discrimination between truth and error.

A man possessing these powers or knowledge, increasing nature's powers, can perform the most unusual miracles; in other words, he can execute any scientific experiment. Buddha did not encourage manifestations of powers, which lead only to confusion in minds ignorant of the principles that are represented by those manifestations and which create a heavy atmosphere of forcibly disturbed elements.

The Mahapari-Nirvana Sutra tells about an unusual light emanating from the body of Buddha which was observed by his nearest disciple Ananda. The Teacher pointed out that on two occasions such physical radiation could become visible to the physical eye:

1. At the time of the great enlightenment of a man who becomes Buddha;
2. On the night when such a man—Buddha—finally departed.

Studying the Buddhist sources one finds many valuable indications about the purely physical manifestation of radiation. It is indicated as of a luminous and most subtle quality which surrounds man and is the nearest inner agent of human perception. "This matter is exceedingly fine, like the radiance of a diamond, imponderable, incombustible, disappearing after death without any traces. Nevertheless it is atomic."

Nowadays this radiation is known to Europeans under the name of aura. This radiation is quite normal and it has been scientifically proved that not only all human and animal organisms possess it, but even trees, plants, and stones.

The first of the scholars and scientists to point out this characteristic was Baron Reichenbach. He proved this radiation to be quite natural and his experiments were expounded in detail in his *Researches* of 1844–45.

Similarly in Paris, Dr. Baraduc took photographs of this radiation, and now in London, America, and Berlin whole institutions are devoted to the study of human emanations—auras. It has been proved that this radiation may be of different shades, that it expands in volume, and grows in intensity of light, according to the spiritual and intellectual development of the man. Such manifestations as sudden flashes of colored rays

emanating from the shoulders have also been noted. But science has not found any explanation for the origin of such flashes. Mention has been made of the decrease in power of the light of these emanations during ailing conditions of the organism.

In her book, *The Magnetic Aura of the Cosmic Man*, Mar-Galittu (Mrs. J. P. Reimann) writes:

“Professor Yourevitch of Moscow points out the Y-rays of the human aura, as a newly discovered, highly powerful and invisible radiation.

“After a decade of detailed experiment, Professor Yourevitch brought the results of his investigations before the International Psychological Congress, which took place last year at Copenhagen.

“The difference between the human emanations and those of radium and the Roentgen rays is that human emanations are far subtler and can penetrate dense walls, whereas the Roentgen rays and radium depend upon a definite density of the bodies which they penetrate. The emanations, for instance, transform gaseous streams, otherwise non-conductors, into remarkable conductors of magnetic force. Their far-reaching conductivity is the chief basic quality of the Y-rays. Without respect for distance and intensity, these gaseous streams become conductive under the influence of human emanations. Their far-reaching and penetrative power is conditioned by the cosmic contact of human emanations and therefore they are conceded to have a stronger effect than all other rays.

“Beyond their capacity for far-reaching conductivity and power of penetration, the Y-rays have the power, when piercing thick obstructions, to exercise mechanical functions as well. When piercing thick metal plates, the Y-rays cause molecular sediments as soon as the rays pass through in a consciously concentrated way. During certain experiments they induce refraction of light-waves. They may also be photographed. The Y-rays of the aura are at the basis of levitation and telekinetic phenomena. The work of Professor Yourevitch, which is called ‘Y-rays as Conductors of Biophysical Energy’ contains fifty photographs of his experiments.”

The contemporary theory of hypnotic suggestion may be found in the following legend about Chullapanthaka in the Pali commentaries on the Dhammapada:

“Chullapanthaka was a disciple who had mastered some of the powers. One day Buddha sent for him, and when the messenger reached the Sangha, he saw three hundred disciples sitting in a group, each of them an exact image of the other. To his question, ‘Which is Chullapanthaka?’ every one of the three hundred answered, ‘I am Chullapanthaka.’ The messenger returned to his Teacher disconcerted, but Buddha ordered him to return immediately and if the same thing should occur, to take the first one who called himself Chullapanthaka by the hand and bring him to Buddha.” The Teacher knew that the disciple desired to display his newly acquired power by

suggesting to the consciousness of the messenger his illusive image. This power is called “Mahamaya Iddhi” and in order to manifest it, Chullapanthaka had vividly to represent in his mind his own image and then to suggest it up to the desired number to the consciousness of the messenger.

In the same way, contemporary scientific data support the theory of karma expounded in Buddhism. Contemporary science teaches that each generation of man is heir to the distinctive characteristics of preceding generations, not only in mass but in each individual case.

Psychology finds its *raison d'être* in that exclusive and strong attention which Buddha apportions to the mental processes, to the purification and expansion of the consciousness of his disciples by affirming thought as the dominant factor in the evolution of all that exists. The psychological processes in Buddhism are closely connected with physiology.

Buddhism does not trace any line of demarcation between psychic processes and matter. The psychic processes are regarded as the manifestations of the subtlest qualities of matter.

In the Dialogues of the Buddha, Part II, we find an indication about the existence in addition to a physical body of a mental body which is its exact counterpart and which can be externalized at will and become active at great distances.

“With his mind thus concentrated, completely purified, utterly clear, devoid of depravity, free of taint, ready to act, firm and imperturbable, he applies and directs it to evoking the mental body. He calls up from this body another body, having form, made of thought-stuff, having all limbs and parts, not lacking any organ. It is as if a man were to pull out a reed from its sheath. He would know: ‘This is the reed, this the sheath. The reed is one thing, the sheath another. It is from the sheath that the reed has been drawn forth.’” Just so, the bhikshu calls up from this body another body, having form, made of thought-stuff, having all limbs and parts, not lacking any organ.

Asserting the indestructibility of energy, Buddha regarded all that exists as aggregates of the finest energies.

For the physicist of today the moving power is matter, man's perception of matter being the response of his senses to the vibrations of energy.

And what is Dharma, if not energy?

Dharmas, according to Buddhism, exist for us by their effects; all our perceptions being, above all, dharmas.

Therefore, translating this formula into contemporary language, we may say that all

sense-perceptions are exclusively energy effects and energy is the only real existing entity.

Similarly, his affirmations about thought acting at a distance antedate our researches in the domain of thought-transmission and wireless. Since thought is energy then, as such, it is subject to the same law in its action as any other energy. We know that the hertzian waves are emitted for a thousand miles into space without any wires, with the result that they can be caught by any equally attuned receiver. Why, then, cannot man send out a thought-energy which will evoke identical vibrations in the man susceptible to them?

Thus, Buddha is our predecessor in many domains of knowledge.

Buddha also pointed out the difference that exists between the evident and the reality. His comparison of the evident to a mirage or illusion (Maya) is applicable to any contemporary discussion.

This Great Wisdom, if studied not in the letter but in its spirit, would enrich an unprejudiced mind with many a priceless gem.

The philosophy of Buddhism may be termed the analysis of separate elements attracted into combination by the formation of a definite individual stream. The individual stream is accumulated and fed by numberless manifestations of man on Earth, on other planes and other worlds. Absorbing all the characteristics of each manifestation, this stream swells in possibilities, transforming and remaining eternally self-containing. True individuality, true immortality, is contained in the realization of the true "I" which is constructed by innumerable combinations of human manifestations.

"All concern about the personality is in vain; the self is like a mirage, all tribulations that touch it will pass away. They will vanish like a nightmare when the sleeper awakens."

In Buddhism man is not a futile pygmy as he appears to Western mind, but the lord of the worlds. Being part of the Cosmos, like it, he is limitless in his possibilities.

The data about cosmic creation, about the existence of innumerable world systems in eternal motion, which are manifested and dissolved; the affirmations of the inhabitation of the multitude of worlds and about the full coordination of organisms which populate these worlds with the properties and structure of their planet, coincide with those scientific problems which at present agitate the minds of the true scientists.

Thus, contemporary science, in accord with the affirmation of fundamental Buddhism, confirms the very realistic essence of this Teaching of the reality of the life-creative essence of great Matter, impressed for the first time.

Let us pay due homage to that Great Mind which, impelled by a powerful Spirit, fathomed the very foundations of Existence, solved the problems of life and pointed out

the goals of evolution as conscious cooperation with the Cosmos and communion with the far-off worlds.

divider

No teaching foresaw the future with such precision as Buddhism. Parallel with reverence for Buddha, Buddhism develops the veneration of Bodhisattvas—future Buddhas. According to the tradition, Gotama, before reaching the state of Buddha, had been a Bodhisattva for many centuries. The word Bodhisattva comprises two concepts: Bodhi—enlightenment or awakening, and Sattva—the essence. Who are these Bodhisattvas? The disciples of Buddhas, who voluntarily have renounced their personal liberation and, following the example of their Teachers, have entered upon a long, weary, thorny path of help to humanity. Such Bodhisattvas appear on Earth in the midst of the most varying conditions of life. Physically indistinguishable in any way from the rest of humanity, they differ completely in their psychology, constantly being the heralds of the principle of the common welfare.

Buddha, directing all possibilities toward the affirmation of evolution, bade his disciples venerate the future Buddhas more than the Buddhas of the past. “Thus as the new moon is worshipped more than the full moon, so those who have faith in Me must reverence Bodhisattvas more than Buddhas.” [26]

History has not revealed to us elsewhere such a living example of self-denial. According to tradition, the Blessed One preordained the Bodhisattva Maitreya as his successor.

“And the Blessed One said to Ananda, ‘I am not the first Buddha who has come upon Earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One, endowed with wisdom in conduct, embracing the Universe, an incomparable leader of men, a ruler of devas and mortals. He will reveal to you the same eternal truths, that I have taught you. He will establish his Law, glorious in its origin, glorious at the climax, and glorious at the goal, in the spirit and in the letter. He will proclaim a righteous life, wholly perfect and pure, such as I now proclaim. His disciples will number many thousands while mine number many hundreds.’

“Ananda said, ‘How shall we know him?’

“The Blessed One said, ‘He will be known as Maitreya!’” [13]

The future Buddha, Maitreya, as his name indicates, is the Buddha of compassion and love. This Bodhisattva, according to the power of his qualities, is often called Ajita—the Invincible.

It is interesting to note that reverence of many Bodhisattvas was accepted and developed only in the Mahayana school. Nevertheless, the reverence of one Bodhisattva, Maitreya, as a successor chosen by Buddha himself, is accepted also in

the Hinayana. Thus, one Bodhisattva, Maitreya, embraces the complete scope, being the personification of all aspirations of Buddhism.

What qualities must a Bodhisattva possess? In the Teaching of Gotama Buddha and in the Teaching of Bodhisattva Maitreya, given by him to Asanga according to tradition in the fourth century (Mahayana-Sutralankara), the maximum development of energy, courage, patience, constancy of striving, and fearlessness was underlined first of all. Energy is the basis of everything, for it alone contains all possibilities.

“Buddhas are eternally in action; immovability is unknown to them; like the eternal motion in space the actions of the Sons of Conquerors manifest themselves in the worlds.”

“Mighty, valiant, firm in his step, not rejecting the burden of an achievement for the General Good.”

“There are three joys of Bodhisattvas; the joy of giving, the joy of helping, and the joy of eternal perception. Patience always, in all, and everywhere. The Sons of Buddhas, the Sons of Conquerors, Bodhisattvas in their active compassion are Mothers to All-Existence.”

Throughout the entire Buddhist world the rocks on the roadsides, with the images of Maitreya, point out the approaching future. From the most ancient times until now this Image has been erected by Buddhists who know the approach of the New Era. In our day, venerable lamas, accompanied by disciples, painters, and sculptors, travel through the Buddhist countries, erecting new images of the symbol of aspirations toward the radiant future.

The Teaching of Buddha must be verified and should be given for broad knowledge. In our time, it is strange to think about the community and not to know the foundations of the first Scientist-Exponent of the community. The hand of Buddha was tireless in preparing the experiment of the world's laboratory. The fact that Buddha ordained the World Community as the evolution of humanity, in itself gives to his Teaching its fiery persuasion.

In Buddha's structure one may move through endless stories, and the doors everywhere will be open to the call of the community. The exact knowledge of Buddha permitted him to determine the exact condition of his contemporaries and to perceive the universal community only in the far-off future.

Respect for Buddha was such that no one obscured the image of the Teacher with the garb of divinity. Buddha is impressed on minds as a Man, a Teacher who affirms. In this leonine fiery affirmation he attained a prevision of Maitreya—the symbol of the era of comprehension of the greatness of matter and affirmation of the great universal community!

divider

Said the Blessed One, "Distinguish between those who understand and those who agree. He who understands the Teaching will not tarry in applying it to life, he who agrees will nod and extol the Teaching as remarkable wisdom, but will not apply this wisdom to life.

"There are many who have agreed, but they are like a withered forest, fruitless and without shade. Only decay awaits them.

"Those who understand are few, but like a sponge they absorb the precious knowledge and are ready to cleanse the horrors of the world with the precious liquid.

"He who has understood cannot help applying the Teaching, because realizing goal-fitness he accepts it as a solution of life.

"Do not waste much time with the agreeing ones. Let them first demonstrate the application of the first call."

Thus is attributed to the Blessed One the goal-fitting attitude to newcomers.

All this means that the purification of the Teaching will rest not only on the acceptance of its foundations, but on its application in life. An abstract understanding of the Teaching of the Blessed One is impossible. We see how greatly it penetrates into life when we realize how entire countries fell away from the Teaching, when instead of applying it to life they turned it into abstract discourses. In Tibet a lessening of the religious interest is apparent. One can even notice the increase of the Bon Teaching, the antithesis of Buddhism.

The Tashi Lama found it impossible to remain in Tibet. Following his example many of the best lamas have left Tibet. Without these educated lamas, the religious life of Tibet has become dormant.

Such examples are useful in observing how the distortion of the Teaching is effected.

At the same time one can see what victory the Teaching carries into other countries where people are concerned with applying the foundations in life.

The same task is accomplished by the new tendency toward toleration of the followers of Hinayana.

Buddha, as the source, and Maitreya, as a universal hope, will unite the austere followers of the Teaching of the South with the multiformity of the North.

That which is most essential for the immediate future will definitely manifest itself. Instead of swelling the Teaching with commentaries, it will again be restored to the beauty of the value of concise conviction. The new time of the Era of Maitreya is in need of conviction. Life in its entirety must be purified by the flame of achievement. The great Buddha, who preordained Maitreya, prescribed the path for the whole of existence. For those wise and clear covenants, the manifestation of the new evolution is calling.

The demand for the purification of the Teaching is not accidental. The dates are approaching. The Image of Maitreya is ready to rise. All the Buddhas of the past have combined their wisdom of experience and have handed it on to the Blessed Coming One.

The lama proclaims, "Let life be firm as adamant; victorious as the banner of the Teacher; mighty as an eagle, and may it last for eternity."

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Abode

Abode is the link between the worldsSUP, 96

The essence of Our Abode is not properly understood because people arbitrarily categorize. Some consider Us to be Hermits of Kailas, while others think that We are Beings of the Subtle World. Such distinctions destroy the synthesis of Our Existence.

People refuse to accept the logical explanations that are given to broaden their knowledge, and by refusing, they diminish the very meaning of Our existence. If Our Center exists as the link between the worlds, in it must be expressed the conditions of both worlds, physical and subtle. But such a simple idea can only be understood by one who comprehends the great importance of synthesis....

Thus, let us not forget that categorizing prevents a proper understanding of Our Brotherhood.

The symbol of Our AbodeLMG II, 88

Shambhala is the indispensable site where the spiritual world unites with the material one. As in a magnet there exists the point of utmost attraction, so the gates of the spiritual world open into the Mountain Dwelling. The manifested height of Guarisankar helps the magnetic current. Jacob's Ladder is the symbol of Our Abode.

Our Abode imagined by people; its link with supermundane energiesSUP, 690

Urusvati knows how differently Our Abode is imagined by people. Some think of it as a kind of monastery, while others call it a den of sorcery; some insist upon its having royal

splendor, while others think of it as a place of austere asceticism; and some deny Our existence altogether, while others think that Our Ashrams exist everywhere.

Many such examples can be given, but one opinion, not without significance, should be mentioned. It says that We do not live in the physical body, that there is one place in the Himalayas, filled with the emanations of many minerals, where a constant whirl of supermundane energies exists, which permits special connections with the Supermundane World. And so, abandon the idea that We have a physical body, and affirm the image of Our link with the supermundane whirl, which assists in producing special chemical combinations. At least in this way people will be reminded about their link with the Supermundane.

Do not insist upon a full explanation, when only partially-useful understanding has been offered. The many partial paths of knowledge can then be combined.

In Our Abode, the heart, as the bridge between the worlds, is reveredSUP, 22

The heart is the bridge between the worlds. Where the meeting-point of the three worlds is especially manifested, the significance of the heart is felt deeply. In Our Abode the heart is especially revered....

The significance of the heart is great; in the future it will replace the most complex apparatuses. Verily, in the New Era people will appear whose organisms accomplish this. At present, people invent robots, but after this mechanical fever has abated man's attention will turn to the powers within himself.

In Our Abode all research is directed toward the freeing of man from the machine. In this process one must educate the heart. One must learn to listen to its voice. Those who accuse Us of egoism should remember Our anonymous Labors.

The Abode of the Hierarchy in the Himalayas is in constant communication with the Abodes of the Subtle WorldSUP, 41

Every co-worker of the Brotherhood comes into close contact with the Subtle World. We have entire Strongholds in that world. You already know their names, you have heard about the wondrous tree, Elgatih, and about the structures created by thought. One must clearly realize these conditions in order to direct oneself to Dokyood. Thought not obscured by doubt will lead to Our supermundane Abodes. The Abode of the Hierarchy in the Himalayas is in constant communication with the Abodes in the Subtle World, and the earthly battle resounds and thunders there.

Our Abode and legendsSUP, 63

Every legend contains a particle of truth. For instance, the subterranean people of Agartha are often mentioned, although they do not exist. But the legend itself originated

not far from Our Abode, where We do have extensive underground passages, but they are not on the grand scale described in the legend. Other legends tell about "White Waters" and "The Heavenly Jerusalem." Both of these tales relate to Our Abode. It would be unwise to reject legends without pondering over their meaning. Each of them preserves precise indications, often deliberately concealed. Frequently We Ourselves shroud the meaning of a legend, so that the local people will not disclose too much. Sometimes We must sternly forbid the crossing of particular boundaries. In everything one should evaluate situations carefully.

The name of Our Abode and the essence of Our workSUP, 299

Urusvati has observed that some localities can have different names at different times. There has been a rumor that We deliberately changed the name of Our Abode, but this is not true. In fact We simply allowed the changes in name that would normally occur due to differences in language.

Generally We do not rely on names or rituals, but are concerned with the essentials. Urusvati knows that the essence of Our work, Our goal, is the transformation of consciousness. Like sculptors, We work on the coarse aspects of human consciousness and try to mold it into something beautiful.

Our Abode sends arrows of thought to humanitySUP, 99

How much more quickly would a broad knowledge of thought penetrate humanity if people realized Our existence! The most powerful currents of thought vibrate from Our Abode, and it is easier to decipher thought transmitted over a distance when it comes from such a powerful Source....

We constantly send arrows of thought to penetrate the consciousness of humanity. May people sense how many messengers are knocking at their doors!

Our Abode and inspirations to humanityHIER, 29

From Our Abode the threads of Our creativeness are stretched to the hearts, as inspirations to humanity.

The Abode is the Stronghold of the Great Knowledge; all the Great Teachers are membersLHR I, 25 March 1935

You may point out to the true seekers that the Stronghold of the Great Knowledge has existed since the remotest days and guards tirelessly the evolution of humanity, observing and directing the current of the world's events into a salutary channel. All the Great Teachers are connected with this Abode. All of Them are its members. Manifold are the activities of this Stronghold of Knowledge and Light. The history of all times and peoples has witnessed this Help, which was never promulgated but which for each

country is always given at the turning point in its history. The acceptance or the refusal was invariably followed by either the flowering or the downfall of the country.

The Guidance from Our Abode is the “The Invisible Government”SUP, 25

Urusvati has explained to many why We are called “The Invisible Government.” Truly, everyone to some degree feels that there is somewhere a focus of knowledge. Where there is knowledge there is also power. Not without reason do some people dream about Us, although others hate Us and want to destroy Our Abode....

All over the world one can find established landmarks of Our Guidance. Some enlightened people accepted it, but some poor parodies of monarchs rejected Our Counsel and thereby plunged their countries into calamity. But even these situations We turned to good. You are acquainted with *Tactica Adversa*....

It cannot be said that in ancient times Indications were given more often. Now also many such Counsels are given, but as usual the ear of humanity is deaf.

We stand vigil the world over.

Our Abode is called “The Great Service”SUP, 51

Our Stronghold is actually built upon this concept of help to unknown ones. Multitudes of these unknown ones who need Our care exist on Earth and in the Subtle World. Let Our Abode be called “The Great Service.”

Our Abode helps humanity by taking on other’s painSUP, 65

Urusvati has more than once taken upon herself another’s pain. This action becomes part of the Great Service....

One reads about the special pains suffered by remarkable people. This is not only the so-called sacred pain, but also a deliberate acceptance of another’s suffering. It can be said about Our Abode that there are no illnesses there, yet there is much suffering. This is unavoidable when one works for and helps humanity.

The Abode, time, and continuous laborSUP, 34

Urusvati strives to apply every hour for the General Good; such resolve is born in the Abode, where hours are not counted. During such a long life, can one think of hours? We do not have earthly hours, for there are so many needs and appeals for help from all parts of the world that it is impossible to divide Our Labor according to such relative measurements. We must keep Our Consciousness in great tension in order to be ready at each moment to send Our Will to that place where it is most needed.

Safeguarding Our Abode and labors of Our AbodeSUP, 1

Urusvati knows the Tower of Chun, and remembers how the exterior of the Tower resembles a natural cliff. It is not difficult to prevent access to this Tower. A small landslide can conceal the structure from those below. A small dam can change a mountain stream into a lake, and in time of dire need the entire district can be immediately transformed. People may smile, thinking that organized expeditions could sooner or later penetrate into all the passes. But even before the physical transformation of the area, the power of thought would already have diverted the caravan! In addition, chemical effects can be utilized to prevent the approach of the curious. Thus do We guard the Brotherhood.

Even the most advanced aircraft cannot discover Our Abode. Hermits living in nearby caves are watchful guards. Travelers sometimes speak of having met a sadhu who persistently advised them to follow a specified path and warned them of the danger of proceeding into certain other areas.... One should not doubt the existence of an inviolable Abode.

Urusvati remembers the appearance of the passages that lead to Us, and also remembers the light from Our Tower. Many details of these paths are remembered by Our Sister Urusvati. These landmarks are unforgettable and give courage to all, on all paths. She has seen Our co-workers gathering useful plants, and has also seen Our repositories, buried deep. One should see these archives of knowledge to comprehend the work of Our Abode. One should hear Our singing in order to understand the life of Our Ashram.

Thus, We shall speak about Our life and labors.

Our Abode is tested by betrayal; remains a bulwark of patienceSUP, 27

It is said that betrayal is like the shadow of a building that indicates the height of a structure. We have been tested by all kinds of betrayals, and have been tempted by all kinds of cunning. It is also said that in order to heighten one's love for humanity one must know all its depths. But who will find the patience within himself to look into all the abysses without losing faith in humanity? Our Abode is the bulwark of such patience, and it is those who have been with Us, and those who have heard about Us, who carry the contact with Us in their hearts, and wear this armor of patience. We value this quality, for it belongs to Infinity.

Our Abode is permeated with calmnessSUP, 36

Our actions are full of calmness. Like experienced seafarers We have passed through countless storms and know how to weather them. To overcome chaos and darkness is Our daily task. Not unexpected battle, but continuous action is the order of the day. Action should be followed by a conscious calmness. This is not like a narcotic stupor,

but is a sober and experienced use of goal-fitting strength. Much is said about calmness, and it is often described as a frozen condition. What a fallacy! . . .

Calmness of action is the highest tension, like the flashing of lightning or the protecting sword. Calmness is not sleep or a tomb; in it are born creative ideas. Let us remember that Our Abode is permeated with calmness. This tension is invisible to people, for they do not recognize it. Innumerable experiences reveal that one can smile, one can labor, and one can accumulate energy in such calmness.

Our Abode is filled with joySUP, 55

Urusvati knows how to bring joy. This quality is contained in the disciplined will. The realization of joy grows through conviction, not through the acquisition of things. There is no condition that cannot be turned into joy. When We speak repeatedly about joy We evoke it as a great reality. One cannot imagine Our Abode without joy. The most tense battles are filled with joy. Without it there is no action. To elucidate the meaning and value of joy is to resolve a great physiological principle.

Accumulations

How the cosmic life is builtAY, 311

The cosmic life is built on attraction and repulsion, in other words, on rhythmic explosions and accumulations.

The reservoir of cosmic accumulations supports the general welfareLMG II, 332

The entire world is divided along a boundary line between individual and general welfare. If we act within the sphere of the general welfare with sincere intentions, then in support of us stands the entire reservoir of cosmic accumulations. This chalice of the best achievements begins to act along an invisible ray.

Imagine it this way: A candle filled with malice is trying to burn you. You have not yet taken any measures, but from behind you there is approaching a powerful torch. Perform this experiment and you will see how the candle gutters, chars, and goes out. It is not a punishment but a consequence of the laws of nature.

The community is the depository of all accumulationsNEC, 237

The community is the depository of all possibilities and all accumulations. Each one who diminishes the boundaries and the power of the community becomes a traitor. The community is the chalice of sunlike joy.

The nearest link in the chain of Hierarchy is created by accumulations of thousands of yearsLHR I, 7 January 1931

The law of the chain of Hierarchy is most firm and is strictly maintained by the White Brotherhood. Nobody can avoid the nearest link because this link has been created by long approach and by the accumulations of thousands of years. Therefore, let us firmly hold the nearest link, so that we do not lose union with the whole chain.

A yogi's only treasure is his spiritual accumulationsAY, 223

When I advise you to preserve your earthly cumulations, I mean only the armor of your spiritual strength. We condemn waste. Each accumulation is a step toward freedom. But where shall we set the limits of permitted accumulations? By straight-knowledge and experience, the Teacher will confirm what is permissible. A yogi is able to do everything, but not all is permitted to him. Where then are the borders of limitation? A yogi's responsibility is to his spiritual accumulations, for they are his only treasure. The rest is nothing more than the arms of the warrior, returned to his commander after the battle. About this there can be no doubt.

Spiritual accumulations are stored within the Chalice of a YogiLHR I, 6 May 1934

The highest achievement of a Yogi is the opening of the eye of Dangma, and it is not what we call clairvoyance. It is the awakening of perceptions which never can be developed by any mechanical means but which comes as the result of accumulations of uninterrupted spiritual aspirations and self-sacrifices over thousands of years; and these results are manifested in the most subtle energies, which are stored and preserved within the Chalice. A true Yogi should try his very best to awaken these old accumulations and to preserve and protect the new ones; otherwise, he is a mere book-taught occultist.

Heroism and awakening the accumulations of the spiritHIER, 438

We remind of how soon the valiant and invincible heroism must be manifested. Thus the accumulations of the spirit are awakened.

Illumination corresponds to spiritual accumulationsLHR II, 5 September 1935

The degree of illumination obtained corresponds always with our spiritual accumulations.

Straight-knowledge is built out of accumulationsLHR II, 2 July 1937

Straight-knowledge was formerly called intuition. Straight-knowledge is built out of accumulations from past lives and is preserved in the Chalice.

The heart and accumulations in the ChaliceHEART, 545

The heart has at its disposal the accumulations of the ages stored in the Chalice.

Magnet of the heart consists of accumulationsFW III, 372

The magnet of the heart is the synthesis of all subtle energies. The magnet of the heart consists of the accumulations of thousands of years; in it is expressed Karma and attraction.

Incarnations and the necklace of accumulationsSUP, 433

Urusvati knows that even the Great Ones have manifested different qualities in each incarnation. Observing a whole series of incarnations, one can see clearly the necklace of accumulations. In this regard it is particularly instructive to note the great variations, succeeding one after the other. It should not be thought that qualities are accumulated by any earthly way or that each incarnation is a continuation of the preceding one—the law of evolution is far more vast in its outlines. From the supermundane heights it is easier to see just how the spirit must perfect itself. There is no contradiction in the fact that the spirit develops in accordance with supermundane processes.

Manifesting past accumulationsLHR II, 23 April 1938

No matter how great may be the past accumulations, to manifest them, not only a suitable instrument is needed but also suitable conditions.

The Chalice of accumulations only partially manifestedLHR II, 19 June 1937

Besides, do we not know about the Chalice of accumulations, which is only partially manifested in each incarnation? And would not these accumulations of the Chalice be indeed knowledge, or precipitation of energies around the fiery seed of the spirit?

Accumulations of man and hereditySUP, 929

Many accumulations have piled up on man. Heredity of one's personal incarnations, heredity of the clan, heredity of one's people, supermundane heredity, and also the many influences of accidental encounters, which imprint themselves on the psychic nature and change it.

The planet and psychic human accumulationsFW III, 380

The accumulations around the planet are a most condensed mass.... Precisely, this atmosphere contains substances which attract to the Earth corresponding energies. If these substances were investigated from the point of view of subtle energies it would be possible to observe that each substance is saturated by human emanations, arising out of the psychic activity of mankind. The aura of the planet collects all the energies which constitute the essential manifestations of mankind. Therefore the purification of space is

a task of prime importance on the path to the Fiery World.

The planet and accumulations of egotism, jealousy, and conceitINF II, 168

With what does humanity enshroud the Earth? The most opaque sphere is that of egotism. The most worthless sphere is that manifested by the worm of jealousy. The most destructive sphere is that manifested by conceit. These spheres destroy families, empires, churches and all kinds of organizations. Whereas, Cosmos summons to cooperation. The approaching change can sweep away the human accumulations, but each participant in these accumulations carries the karma of the planet. The human creativeness is reduced to destruction. The spirit striving to Infinity participates in cosmic cooperation.

Striving of thought disperses dark accumulations around the planetINF I, 2

Where the earthly crust ends for geologists it begins for Us. Impregnated with the emanations of your actions and saturated with the crystals of darkness of human thought, this crust presents a resistance harder than flint. But through the ceaseless striving of thought this dense sphere, which holds Earth tightly in its clutches, can disperse like a thin vapor. Should we not dissolve these accumulations, when we may choose between the thread into Infinity or a pile of obstructions?

Spiritual reconstruction involves the darkest accumulationsFW III, 197

Humanity affirms its ordained destination in the Cosmic Battle. Just as earthquakes cast out from the depths of the Earth onto the surface different accumulations, and swallow subtler energies from the supermundane spheres, so, too, does the spiritual reconstruction involve the darkest accumulations. Verily, when the highest and the lowest meet in the Cosmic Battle, one may be impelled to the attainment of the great Fiery Purification.

Power of spirit and eradicating heavy accumulationsLHR I, 3 December 1930

It is necessary to manifest the power of spirit and to strive tirelessly to eradicate the persistent, heavy accumulations, as otherwise no refinement will be possible.

The accumulations of countries weighed on the Cosmic ScalesFW III, 310

The accumulations of countries are being weighed on the Cosmic Scales. The preponderance of the forces of destruction is unquestionable, but transmutation of the spirit and purification of space and of humanity will afford a new destiny.

Leaders sweep away old accumulations and create new currentsHIER, 279

During the construction of great steps one can observe how the central power gathers

around itself all that is needed for evolution. Like a focal magnet, the leader of progress attracts everything to himself, sweeping away the old accumulations and creating new currents. Thus, throughout history, countries have been built by such leaders.

Laboratory of life and transmutation of energies into higher accumulationsLHR I, 8
August 1934

One should not regard life upon the Earth plane as unreal or less real than the other worlds.... Only here, in the laboratory of this life, can we acquire new stimuli and energies and immediately transmute them into higher accumulations for the further existence in the Subtle Worlds.

Self-perfectment brings sublime accumulationsSUP, 349

We strongly advocate both labor and thought for self-perfectment. These will bring sublime accumulations that do not evaporate in the Subtle World, but, on the contrary, will lead to further knowledge. Thus We lay the foundation of harmony.

Every act of good brings beneficial accumulationsSUP, 719

Every act of good brings benefit. The more good we do the more we increase the beneficial accumulations.

Accumulations of psychic energy are a panacea for all illnessesAY, 495

It is possible to utilize the accumulations of psychic energy, a true panacea for all illnesses, even for leprosy.

Human consciousness is formed from subtle accumulationsSUP, 223

Urusvati knows that the human consciousness is formed from subtle accumulations.

Attainment and accumulationsAY, 622

If yesterday you did not attain, it means that the accumulations were not correct.

Action

Responsibility in approaching the TeachingAY, 646

Many words are spoken about the Teaching of Life, but few are put into action. There is little value in those who repeat the Teaching without applying it. We are not speaking about those who lack understanding, but those who have approached the Teaching are responsible for their thoughts and actions.

Affirm the Teaching in actionAY, 98

Express your prayers by devotional action. Know how to affirm the Teaching each day. Lose not one day, nor one hour. Know how to think of yourself as the creator of a whole world of action. Know how to apply all your forces to every action. Know how to bring the Teaching into every thought. Know how to array your forces as on a battlefield.

The power of actionAY, 625

Remember that help is found in one's actions. The power of action provides the best armor, the best rudder, the best eye!

Justice of ActionLMG II, 275

Devadatta asked: "Wherefrom is each action begun?" The Blessed One answered, "From the most necessary. Because each moment contains its necessity and this is called the justice of action."

Judge your actionsAY, 647

The full understanding of Our Precepts must be expressed by immediate, undeferrable action. The disciple must not in his good intentions find an excuse for a bad result. Light-mindedness, negligence, and the demeaning of Our Instructions weigh heavily on the scales. Even the disciple will examine himself three times and say, "I see no mistakes in my actions."

"Do not lower your eyes to the lowlands, but turn to the heights of the Mother of the World, and thus judge your actions by the measures of the Infinite."

The time for actionLMG I, 290

Display your wisdom—I speak of action.

Each day's new rays bring new strength.

Protective action is not personal, when the raging darkness throws itself upon the defenses of the pure dwelling.

The motion of the Hand of the Divine Sower encompasses the firmament.

And the hands of all His Sons shall be uplifted with one accord and They shall cast Their seed.

I will indicate the time for action.

Regard the approaching days as the threshold of the winter's activity.

Hasten to display action.

Join your forces for action.

Warriors have never been in such a turmoil of action.

O thou keen blade, O thou smiting hammer!

I am coming, Master Builder. I am coming!

Show in action, not words LMG II, 284

I wish to see cooperation not on paper and in assurances, but in action. It is right not to speak about love but to show it in action. It is correct to abolish assurances of devotion, for it is manifested in action. It is correct not to utter superfluous words, as they are needed in action. It is deplorable if during an assault the warriors break ranks and begin to assure the leader of their love. Verily, the current time is one of assault, and each stone must be taken by an adroit move. Aim the arrows skillfully.

Act through silence LMG I, 375

When clouds overcast the sky and lightning flashes,

Is it not better to remain within the walls of the house?

Though rain penetrate the shutter,

Still there will be no danger.

If you would know—you will learn it from the experience of action, and the experience of silence.

When I say act, exhaust all the resources of action.

When I say silence, seek all the means of silence.

But if the experience of action is lengthy, the experience of silence is brief.

Therefore act through silence.

But if you desire to display the force of action,

Gather the children—those of the future.

And in action with children you will not be ensnared in the prepared traps.

Short is the time and you know the dates.

I said it.

Action in silenceAY, 489

A well-known Rishi sat in silence, his expression one of striving.

He was asked what it was that absorbed him so. The Rishi answered, “At this moment I am building a temple.”

“And where is this temple that you are building?”

“Twenty days’ march from here; the builders are in great need of help.”

“So even in your inactivity you build?”

The Rishi smiled, “Is action only by the hands and feet?”

Action is affirmed in strivingHIER, 41

The quality of action is forged by striving. When words are turned into action, the higher energy is affirmed. Only in life can one manifest the higher energies. Not words but actions are considered to be the affirmation of the higher energies. Only when the potential of the spirit is manifested in action can concordance with the Highest be affirmed.

Action and the decisiveness of strivingHIER, 65

The qualities of actions testify to the decisiveness of striving. Each action is imbued with its own essence. The impulse of motion compels one to ascertain the impetus of an achievement. The quality of the action determines the quality of the affirmation. Then how must the spirit strive to the refinement of the essence and quality of action! The entire pledge of creativeness and the direction of action are contained in the trend of thought. Therefore the approach to the Chain of Hierarchy directs the spirit toward the truth of creativeness. Thus one should seek to fulfill the Higher Will.

The qualities of actionLMG II, 320

If an action is small, it needs the help of various handmade objects. But when the action becomes great it can dispense with earthly objects. This is the first touchstone of action.

When the magician speaks about a whole pharmacy, it means his action is one of very small dimension.

The second quality of action is its mobility. Like a whirlwind of primary matter, a true action must vibrate with possibilities. Only a flight can crown a luminous manifested thought.

The third quality of action is its unexpectedness. Every action which has astounded the minds of the people was the result of an unexpected way of thinking.

The fourth quality of action is its elusiveness. Only this quality protects the action against destructive attacks.

The fifth quality of action is its convincingness. As every lightning flash connects our consciousness with the Cosmos, so each action should strike like a flashing sword.

The sixth quality of action is its lawfulness. Only the consciousness of the fundamentals of the world evolution will advance the action immutably.

The seventh quality of action is its pure motive. By this path one can move weighty loads without fatigue.

One must equally well comprehend the actions of the body and those of spirit. Because, after all that has been said, the action of thought is still not appreciated.

Qualities of a yogi's actionAY, 225

It is a mistake to think that the ascent of consciousness can be accomplished by attainment of supernatural exaltation. As below, so above: labor and experience everywhere. Consciousness nurtures the growth of the subtle body. Even the slightest sensation contributes to the texture of the subtle body. It is precisely this that is usually overlooked by people. They think that one great action can compensate for a succession of small, petty deeds. But who can say what is great and what is small? All actions of a yogi take into account the most detailed considerations. One can see keen observation and precision in every act of a yogi. In his actions, no prejudice, no useless habit is permitted. He walks like a lion. He strikes unhesitatingly, but does not crush what is unworthy of notice, or too weak to threaten. Thus, one must evaluate the true meaning of one's every action.

Actions as affirmation of the higher energiesAY, 658

The quality of action is forged by striving. When words are turned into action, the higher energy is affirmed. Only in life can one manifest the higher energies. Not words but actions are considered to be the affirmation of the higher energies. Only when the

potential of the spirit is manifested in action can concordance with the Highest be affirmed.

Egoistic action versus rhythmic actionFW I, 448

One should not think that actions as such are lower than the feeling of love. One should sharply divide rhythmic actions from egoistic actions, which do not respond to the rhythm of Cosmos. Egoism is self-isolation or revolt against cooperation. Even great minds often failed to discern where was the egoism of flesh and where the action of lofty cooperation. How can the chakras glow in the presence of egoism of the flesh?

Right action in cooperation with the Fiery WorldFW II, 320

Everyone experiences inner relief when he knows that he is acting as he should. One may explain this feeling as a conscious reflex of the nerve centers, or, as it is said, as conscience, but let us not forget also a cosmic reason for such a state. Right action will be in cooperation with the Fiery World; correlation is the result of it, and the fiery centers of the organism resound with the great thought of space. Thus each right action is not only beneficial for ourselves, but it is also a spatial action. The Fiery World rejoices at right action.

Right action and good resultsBRO, 75

It must be understood also that when one speaks about the good, right action is presupposed. If right action takes place, then good results from it. But if during the most brilliant talk about the good poor action is performed, then only harm will be created.

Develop a sense of right actionSUP, 478

The most important thing is to abstain from acts of questionable rightfulness. One should develop within oneself this sense of right action and thus not waken the monster. It is far better to discriminate in one's actions than later regret the deeds.

We have spoken about questionable actions. One should think about this issue with caution. A lazy person will be glad to categorize most of his actions as questionable. He ignores the voice of the heart, and cloaks himself with hypocrisy rather than take the trouble to act. Everybody knows those hypocrites who hide their laziness and selfhood behind lofty words.

Different kinds of human actionSUP, 59

Urusvati, through her straight-knowledge, discerns superhuman action. Let us examine the different kinds of human action. There are actions of free will, karmic actions, and actions performed under the influence of obsession. But there can be special kinds of action that do not fit into these categories. We call them superhuman actions. Chosen

people fulfill Our missions, consciously applying their best will and abilities, yet their actions do not originate from free will or from obsession. Nor can they be called karmic actions, for in them karma may have been exhausted, or new karma started. Comparing all these, one may come to the conclusion that such action is a special expression sent by Higher Forces.

In antiquity such actions were called sacred, for in them was felt something from beyond Earth, and the discerning of such actions is contained in straight-knowledge. It is difficult to classify them according to human laws, but an expanded consciousness can feel their presence. The higher ranks of the hostile forces especially dislike those who bear Our missions. The dark ones cannot understand the missions or determine their scope, which irritates them all the more.

Karma is actionFW II, 395

Karma is action—it cannot be defined otherwise. Some think it possible to define Karma as effect, but this would make it like a retaliation, and thus would belittle the law. He who walks by the right path will arrive at his goal. Each deviation will lead away from the direct path, and people will begin to talk about a heavy Karma.

Verily, when a traveler wanders into a thicket he is obliged to surmount many obstacles in continuing his original action. Karma is the product of action and is itself action. And such meditation is useful on the path to the Fiery World.

Unsuccessful action is better than no actionSUP, 73

Thought about immutability can inspire man to action, and this striving to action is a healthy sign. We may be asked what conditions are required for Us to be able to help people better: of course, the answer is in action. We can say to those who ask for help, “Act!” for then it is easier for Us to help. Even a small unsuccessful action is better than no action, since We can then add Our energy to the energy shown by you. It is no wonder that a substance will blend more easily with one that is similar. When We wish to apply Our energy, We look for its most useful application. We send Our energy not just to awaken, but also to increase the power of those who strive. A person suddenly awakened can perform the most foolish actions. The sleeping one should not be disturbed unexpectedly, but when one is on a conscious vigil, We can help.

Thus, when you are asked what to do, answer, “Act!” In such action Our help will reach you. We and Our Brothers ask you to act. Development of consciousness is needed, and refinement of the Primal Energy is needed, otherwise the veils of Maya will prevent all access.

We often advise action. When you write to friends, advise them to act. At present the forces of nature are very tense. He who runs away will stumble, but whoever stands firm will find new strength. We help the daring ones, and in Our Abode everyone takes

action. A new tension will not be exhaustion, but renewal.

The benefit of actions LHR II, 1 October 1937

Here is another discourse which indicates the benefit and necessity of actions:

“Learn to discern the veils of Maya. If we speak about veils, it means there is something concealed. Thus, the Primary Energy is concealed. Wise is he who can perceive in different creations where lies the eternal, indestructible base. Without this discernment all will appear as Maya and as a baseless mirage. One cannot live only among phantoms. The very basis of eternal life demands realization of where that stability exists upon which a tired traveler can lean. Inevitably man will come to seek an eternal foundation. Thought about immutability can inspire man to action. This striving toward action is a healthy sign.

“We may be asked, ‘What are the conditions in which it is easier for Us to help people?’ Of course—in action. We can say to those who ask for help—Act! In such a state it is easier for Us to help you. Even an action of little success is better than inaction. We can add Our energy to the energy shown by you. It is no wonder that a homogeneous substance blends more easily with a similar one. Thus, if We wish to apply Our energy, We seek the most useful application of it. We send the energy, not for the awakening of man, but for the strengthening of a force that is already tensed. A man who is suddenly awakened from sleep can perform most senseless actions. One should not suddenly disturb those who sleep; but when a man is in a conscious waking state We can help him....

“We advise action often enough. When you write to friends, advise them to act. At present the forces of nature are intensified. He who runs away will be knocked over, but he who resists will find new strength. We help the daring ones, and there is action in Our Ashram. New tension will not be fatigue, but renewal.”

And so, action in everything and always. Verily, only action will protect us from the perilous Maya. Indeed, each one of us knows how we are often afraid to start an action because Maya has already woven its yarn out of all kinds of fears and prejudices. But if we could find enough courage within ourselves and would act in spite of all evidence, all our fears would prove to be just a mirage—or simply a scarecrow.

Agni Yoga

The Teaching of Agni Yoga AY, (preamble)

The Blessed Mahatma who gave the books, The Call, Illumination, and Community, has given much counsel and the Signs of Agni Yoga. These practical indications were gathered by us for the use of those who seek knowledge.

Sanskrit and Senzar lend a special flavor to the exposition and do not always find their equivalent in other languages. Nevertheless the meaning of the expressions is preserved exactly. And those who take part in contemporary life will read attentively this wise Teaching which emanates from the experience of centuries.

The Yoga of the futureAY, (preface)

Yoga—that supreme bridge to cosmic attainment—has existed through all ages. Each Teaching comprises its own Yoga, applicable to that step of evolution. The Yogas do not contradict each other. As the branches of one tree they spread their shade and refresh the traveler exhausted from heat.

His strength regained, the traveler continues on his way. He took naught that was not his, nor did he divert his striving. He embraced the manifested benevolence of space. He liberated the preordained forces. He mastered his single belonging.

Do not reject the forces of Yoga, but like light carry them into the twilight of labor unrealized.

For the future, we arise out of sleep. For the future, we renew our garments. For the future, we sustain ourselves. For the future, we strive in our thought. For the future, we gather strength.

First we shall apply the counsels of life. Then we shall pronounce the name of the Yoga of the time approaching. We shall hear the advancing footsteps of the element of fire, but we shall already be prepared to master the undulations of the flame.

Therefore, we hail the yoga of the past—the Raja Yoga. And we affirm that of the future—the Agni Yoga.

The manifested ascentINF II, 314

The manifested ascent is immutably built in connection with the creativeness of the energies. Science of Agni Yoga is of Space. The new science of Agni Yoga gives the methods required for the sensitizing of the receptivity. Through this fiery science will Space be cognized and the formula of Fire known. Thus, the science of the future is being immutably constructed.

The center and sacred fireFW III, 128

Many things which it is customary to consider as phenomena may be explained simply as transmutation of one of the centers. How strongly then does create the spirit of the Agni Yogi whose centers have been kindled by sacred fire! Thus, on the path to the Fiery World it is possible to penetrate into the powerful activity of the Agni Yogi. Let us reverence the Mother of Agni Yoga—I have spoken.

Mother of Agni YogaAUM, 544

It is not at all easy to be the Mother of Agni Yoga. Only in the course of time will people appreciate all the self-sacrifice which is indispensable for proclaiming the fiery might.

The Path of lighteningSUP, 767

People may ask which yoga is the shortest path to knowledge. You know the Agni Yoga—the fiery synthesis—but many have not yet familiarized themselves with this fiery knowledge. They would like to be directed to one of the earlier known yogas. I shall select the Karma Yoga: creativeness, conscious labor, striving towards higher quality, will lead to the Highest by the shortest path. However, Karma Yoga requires time, whereas Agni Yoga can be called the lightning-like way. Think how beautiful is the path of lightning, but do not forget how difficult the lightning-like tension is.

The Thinker said, “Let the most difficult be the most beautiful.”

Inexpressible importanceAY, 325

In giving Agni Yoga, you perform a work of inexpressible importance.

The Teaching never endsAY, 614

The part of Agni Yoga that We now give calls attention to psychic energy, to the inception of the fires, and to the refining of consciousness. When these principles have been accepted, one can then begin the process of refining one's thinking. Thus, let us not think that the Teaching ever ends.

The Brotherhood and higher manifestationsINF I, 72

We bring to humanity the most creative possibilities. We lead humanity toward realization of Truth. We proclaim the cosmic life as embodiment of the principle of perpetuity. One should accept the manifestation of cosmic energy as a fact of daily life, as the herald of new lives.

We manifest the Brotherhood as the affirmation of cosmic power, and Our symbol is the material result.

The books of Agni Yoga are a gift to humanity. I affirm the gift of the spirit; the approach of Fire will give to mankind a newly inscribed line, leading to the highest manifestations. We consider as most important and valuable the high manifestation of spirit which is linked with the appearance of the fires. We respect a high straight-knowledge and can impart Our treasures to the spirits closest to Us.

Manifestation of firesINF I, 99

The fires kindled by the Mother of Agni Yoga not only manifest Agni Yoga but are of cosmic scope. The fires provide the power of rays needed for limitless existence. Each fire is a ray of the creation of the future. The significance of the manifestation of fires is beyond bounds.

The true liberating pathAY, 169

Just as Fire is the all-embracing principle, so does Agni Yoga permeate the whole of life. One can notice how one's consciousness is gradually sharpened, how the real values of one's surroundings become clear, how one's understanding of the immutability of the cooperation of worlds grows. Thus life fills with the signs of highest understanding. Truth as reality enters one's daily life.

Courageous seekers of Agni Yoga face the inevitable pains caused by conflagration of the centers, and also suffer a painful sensitivity to all injustice. But what do these dangers mean compared with the realization of the true liberating path!

Agni Yoga is like the Morning Star, which heralds the approach of Light.

New Dawn and reconstructionINF II, 332

When the world is atremble the subtle energies are being attracted to the planet. Therefore, humanity must realize that this is the hour of destruction and shifting and that a New Dawn glows upon the horizon. The creativity of Cosmos is incessant, and incessant is the replacement of some levers by others. When old conceptions of world evolution are becoming extinguished the dawn of the fires is kindled. Verily, the time is a fiery one, and Agni Yoga takes the place of all the departing energies. Thus do We kindle the New Dawn, and the waves of cosmic reconstruction are most powerful. All the centers vibrate, reverberating with the cosmic reconstruction. It is a great Dawn, and humanity can find in it the path to evolution. Thus, the light of Our fires will give humanity a new impulse. Yes, yes, yes! I so affirm!

Change and new valuesHIER, 374

When the planet loses its equilibrium owing to the loss of spiritual understanding, the consequences to the planet are inevitable; for there is no karmic effect without cause and no cause without effect. The manifestation called forth by the loss of spiritual strivings will certainly induce those impulses which will bring regeneration to the planet. The appearance of physical changes will give to the planet the understanding of Agni Yoga. The financial crash will affect a revaluation of values. The distortion of religions will result in a search for a new spiritual achievement.

Therefore, verily, the crumbling of the old world is a new affirmation, for through the

coming of new values We bring to the world the salvation of spirit.

Rhythms and Cosmic MagnetHIER, 401

Thus Agni Yoga is linked inseparably with Infinity and Hierarchy. Likewise, one can transport oneself to the microcosm of the heart, which contains the reflexes of the far-off worlds. How enticing it is to understand within oneself the rhythms that guide the planet! Certainly, at the time of disturbances it is difficult, but how wondrous it is to adhere to the Cosmic Magnet.

Refinement and the heartHEART, 446

As the Kali Yuga ends, all processes actually speed up, which is why we should not regard the periods predicted in the past to be unchangeable. As the Kali Yuga ends, even half a century is not a minor period of time. And so Agni Yoga is becoming a bridge to the future. People should firmly understand that the development of spiritual forces, which formerly took decades, is now being accelerated to the highest degree by means of the heart. They can accept Agni Yoga as the rapid evolution of forces. Where whole years were once devoted to the refinement and tempering of the body, now the heart can move the spirit almost immediately. Naturally, the education of the heart is necessary, but this lies in the sphere of feelings, not mechanics. So let us swiftly summon the heart to service for the New World.

A life of labor, karma, and beautySUP, 937

Urusvati reveres Karma Yoga. All yogas are related to each other; Agni Yoga and Karma Yoga can be regarded as sisters. Agni Yoga leads luminously into the Highest Realm. Karma Yoga ignites the sacred fire of labor.

People rarely revere the life of labor that molds a better karma. People do not think about the quality of their labor. They are unable to acknowledge the joy of creativeness. To them it may seem like chains. They are unable to love daily labor and are unaware of the spiritual ascent that comes from it. No one ever informed them that great wings are created in great labor.

But how can man be expected to understand Karma if he is not aware of the Supermundane World and therefore has never pondered on it? Why would he want to achieve, if he does not know the goal? Agni Yoga will be for him an empty dream he will never have. He will fear Fire and will not understand its beauty. Without beauty he cannot learn to love the Fiery World.

How will you be able to explain to such a man the great labor that will teach him to perceive fiery vibrations? He should at least once in a while sense the inspiring quality of labor, and will thus plant in his heart a beautiful seed of Agni.

The Thinker lamented the inadequate quality of labor.

The great Origen saidLHR I, 1 February 1935

Likewise, it is said in Agni Yoga, “People do not realize the meaning of God and Bodhisattva.” Indeed they do not! But, as the great Origen said, “Our mind alone is unable to comprehend God Himself but can intuit Him as the Father of all beings from the beauty of His creations and the splendor of Nature.”

Arhat

An Arhat as Man-GodHIER, 14

Man-God is to man only one who departed to other worlds! But We Brothers of Humanity seek and proclaim Man-God on Earth. We revere all Images, but none more than the great Image of Man-God, who bears in his heart the full Chalice, ready for flight, but bearing his full Chalice on Earth. Renouncing his destiny, he strains his fiery being. In the fulfillment of his destiny man confirms the Cosmic Magnet. Man-God is a fiery creator. Man-God is the carrier of the fiery sign of the New Race. Man-God is aflame with all fires. Thus, inscribe in the records about Man-God: Arhat, Agni Yogi, Tara—so shall We inscribe.

Tara is the feminine equivalent of the ArhatLHR I, 16 January 1935

Tara is a goddess, the feminine equivalent of the Arhat, or a Sister of the White Brotherhood.

An Arhat’s power lies in the Guiding WillFW I, 196

It should not be thought that, in his consciousness, an Arhat could lose sight of the Guiding Will even for an instant. He proves to be a simple mortal, if he does not always solemnly bear the chalice of achievement. The power of His heart becomes dormant as soon as He ceases to feel the Hierarchic thread in His hand. In this realization of constant vigilance lies the uniqueness of an Arhat.

The greatest achievement of the Arhat is Amrita or true immortalityLHR I, 11 January 1935

Reaching a state of conscious continuity of existence, or of the preservation of a complete consciousness in all the bodies and in all the spheres, is the greatest achievement of the Arhat. This is what is called Amrita, or true immortality.

The Arhat has filled the Chalice of AmritaINF I, 105

When the magnet of the spirit absorbs all fires into the Chalice, then We affirm the

Arhat. The treasure of the Chalice consists of woven threads of pure fire. The Arhat, bearer of the fire of the Lotus, manifests spirit-realization, spirit-knowledge and spirit-manifestation. Thus close is the contemplation of the worlds to the spirit who has filled the Chalice of Amrita.

The consciousness of an ArhatINF I, 119

We say “the arcs of consciousness” because We term the consciousness of an Arhat a complete circle. But there is a still higher step of cognition upon which the Arhat is not alone; then We say, “The circle is complete and fully affirmed.”

An Arhat as a bridge to the far-off worlds; the Arhat is unnoticeable for protectionAY, 130

Refinement of striving will provide calmness during the transition from one state of existence to another. Thus is achieved the quality of an Arhat, who never interrupts the flow of consciousness and constantly strives toward the future....

Also, one must understand another ability of the Arhat. One must know how to pass through certain periods of life unnoticeable to the eyes of others. Arrows of excessive attention destroy the purple protecting net. This phenomenon may soon become visible. We do not hesitate to offer the concept of the Arhat, until recently unknown to science, as something that can be proved by experiment. Thus can a bridge to the far-off worlds be built, and life will be discovered where only death had been anticipated.

Qualities of an Arhat; a Leader of hearts on earthHEART, 585

To see nothing and hear nothing, yet maintain faith up to the highest stage of knowledge—this is a quality of an Arhat. To manifest a heartfelt striving—this is also a quality of an Arhat. To grasp both the great and the small—this is also a quality of an Arhat. Thrift in expending the basic energy is also a quality of an Arhat. Constant desire for the Good is yet another quality of an Arhat. Courage and patience are also qualities of an Arhat. It is ridiculous to think of the essence of an Arhat as being something unearthly. An Arhat evolves on Earth as a Leader of hearts. He offers himself as a focus around which new formations may develop. His consciousness sees everything, all the seemingly intolerable earthly conditions, but his heart understands how to transmute these obstacles.

The creativity and purpose of an ArhatHIER, 22

In the creativeness of an Arhat the heart manifests that striving which is attested by the Cosmic Magnet through educing intensified combinations. The actual creative tension of the striving heart of an Arhat is so aflame with the Fire of Space!

To bring about the advance of evolution, to bestow affirmed truth and knowledge, and to link humanity with the currents of evolution—this stimulus inspires each move of an

Arhat. This tension sets into motion all feelings and subtle energies. Thus proceeds the manifested Friend of humanity. These spatial strivings are the foundations of Our cooperation.

An Arhat helps create the birth of a new raceINF I, 208

An Arhat gathers all the nets of events and all the threads of nations. From these interlacings there is born a new race, and this aids in creating the race synthesis. However great is the manifestation of the spirit in one sphere, it cannot accomplish this assembling of the race; only the synthesis of the Chalice can establish such magnetization. The evincing of intensified fires upon the earthly sphere may evoke a rush of various currents, and it is thus that the Agni Yogi creates.

An Arhat's organs manifest the creative fire of Materia LucidaINF I, 101

All centers refined by fires serve as sources of creation. People on Earth think that the organs exist only to sustain the physical body, but each organ of an Arhat is as a manifested creative fire. Nothing so clearly defines the life of a fiery organism as the rays of Materia Lucida.

The Arhat is the highest manifestation of Materia Lucida, radiating LoveHIER, 3

Among people there exists the concept of benumbed Arhats; and poor yogis feed the imaginations of men with their own images. But when humanity shall realize that the Arhat is the highest manifestation of Materia Lucida, it will understand that there is no difference between Materia Lucida which emits Light, and the Matter of Love enveloping all with Light. Humanity invests the Arhat with an austere image, but Materia Lucida radiates Love.

The Arhat carries the power of the Cosmic Magnet in his heartINF I, 119

How is it possible to give Our Image to humanity when We have to conceal the most sacred page! The Cosmic Magnet is Our Sacred Power. Boundless is the immensity of this Power. If only the spirit would manifest understanding, fearlessness would suffuse all hearts, and the spheres would resound with rejoicing.

The Arhat proceeds carrying the power of the Cosmic Magnet in his heart, and I affirm that when this power, of the Magnet, receives both polarities, Be-ness radiates. Cosmos creates; it creates the beauty of Be-ness. I can term the manifestation of striving a cosmic magnet.

The Arhat carries in his heart all the fires of lifeINF I, 146

When the heart demands the creation of higher forms, the Cosmic Magnet attracts all possibilities. A most mighty magnet is the heart! Thus, men have been deprived of a

most high concept, that of the Arhat. If this principle does not inspire creativeness and heart, the understanding becomes distorted, and the result is not the construction of life but mediocre thinking.

Man must learn the principle of self-sacrifice. As a flame, the Arhat carries in his heart all the fires of life. The Arhat maintains that Space is so full, so evocative, so beautiful!

Naturally, We cannot convey to humanity the beauty of the ascent of an Arhat. The highest only to the highest.

The Heart of an ArhatFW III, 171

Yes, the heart of the Arhat is like the Heart of the Cosmos. But wherein is contained the sunlike quality of the heart of the Arhat? We say—in love, but not in that aspect of love to which humanity likes to limit it; nor yet in that benevolent love which people ascribe to a Patriarch. No, the sunlike heart of the Arhat propels into achievement and smites everything corrupting. The Heart of the Arhat contends with darkness and affirms fiery striving.

With what, then, is the Heart of the Arhat fed? We say—with love. Only this Source knows how to saturate the fiery heart.... The Heart of the Arhat is a secret stronghold, which guards the sacred gift of the Cosmos. And not outside of life but in the very depths of life is forged the Heart of the Arhat. Let us say, by love.

The crown of the Arhat is attained by the tension of achievement and the striving of the heartLHR II, 7 December 1935

Instead of an austere construction of life, people expect sweet dreams to comfort them, and easy achievements amidst an environment of the Magi of “occult” novels. But the crown of the Arhat is attained only by the strongest, in the severest tension of achievement, and through a powerful, unshakeable striving of the heart, purified by bloody tears of sufferings throughout many, many lives. The heart of the Arhat has to go through all the joys and also all the sufferings and the sorrows of the earthly path; he must drink the entire chalice of poison. Verily, hard is the path of ascent, and especially on the last steps. It can be compared to a climb in the darkness over steep basalt rocks when the hand searches in vain for a jut to get hold of. However, handrails are prepared for the striving spirit, and only at the last moment of complete exhaustion before a fall will the solicitous Hand give support.

An Arhat's enlightenment makes him lord of his own karma; the joy of responsibilityAY, 127

Energy and will are the true rulers of karma. He who renounces self, who strives for the Common Good, who is devoted in battle and joyous in labor, acquires, at least for a moment, an Arhat's enlightenment, which makes him lord of his own karma. The

realization of enlightenment may be defined as straight-knowledge. True, this straight-knowledge may be lost, or may never be realized....

The consciousness of an Arhat bestows advantages, but exacts full responsibility. But how many can sense the joy of responsibility? At the time when one must assume responsibility, one must also have the courage to see oneself as an Arhat who leads the battle unaided, able to withstand the assault of the elements with his wisdom and his will.

Ashram(s)

Hygiene of the spiritLMG II, 239

On certain steps a clean place is indispensable. Our Ashrams are distinguished by cleanliness. The hygiene of the spirit presupposes the hygiene of the body. Human emanations are harmful for a certain aspect of spiritual life. Many of Us with a special sensitiveness cannot endure the emanations of the world.

Ritual ablutions must be understood both literally and symbolically. The highest and final act of all mysteries was distinguished by the absence of ritual. Often the Initiator said to the neophyte: "Here thou com'st to Me, armed with the Secret; but what can I give thee, when the crown of fulfillment is preserved within thyself. Sit down, open the last gates, and I in prayer will alleviate thy last ascension."

Vortices of light and an altered planetFW I, 664

If we look on our planet from above, we will observe, besides the evident volcanoes, particular vortices of light and darkness. The human spirit can create powerful manifestations of energy. One may state that the vortices of Light are saviors of the equilibrium of the planet. Nor is it far from the truth to state that the vortices of darkness contain a destructive gas, which is not only deadly to the crust of the planet but can alter the climate and even significantly effect a shifting of the poles. Thus powerful is the significance of the human spirit. Hence We treasure the Ashrams where purified Agni is gathered. Many teachings have pointed out the importance of pure places where psychic energy can be affirmed. References to the importance of pure places are found in the Sacred Writings, in the Bible, and in the Rig-Veda; the Tao likewise contains knowledge of these treasure-places of Earth. We rejoice when We notice the rise of new Ashrams, for people so seldom think of the power of their spirits!

The Brotherhood and AshramsBRO, 594

In all ages the Brotherhood had special Ashrams. They could be shifted but the Center stands firm in the craggy Towers. It should be affirmed that the currents of the Brotherhood are constantly pervading the world. One need not judge as to whether they are successful or unsuccessful; such premature deductions will only reveal a limited way

of thinking about the Brotherhood.

The East, the West, and the BrotherhoodSUP, 19

Urusvati is grateful to India and Tibet for their protection of the Brotherhood. One can be truly grateful that the concept of the Brotherhood is so carefully guarded. Usually, even talk about the Brotherhood is discouraged and names are not mentioned, for it is better even to deny the existence of the Brotherhood than to betray it. The legends about the Brotherhood are safeguarded, together with the sacred books.

The curiosity of the Western world is not understood in the East. Let us examine why the West wants to know about the Brotherhood. Does the West wish to emulate the Brotherhood in daily life? Does the West wish to preserve the Ordinances of the Brotherhood? Does the West wish to deepen its knowledge? So far they show only idle curiosity and look for reason to criticize and blame. We shall not help them on this path....

We well understand the nature of the East, and because of its nature one should all the more note its reverence for Our Abode. Many Ashrams were transferred to the Himalayas because the atmosphere of other locations had become intolerable. The last Egyptian Ashram was transferred to the Himalayas because of the well-known events in Egypt and the adjoining regions. At the beginning of Armageddon all the Ashrams had to be gathered together in the Abode in the Himalayas. It should be known that at present We do not leave Our Abode, and We go to distant places only in Our subtle bodies. Thus the records about the inner life of Our Abode are being revealed.

The Stronghold and many measuresSUP, 49

You may be sure that these many centuries have taught people to harken to Our Advice. Let us not forget that at various times We have appeared in the countries of the West. In addition to Our Eastern Ashrams, We have had Our Abodes in Western cities—in Lyon, in Nuremberg, in places near London, near St. Petersburg, and in Italy. Besides the Oriental and Egyptian Ashrams, it was necessary to have Strongholds in some big cities. Let us not forget that the struggle with the forces of darkness evokes the need for many measures.

One can trace many missions sent to humanity at different times. Homeopathy was sent as a means of safeguarding people from enormous doses of poison. Dreams about the need for a universal world-language have been given. Only in this way can the purity of all languages be preserved. Everyone will then know both his own language and the universal one. Thus may be found the best pattern for human relations. People do not understand that the distortion of a language is a crime, for many word-roots have a deep significance in their rhythm and sound. Thus We pave the way.

The Abode and people's imaginationSUP, 690

Urusvati knows how differently Our Abode is imagined by people. Some think of it as a kind of monastery, while others call it a den of sorcery; some insist upon it having royal splendor, while others think of it as a place of austere asceticism; and some deny Our existence altogether, while others think that Our Ashrams exist everywhere.

Many such examples can be given, but one opinion, not without significance, should be mentioned. It says that We do not live in the physical body, that there is one place in the Himalayas, filled with the emanations of many minerals, where a constant whirl of supermundane energies exists, which permits special connections with the Supermundane World. And so, abandon the idea that We have a physical body, and affirm the image of Our link with the supermundane whirl, which assists in producing special chemical combinations. At least in this way people will be reminded about their link with the Supermundane.

The greatest concept LHR I, 21 July 1934

Bear in mind that the exact geographical location of the main Stronghold can never be given, not even those of the individual Ashrams. Likewise, all the available portraits of the Great Teachers are only approximate likenesses or have nothing at all in common with the real Images of the Masters. Much nonsense has been spread about this greatest concept, Brotherhood.

H.P. Blavatsky, Ashrams in Tibet, and They do not always live in a physical body LHR I, 8 September 1934

I must also tell you that I was greatly hurt by the lines you sent about H. P. Blavatsky. I sensed in them an echo of the vulgar opinions so characteristic of persons of a certain type. I must tell you that, definitely, H. P. Blavatsky was a fiery messenger of the White Brotherhood. Most certainly she was the bearer of the entrusted knowledge. Definitely, of all the Theosophists, only H. P. Blavatsky had the privilege of receiving the Teaching directly from the Great Teachers in one of their Ashrams in Tibet. She was the great spirit who accepted the bitter task of giving to humanity, lost in dead dogma and on its way to atheism, the impulse to study the great sacred Doctrines of the East. Precisely, only through H. P. Blavatsky was it possible to approach the White Brotherhood, as she was the link in the Hierarchic Chain. But some of those who surrounded her were very much beneath her fiery spirit and heart; yet in their self-conceit they thought of reaching alone the Heights, ignoring the Hierarchical link as well as her merit. In their jealousy, they slandered, criticized and inveighed against her, the one who had given them everything, who trusted them. But all those self-deluded, arrogant people achieved nothing, for the law of Hierarchy is immutable. For the benefit of the general work, the Mahatmas corresponded with some of her co-workers; however, not one of those people was admitted into discipleship. In the writings of H. P. Blavatsky, and in The Mahatma Letters, you will find the statement that H. P. Blavatsky was the Hierarchical link which, if neglected, would cause complete failure. And now the self-deluded ones who have

passed into the Subtle World and are surrounded by their followers are probably even further away from the Stronghold of the White Brotherhood than ever.

Images of the Great Teachers in the AshramLHR I, 21 July 1934

Bear in mind that the exact geographical location of the main Stronghold can never be given, not even those of the individual Ashrams. Likewise, all the available portraits of the Great Teachers are only approximate likenesses or have nothing at all in common with the real Images of the Masters. Much nonsense has been spread about this greatest concept, Brotherhood.

Densified subtle bodies, the main Stronghold, Initiates, and AdeptsLHR I, 20 December 1934

The majority of the Great Brothers are now using densified subtle bodies. And Those who are still in their physical bodies are gathered now in the main Stronghold. All the Ashrams in Tibet are hidden in closed, impassable defiles. The dreadful effluvia of the earthly atmosphere does not encourage the presence of the Great Teachers among people. Moreover, at the moment their work does not require their physical presence. Such terms as "Initiate," "Adept," "White Brother" are terribly profaned! It would be a good thing to ponder upon the words of the Great Teacher K. H.: "An Adept is the rarest flower of a whole series of generations of seekers." Yet indeed, how many times this flower has been born among the host of these self-sacrificing Sages! Thus, let us manifest here the highest care, and let us not profane the greatest concepts! It is truly impossible to imagine the entire majesty of an Arhat of the Hierarchy of Light! It cannot be comprehended by our limited minds and imagination. Only the tremor of the heart will indicate the spiritual exaltation of a devoted disciple, who feels the approaching Ray of the Teacher of Light!

Mahatmas and disciples in AshramsLHR II, 7 December 1935

Sometimes the Mahatmas call their disciples into one of their Ashrams for a certain period: here They prepare their organisms for the sacred assimilation of subtle energies and give them instructions. So it was with H. P. B., who spent three years in Their Ashram before giving the world The Secret Doctrine. But you are quite right in saying that we ought not to be preoccupied with questions about which hierarchic degrees the Himalayan Brothers occupy in the chain of Infinity. We must work with the Great Teacher who called us, realizing that the degree of evolution of his Spirit is, for the present, inaccessible to us; and may God help us to be able to approach Him at the end of our planetary Manvantara.

Discipline and tense labor are demandedLHR II, 19 March 1936

An Ashram means a sacred place, a temple, a monastery, a school of sacred wisdom. Therefore, the earthly Stronghold of the Great Brotherhood can be called an Ashram. In

the Subtle World there are also ashrams of the White Brotherhood. Just as on Earth, they are not numerous, for there, also great discipline and tense labor are demanded; and where are those who are willing to give themselves to greater labor instead of the promised “rest”?

H.P. Blavatsky, Spiritual writings, and beacons of knowledgeLHR II, 30 March 1936

Many people have searched for and even today are still attempting to get to this Stronghold, but in vain, for only those who are summoned may reach it. History knows a number of outstanding individuals whose destiny it was to give a new impulse for advancing human evolution, who had previously visited this Stronghold of Great Knowledge. Thus, Paracelsus at one time spent several years in one of the Ashrams of the Trans-Himalayan Stronghold, obtaining the great knowledge expounded by him later in many volumes, often symbolically, for there was great persecution of these beacons of knowledge. All of his works are translated into German, English, and French. Many scientists and physicians gather their knowledge from his books, but, as usual, the source is often deliberately not mentioned. Thus, the Teaching of Kalachakra or the Teaching of Shambhala, is not only mentioned now but there are even certain “spiritual” persons who forbid their followers and friends to read these books.

Let us also not forget our own genius, H. P. Blavatsky, who was so slandered. She spent three years in one of the Ashrams of Tibet, and then returned to the world with great knowledge and an illumined message regarding the Mahatmas. Had there not been so much malice and envy on the part of her contemporaries, she would have written two more volumes of The Secret Doctrine, in which, pages from the lives of the Great Teachers of humanity would have been included. But people preferred to kill her, and her work remained unfinished. History repeats itself, and again the dark forces creep out of their holes and try to suppress the resplendent Message, but Light conquers darkness!

Astrology

Healing and the luminariesLHR II, 23 April 1938

Indeed, knowledge of astrology will considerably facilitate healing through the rays of the luminaries. A horoscope, cast correctly, will indicate which rays of the luminaries and which combinations of them are most beneficial for the said individual. I also advise you to study so-called medical astrology, it can offer most interesting suggestions.

Recognition of AstrologyLMG II, 311

Now, if you are asked, “Do you recognize astrology?” answer, “Do you deny medicine?”

Astrology is used in medicineSUP, 236

Urusvati knows that astrology is used in medicine and by some government leaders who consult the astrological signs.

Astrology aids in diagnosing sicknessFW I, 293

A wise physician will not neglect astrology. One may laugh all one wishes, but a scientifically cast horoscope will aid in diagnosing sickness itself and determining contributing circumstances. One should pay full attention to astrochemistry and understand the power of suggestion.

Blood transfusions, karmic connections, astrology, and clairvoyanceSUP, 422

Urusvati knows about the problems involved in the transfusion of blood. The physical properties of the blood are already being taken into account, but these are primitive considerations, and two additional aspects should be mentioned. It will soon be learned that the psychic quality of blood is of particular importance, and the time will come when its karmic condition will also be taken into account. Only by attention to all three aspects will the right results be obtained.

The ethnic characteristics of blood become less evident as the nations are mixed. But a reading of the aura will reveal other, psychic differences. Karmic harmony between the donor and the recipient is necessary, therefore the transfusion of blood of close relatives may not be the best. People will need to discern the karmic connections, and in this task astrology and clairvoyance will be useful aids.

Astrology and thoughtFW III, 609

Astrology is a great science, but it can be ruled by the forces of thought. Thought can indeed have a significance in astrology. Thought creates; thought is a chemist; thought even has an influence on Karma. With such powerful laws does thought contend.

Afflictions, different influences, planets, fraudsBRO, 352

Incorrect understanding of astrology has led to many afflictions. Let us not forget that the chemism of the luminaries cannot exert an equal influence on everything and everyone. On the heights, on the ocean, and under the earth there cannot be identical reactions to the chemism. The science of the influence of the luminaries will become great when it shall be assimilated without prejudice.

Blinded by prejudiceSUP, 236

So much could be achieved if our eyes were not blinded by prejudice. Who would then deny that astrology is a science, and that there is a correlation between the planets? Even primitive man in the remote past could sense these special atmospheric influences. Science seems to confirm this chemical interdependence, but scientists fear

being suspected of sorcery. Certainly, there are plenty of charlatans who endanger the reputation of astrology, but there are frauds in all sciences, yet no one rejects science as a whole because of this. One must speak plainly in order to remove prejudice from human consciousness. Many physicians, statesmen, and judges secretly consult astrologers. Let them find the courage to acknowledge it openly, at least as an experiment. This will introduce the subject to the general public. People long for knowledge, but they must be encouraged and helped in their approach to it.

The chemism of the starsSUP, 296

The question may be asked how one can reconcile astrology with these unexplained movements of heavenly bodies. The fact is that once astrology is understood to be based on the chemism of the stars, it will be seen that each heavenly body has an influence upon Earth, and an experienced astronomer will take into account the special influences caused by the various positions of the heavenly bodies. In the same way, astrology should make use of telescopes and accept clairvoyance. In fact, all fields of knowledge should be synthesized and applied.

Astrology and JehovahLHR I, 26 May 1934

Astrology in Ancient Egypt, Jehovah connected with Saturn and Israel born under Saturn. Moses, being a disciple of the Egyptian priests, was initiated into their secret knowledge: Unity of Cosmos, unity in all its multiformity. And this idea of unity he affirmed as monotheism—precisely to the masses, giving them Jehovah as one aspect of the Divinity. There were also other reasons why the image of Jehovah was chosen as the Ruling Element or God for the Jewish people. Let us remember how highly advanced was the science of astrology in ancient Egypt. Jehovah was connected with Saturn, and Israel, as an individual nation, was born under this planet.

Pisces and AquariusFW II, 45

Actually, the cycle of Aquarius already operates and coexists with the end of Pisces. Usually the beginning and end of a cycle is very gradual, and thus is affirmed the harmony of the actual evolutionary process. If there were sharp boundary lines between such original special factors, destruction and cataclysms would occur. And as it is, Aquarius has brought already a considerable shift of consciousness; but an increase would bring about a destructive revolution there where constructiveness is necessary. Even with an unprepared eye one may notice the alternate influence of Pisces and Aquarius. But humanity, which absolutely has not assimilated in its consciousness the understanding of this, must not be permitted to revolt.

The elements; the horoscope; esoteric knowledgeLHR I, 17 August 1934

And now regarding the question which occupies your mind so much: “How to determine to what element a person belongs?” Certainly, the horoscope could reveal it. Even with

the little knowledge that modern astrology possesses, the prevailing element in a person can be determined. But the esoteric knowledge is focused on the fundamental origin of the seed of the spirit....

True, even a superficial knowledge of astrology can sometimes help to establish more or less harmonious bonds between people, or to point out favorable and unfavorable dates. But, in the hands of irresponsible or evil-minded people, this knowledge can be harmful. The key to all perplexities is in a person himself and is always at his disposal. There are people who know how to use this key, and their lives are arranged miraculously. Thus, let us apply our best efforts in order to hasten the coming of the epoch of the Resurrection of the Spirit; then the key to many mysteries will be placed into deserving hands. This epoch is approaching.

Don't read your own horoscope upon the first step LHR II, 5 October 1936

The astrology of Higher Knowledge; an easy horoscope is not a blessing.... Incidentally, not many people understand that astrology, as a science, is a double-edged sword; a little knowledge of it can be dangerous. I particularly advise you against reading your own horoscope, especially upon the first steps. Only very strong spirits are able to read certain signs intelligently and calmly. Do not forget that a strong will and pure striving toward the Hierarchy of Light can change many things. The reading of horoscopes has become more complicated at present, because of the new combinations of luminaries, which bring about entirely new currents. Indeed, our astrology is to be regarded as quite relative, and the astrology of the Higher Knowledge differs greatly from ours. Thus, the most sacred signs and decisions are beyond the usual astrology. Were it not so, there would have been a world cataclysm long ago. Here is a quotation from Brotherhood. "We have spoken about the mixture of strata. In cosmic storms the current of chemism is constantly being unsettled and the rays refracted. It is not easy to assimilate such perturbations unless we remember about the inviolability of the laws. Astrology, remaining a science, can still undergo many fluctuations due to earthly lack of information. In addition, many signs have been concealed. We say this, not by way of disillusionment, but on the contrary, in order to remind observers about the complexity of conditions." Therefore, let those who perceive difficult signs in their horoscopes be not too dismayed, but remember that pure striving toward the Teacher can turn everything to the best. Moreover, one must be aware that an easy horoscope is not a blessing, but the reverse. We grow by obstacles. All great spirits have difficult horoscopes.

Astrology, the study of horoscopes, and great spirits have a difficult horoscope LHR II, 19 August 1937

Certainly, it is useful to have some understanding of astrology; however, when studying horoscopes one should always bear in mind that the free will of man is the most powerful factor in everything and can change many signs. Furthermore, the most difficult signs may turn out to be the most conducive to success. One person will be able to create a great structure out of small signs, another will create only a chicken coop from

the best possibilities. Usually, all great spirits have a difficult horoscope. The science of astrology is very complex. The one who studies it, and particularly the one who interprets its signs, must have an accumulation of psychic energy. The most important key to astrology is lost to the West. Moreover, in ancient times the learned astrologer was, in addition, a chiromancer and could sometimes read people's auras. Only such combined knowledge can give an accurate definition of the character and its destiny. But above all this stands the secret knowledge of astrology that is inaccessible to ordinary mortals; this knowledge is possessed by the Great Teachers of humanity. I am not surprised at your horoscope, for otherwise whence would come such refinement of feelings? Earthly life is difficult for people with refined feelings, but on the other hand they can attain flights and exaltations of spirit that are not even dreamt of by most Earth-dwellers. I love a comparison that is often quoted in Buddhist writings. "A fluff of wool settling on the hand is imperceptible, but entering the eye, it causes severe pain. The palm is like an ignorant man, the eye is like a sage."

Attainment

A PrayerLMG I, 360

BOOK OF PRAYER

My child, I shall not strike thy hand.

My child, I shall not harm thy brain if thou art on the way to podvig.

But amidst attainment devote time to silence of the spirit.

Then shall I approach thy inner being.

The seed of the Great Silence leads to knowledge of the Great Service.

The path laid for an incarnationAY, 167

Can one call him fearless who pronounces himself fearless, or can one call him learned who proclaims himself as having acquired knowledge? Truly, each one worthy of attainment performs his tasks, declaring them to be neither good nor bad, but performing them just as he must. Thus is the path laid for the completion of his incarnation. Will the one who completes his path call it burdensome? The completion of the last step should fill the traveler with joy, because he knows Whom he approaches.

The tri-colored flameAY, 461

Attainment, synthesis, and vigilance are expressed by the tri-colored flame. Attainment is silver; synthesis is green; vigilance is yellow. This triad is developed by training one's consciousness in the many conditions of life. One can point to this triad as the sign of

one's having mastered the necessary conditions for self-sacrifice.

Synthesis of the ChaliceINF I, 74

Yes, Urusvati, the power of the future life indicates that the planetary expanses are small for the synthesis of your creativeness. The synthesis of the Chalice is so condensed that it must not be manifested in one domain. In your consummate life there lies, as a cornerstone, the attainment of the Mother of the World. You will build the psycho-life in creation around the revealed spheres.

It was necessary for you to remain because this century is in need of your attainment. No one could replace you. It is under the highest Cosmic Sign. I have spoken.

Sacred painsINF I, 134

I sense the burning of the sacred pains. In antiquity the priestesses had to preserve a quiet for a lengthy period. They were affirmed as the bearers of wings. Hence, the kindling of Urusvati is very intense, and the perception of color and sound has become very acute. In each tension is your creativeness confirmed. In each movement lies the guarantee of the future. It is a great attainment toward the assimilation of the manifestations of the far-off worlds.

Karma and CosmosINF I, 310

Great has been the discussion among scholars as to whether in Cosmos a return to the lowest state follows the attainment of the highest grade of development. It is wise to apply the understanding of karma to everything that evolves in Cosmos; not in the conception of karma customarily applied by humanity, that of a reward or settling of accounts, but of karma as the highest action which furthers evolution. All creative inceptions are predetermined by the law of this karma. Many inceptions do not apply to these laws, but the inception which takes place in realization of the karma of evolution lives in space and is carried forward by the currents of the Cosmic Magnet.

Cosmic Magnet and steps of ascentINF II, 120

The attainment of a spiritual step can direct humanity to the source of Truth. Only by way of tension and by way of striving may one progress toward evolution. The visible world brings to humanity a concept of the invisible one, and the creativeness of spirit can direct toward cognizance of the invisible. The creativeness of spirit can reach the highest summits. Hence, when the cosmic tension is invisibly transmitted to man, We call it cooperation with the Cosmic Magnet. Spirit-creativeness is attained by cooperation with the Cosmic Magnet. When the spirit verily realizes the tension and direction of the Cosmic Magnet, it is able to build the steps of ascent.

Fire of strivingAY, 632

Our Teaching does not accept vacillation in the disciple. A true disciple is steadfast, knowing there is no end. The fire of striving is the impeller of events. The attainment is wondrous when the disciple can say, "Master, I want to drink to the full of the chalice of labor."

Refinement of receptivityINF II, 362

Verily, only through the refinement of receptivity can one sense Our wishes. Only the Agni Yogi in his subtleness can know all ways of attainment. Verily, everything is accessible to the higher Agni Yogi!

The Book of LifeINF II, 507

In the Book of Life is contained the saturated stream of creative fire. Only upon the higher law can the page of Sublime Be-ness be affirmed. Valiantly must the spirit strive to the realization of all the subtle principles in order to attain higher knowledge. The Book of Life contains every aspiring action. The Book of Life contains the manifestation of all vital fires. The heart carries in itself all imprints of the Book of Life. The heart carries in itself the beauty of Be-ness and boundless cognition. Verily, the attainment of the heart affirms all possibilities. Verily, the attainment of the heart forges all the best steps.

Principles of the New WorldHIER, 375

Thus, upon the principle of Fire the world is regenerated. The fire of the centers, the fire of the spirit, the fire of the heart, the fire of achievement, the fire of attainment, the fire of Hierarchy, the fire of Service—these constitute the principles of the New World. The blended arcs of consciousnesses thus create the Highest Will. Verily, the great Banner of Peace will cover the entire world. Verily, a great time, the time of great fulfillments. Thus the time of great action approaches.

The heart is not one's ownHEART, 389

Rather than regard the heart as personal property, it is preferable to convince oneself that the heart is not entirely one's own organ but has been granted one for attainment of the highest communion. Perhaps if people began to think of the heart as something on loan from Above they would handle it with greater care.

Refinement of thoughtFW II, 376

Out of useful meditation is molded complete attainment. First of all, one will become definitely ashamed for all chaotic thinking. It will become impossible to counteract anything good, no matter in what form it be expressed. A difference in expression only is a subtle one, and we must regard it as a cobweb in the light. It is a joy when it is

possible to refine one's thoughts.

The earthly and super-earthlyFW III, (preamble)

Now we may begin the approach to the Fiery World, affirming the supermundane signs. We have repeatedly pointed out the urgency of the development of necessary earthly qualities. The Teaching always proceeds along two currents which, when they meet, form the complete line of attainment. While many earthly qualities are not easy to attain, the super-earthly conditions may appear to be abstract; but they are an existing reality. He who is accustomed to think planetary scale knows how real is the life in the World of Fire, in the World of Radiance, in the World of Attainment.

Thus, let us begin the third part of Fiery World.

Daring and the heroes of spiritFW III, 55

Daring of the spirit is the beginning of ascent. The manifestation of true daring indicates to the spirit how to affirm the measuring scale of all actions, as well as the direction, because daring admits no faint-heartedness. Daring eradicates all tendency toward betrayal. Whoever has realized in spirit true daring knows the beauty of Service. The daring one knows the path of attainment and fears nothing. His life is filled with devotion to Hierarchy. Each co-worker can reflect upon the beauty of fiery daring, for it frees the spirit from all worldly chains. The daring one is not afraid of solitude, for in spirit he feels a bond with the Hierarchy of Light. The daring one knows that the joy of the spirit is contained only in achievement. The daring one is in need of no human recognition, for his achievement is a crown self-woven by labor and striving. Only the heroes of spirit know true attainment. Thus, the daring one will be freed from selfhood. He knows true Service for the good of mankind. On the path to the Fiery World let us remember daring.

Difficulties and those strong in spiritAUM, 552

Let those who fear know at once the difficulties in store. They should not be enticed by the thought of easy attainment. Once the choice is made, the strong in spirit will come to love the difficult path, for how otherwise will they test themselves?

Obstacles and stones on the pathBRO, 25

The pathway to Brotherhood is a high path. As a mountain is seen from afar, so, too, is Brotherhood. The Teacher cannot be insistent where the eyes are near-sighted. And during the ascent the outlines of the summit are lost from view. Right around it one does not distinguish the height, so, too, on the path to Brotherhood there are many turnings of the way. One should become accustomed to thought about the complexity of attainment. One should grow to love all the obstacles, for the stones on the path are but the steps of ascent. Long ago was it said that one does not ascend by a smooth stone.

How to proceed in forgetfulnessBRO, 289

If a messenger sets out upon the path with a definite mission and then forgets it, what should he do? Should he hope that his memory will be cleared up while on the way, or should he hasten to inquire of the one who sent him? Knowing how to inquire will already be an attainment.

Will and lessons of lifeSUP, 456

Urusvati knows that psychic energy unites and directs even the birds in their migrations, just as it aids human unity. But one should remember that cultivation of the will is the best aid for the attainment of illumination which, bursting into flame, shines like a torch and reveals the path. But how does one develop the will? Perhaps with the aid of concentration, or pranayama? Every aid is useful, but the strongest will is shaped by the lessons of life.

Give people knowledgeSUP, 699

Urusvati knows how necessary it is to give people knowledge about the attainments of science, art, and culture. Governments must send out, even to the smallest villages, publications in which will be described the people's heroes and leaders, their popular medical traditions, and their folk wisdom and lore. A monthly "Friend of the People," such as this, would bring joy to all generations.

Let your prayer beLHR I, 26 April 1934

I am so glad to hear that you decided firmly to dedicate yourself to the work planned by the Great Teachers for the General Good. Without such a decision it is impossible to advance along the Path. We were given a prayer: "Thee, O Lord, I will serve in everything, always and everywhere. Let my path be marked by the attainment of selflessness!" May this prayer be yours also and that of everyone who wholeheartedly enters the path of Service to humanity.

Spiritual accumulations of the ChaliceLHR I, 6 May 1934

The high attainment of Agni Yoga can be reached only by a spirit which possesses a long spiritual accumulations, collected in the center of the Chalice, while the latter is not absolutely essential for the Hatha Yogi. Another thing that is characteristic of Agni Yoga is that its achievements must be attained during everyday life, while all the other Yogas (except Karma Yoga) demand isolation from ordinary life, and thus are not sufficient for the present and future evolution.

Love for the TeacherLHR II, 11 January 1936

In conclusion, I may say, "All is revealed; all is attainable," it is for us alone to enter and

accept. And the primary conditions for achievement are honesty, courage, fearlessness, invincible striving, great patience, and gratitude for each crumb. Certainly, betrayal, even in thoughts, is impermissible. But if there is sincerity and a flaming heart, everything becomes easy and joyous. Thus, love your chosen Teacher with all your heart, with all your being, and attainments will not be slow in coming.

The torch of wisdom and achievement—TorchbearersLHR II, 19 April 1938

Without delay one should set up an organization of kindergartens and clubs, or communities, where children of different ages can gather in groups and be given the spiritual food which is lacking in schools and families. We learned recently that in California and elsewhere in America an organization dedicated to Prof. Roerich began its activities. The young people, members of this organization, call themselves “Torchbearers.” A torch is for them a symbol of knowledge transmitted by great men and women of the past and present. Young torchbearers choose from these heroes and heroines the image closest to them and strive to emulate it in their life. Their goal is to carry this torch of wisdom and achievement into the future, for the benefit of coming generations. Acquaintance with the self-sacrificing lives of all ages and nations helps the children to realize the grandeur of human dignity and destiny, and teaches them to love self-sacrificing attainment.

Aum

Sacred symbolismAUM, 132

Besides many definitions of the word Aum let us recollect that: A is Thought—the Basis; U is Light—the Primary Cause; M is Mystery—the Sacred.

What Aum signifiesAUM, 241

It may be explained to you that the three letters Aum signify—past, present, and future. And such a meaning has a foundation. The Basis is the past, the Light is the present, and the approach to the Sacred is the future. Indeed, the sowers of various interpretations are mindful of the best explanations; but such explanations often are due to earthly understanding. Thought has no restriction as to the past, present, and future; it is as eternal as Infinity. To discuss Infinity, one must revise all measures; hence, the concepts of finite and infinite will expand. In the infinite there are no arbitrary interpretations, because in Infinity all is contained.

Highest BeingLMG I, 6

God—or Aum—is the Highest Being of your inner self.

GraceAUM, 13

Aum is the power of Grace.

A physical organ NEC, 221

The great Aum is psychic energy fed with prana. It may be regarded as a physical organ, for it is subject to changes. Perception of this all-connecting organ must fill each community member with joy. Such cooperation permits thinking in universal dimensions. With this realization there begins a perception of the possibility to master psychic energy.

Aum is psychic energy HEART, 14

People will ask, "Which energy do you have in mind when you speak of the heart?" Of course, it is the very same Aum, the psychic energy of the three worlds.

Tuning of psychic energy AUM, 561

Aum, as the higher vibration, can resound for the tuning of psychic energy. Each harp must be tuned; so, even more must psychic energy, which is exposed to all the cosmic vibrations, be brought into a tranquil state. In ancient discourses about the fundamental energy, often precisely Aum contained the epitome of such counsels.

Evoking Aum INF I, 55

A limited consciousness attracts only imperfect currents. The power of creativeness responds to the call of the spirit, and the scope of consciousness corresponds to the surrounding conditions created by the spirit itself. The law of reaction is the most rectilinear. Cosmic energy as a propelled creative impulse will provide a culminating life there where striving is manifest. If man would comprehend the great mutual attraction, he would more often propel his energy toward cosmic creativeness. The call is affirmed as a great magnet. The belief that the evocation Aum is effective, when consciously made by the spirit, is based on wisdom. But the spirit invoked by an irresponsible spirit can only smite. All causes and effects are contained in the call.

Highest Power FW III, 525

The Teacher has been asked what is concealed behind the Fiery Veil. When He pronounced the word Aum—no one perceived its full significance of Highest Power. People have asked whether this Superfiery Force can be manifested also among earthly creations. It has been stated that it can. People were again confused, for if this Power lies outside of the elements it would seem impossible for one to embrace it. The Teacher has said that there are no earthly words for expressing the Highest Radiances, but sometimes their signs can be observed. Let us learn attentiveness.

Aum, a sacred invocation AUM, 4

If earthly substances act so diversely on different people, then how much more varied is the reaction on them of the highest energies! Long ago people understood that for the proper reception of these rays it is needful to bring the organism into a harmonious condition. For this purpose, the Wise Ones have indicated the power of sacred invocations. Aum, or phonetically Om, was such a synthesis of sonant strivings. Prayer and inward concentration are excellent attainments which render healthful the state of the spirit. Each one in his own way has contributed a manifestation useful to spiritual concentration, whether he sought the solution in music, in song, or in the dance; there have even been crude methods leading to intoxication and frenzy. There were many deviations and errors, but fundamentally man was striving to create a particularly exalted state of mind, promoting the reception of the higher energies.

Overcomes attacksAUM, 6

The most savage assault is shattered against the rock of the unconquerable spirit. The boasting of the dark forces only indicates their madness. All-powerful Aum will overcome the most insane and violent attack.

Sounding the AUMAUM, 23

In order to begin goal-fittingly the sounding of Aum, one should be permeated with a reverence for the greatness of creation.

Strong vibrationAUM, 25

Why say Aum, when it is possible to say prayer? In substance they are the same, but because of its antiquity and refinement the sound Aum will be the stronger in its vibration. Let the resonance of the highest concept be pondered deeply. The word itself is vibration; such resonances are needed for the harmony of space.

Great Spiritual Toilers pray not for themselves.

Aum brings harmonyAUM, 28

The powerful spirit shields itself against evil sendings, but somewhere a weak man will receive their infection. Such cosmic damage cannot be estimated. Only the power of the sounding of Aum can bring harmony amid the discordant vibrations.

Aum is a conceptAUM, 79

Aum resounds not as a name but as a concept. The cognizing one will realize the sounding which is consonant with the music of the spheres. Rarely is it possible to hear this resonance of the spheres with the earthly ear, but the ignoramus takes it only for a noise in the ear. Thus, let us walk there where sounds Infinity itself.

Aum conquers chaosAUM, 82

Only chaos can conceal from man the treasure which rightfully belongs to him. The sounding of harmony conquers the confusion of chaos. Aum!

The benefit to the worldAUM, 90

When I say, “Aum,” I have in mind benefit to the world.

The vibration of AumAUM, 114

Aum has been explained in detail in various writings. The subtlety of vibrations, the wisdom of the sounding, and the beauty of the structure have long been known, but if the heart be dead, even such a “sesame” will not open the lock.

Again, it is necessary to remind one about co-measurement and the fortifying of the essence of the heart. Aum is not accessible to heartlessness.

Pronouncing AumAUM, 117

At the pronunciation of Aum, a breath is manifested, the chemism of which will be very beneficial.

ObservationAUM, 207

Aum, in its higher vibration, leads the consciousness into the best condition for observations upon psychic energy. One may rejoice when by simple methods it is possible to take up a very important and graphic experiment.

InterpretationAUM, 252

The following interpretation of Aum will also be propounded: the first letter—manifested as the basis; the second—manifested in the subtlest energies; the third—the ineffable in fire and grandeur. Each interpretation leads to the same triune structure, from which, as from Truth, one cannot escape.

Aum healsAUM, 340

An inflicted wound requires medical treatment. Self-cure requires time because the torn tissue must be mended. The best consonance of Aum can contribute to the healing of the tissue. But all the consonances of color and aroma can be of help, only if psychic energy admits such cooperation.

Healing agentAUM, 585

Aum, as a sounding of harmony, will be a healing agent.

TransmutesAUM, 347

Aum, in its consonance, reminds of the same energy which secretly transmutes the greatest possibilities in the fire of thought.

The best vibrationsAUM, 503

Aum is the combination of the best vibrations; this means that around such combinations one must learn to be conscious of the best qualities. One should purify one's thinking from all impeding trifles. One should not cultivate a garden of resentments and vexations.

Aum can be an instrument of destructionAUM, 595

Aum unharmonized, turns into an instrument of destruction. The Highest Communion turns into blasphemy if it be not purified by fire of the heart.

Higher energies' symbolAUM, 600

The symbol of the combination of the higher energies is AUM.

The AumLetters of Helena Roerich II, (24 May 1936)

The new book, Aum, is now being published. Undoubtedly, those in the opposing camp will again raise a hue and cry, "Why this pagan term? How dare they compare divine Bliss with the heathen Aum?" etc. To this we may answer, "Leave ignorance to yourself," and we shall quote the lines from the Teaching: "If scholars were told of magnetized water, they accept such an expression; but if you speak about enchanted or bewitched water, you will be classed with the ignorant. Whereas, the distinction is only in name, for in essence the same energy is applied. It is time for science to broaden its horizon, unhampered by casual designations. All the dramas of life arise precisely from denominations. One should accustom oneself from childhood to ascertain the essential nature of things."

Psychic energy is the great AumLHR II, 11 June 1937

Psychic energy is the Holy Ghost; psychic energy is love and striving; psychic energy is the synthesis of all radiations of the nerves; psychic energy is the great Aum. Therefore, the development of constant, invincible striving toward perfection, to Light in all its manifestations, will be exactly the unfolding of this life-giving energy.

Aura

Speaking of auras LMG II, 119

The egg-shaped aura is natural to the astral body. The most usual, the narrow aura, which emanates from the entire body, extends outward about two inches. In accordance with the degree of spirituality, it begins to expand from the upper nerve centers. Starting from the solar plexus, it afterwards rises toward the brain centers, forming the so-called solar aura. Influxes of blood are characteristic of the transposition of the aura, when the current of tension shifts its pressure. Even fainting spells are possible. Finally, the radiation leaves the lower extremities and forms a surrounding ring. The organism while yet in the midst of life becomes acutely sensitive, especially to sounds and colors. The utmost tranquility is needed during this transitory period. The solar aura may be of ten or fifteen inches, and of course its dimensions may increase.

In spite of the discomfort of transposition of the aura, one may congratulate him who has acquired the upper radiation. The opportunity for repose should be cautiously created. Later, on a seeming new armor grows, as the nerves of the skin become strengthened. One cannot exactly divide the physical and the spiritual. The balance fluctuates and the waves travel over the organism. This must not be called a malady, but the organism must be assisted every moment to fortify itself in its new condition.

Three waves in the aura LMG II, 164

Each monochromatic aura contains within itself three waves, corresponding to the three chief substances: physical, astral and mental.

Aura and astral image LMG I, 174

Yesterday we approached the question of the aura.

Each one perceives the astral world through the color of his own aura.

The fuller the harmony of one's aura, the truer the astral image.

He whose sense of duty is acute will see this before aught else.

As those who are attracted by love will be borne to the Realm of Love, and transported, will comprehend the joy of Beauty.

Only the gem that radiates all hues of Truth can reflect the full Splendor of the Future.

Aura and the direction of thought LMG II, 177

Gloom can be dispersed by changing the direction of thoughts. Not words, but the

runners of thought weave the aura. We are desirous of making Our works profitable in both the spiritual and material sense. I affirm that for this the quality of thoughts has great importance.

Aura and spirit LMG II, 335

Since the significance of the spirit is great, then great value should be attached to thought, the child of the spirit. What significance thought has is shown even by a simple apparatus for study of the spectrum of the aura. The aura changes color not only from realized thoughts but, in the same measure, from the errant flies of our spirit reservoir which do not reach the reason nor the memory.

The identical significance of thought and action is spoken about everywhere. This is easily established. Note the effects of a thought about murder and of the act of murder upon the spectrum of the aura—the results will be identical. It is difficult for people to assimilate the fact that the thought has the same effect as the deed. But whoever wishes to take part in world evolution must understand the significance of thought. When thoughts are transformed into physical colors, their action at a distance is just as evident as that revealed by the study of light waves. One must approach scientifically the theory of the force of thought. One should not refer this to exceptional personalities—this law is common to all. Its principal effect will be recognition of the impracticality of falsehood and hypocrisy as well as the need of solicitude toward one's near ones.

Open minded scholars know that by a single fleeting thought the entire aura is physically colored. The thought may seem to be absolutely secret, yet it has in effect a physical color, scientifically ascertained.

Aura and striving NEC, 56

Where, then, is the best ferment with which to steady the wavering of the aura? The best ferment is striving. It is impossible to sting or to smash an impetuously directed body. Striving in motion attains validity, and becoming lawful it becomes irresistible, for it enters into the rhythm of the Cosmos.

Thus, proceed in the small and in the great, and your texture will be unmatched, crystal, cosmic; in brief—beautiful.

Aura color of emerald green and ruby colors AY, 535

Among the components of developed auras it is especially rare to see the emerald green and the noble ruby colors, which stand in contrast to each other. The first denotes synthesis and the second, the self-sacrifice of attainment. In clouded auras hints of both may be seen, but to see them pure is as rare as are synthesis and attainment themselves. Emerald is closer to the Chalice, and ruby to the Eye of Brahma.

Penetration of the auraINF II, 5

The magnetic currents of the human aura penetrate the most dense regions. Certainly, science must call these emanations psychic energy. Indeed, adjustments should be made in regard to these manifestations of inexhaustible energy. Tensive properties propel the psychic seeds and form a sphere conducive to striving. The nature of the emanations can produce a powerful tension. Depending upon the way the streams of these emanations of a blended aura are directed, the power of this energy is either destructive or constructive. Thus, from human emanations it will be possible to derive the most heterogeneous energies. Conscious handling of the emanations of the human aura will afford an achievement of great fiery creativeness.

The sick aura and the striving auraINF II, 306

The measure of service to humanity impels the spirit to means of striving. When the spirit knows the measure of tension in the name of Good, then he consciously directs his possibilities. The circle of the spirit surrounds the aura of man with powerful striving. But the sick aura and the aura surrounded by a tortuous line create corresponding saturations in space. Such auras react in a dual manner upon those around them. In identical auras they evoke an increase of negative potentiality. In contrasting auras they evoke a double striving: to smite darkness and to serve the Good. But these sick auras are nurtured by the emanations of the healthy auras. How important it is for a sick aura to be conscious of its armor! It is most important to realize this law. Evolution progresses through Light.

Aura and strivingNEC, 56

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Aura and colors in being armed for battleHEART, 182

The golden light that fills the inner essence is a characteristic sign that the heart is being armed. Just as the outer reaches of the aura turn from purple to ruby, the silvery Lotus of the heart flashes with a burst of red and gold when the spirit dons the ultimate armor. That is how an inner condition is attained that allows participation in the fiercest battles without harm or risk of the subtle body being severely wounded. The results of this armoring of the heart were already evident when the warrior stood up to the dark forces and, in spite of their overwhelming numbers, made them tremble. She left them with their threats, and the empty threat of an enemy is in itself a victory. Naturally, the pure

golden light is not easily attained; it requires a lengthy achievement.

Photography of aurasHEART, 221

In the future when the photography of auras begins, the use of light filters should be considered. The presence of blue and violet tones suggests how difficult it may be to capture on ordinary film the shades that bear resemblance to the tones of the Subtle World, to which the aura belongs. Thus, an aura can be photographed if the space around it is filled with meteoric dust or if powerful psychic energy takes part in the process. So, after doing what we can on a physical basis, let us again return to psychic energy. But for the accumulation of this energy it is vitally necessary, first of all, to avoid blasphemy, which disintegrates everything.

Caution with experiments upon the auraHEART, 566

I advise that one be especially cautious when conducting mechanical experiments upon the aura. A considerable increase in the eye's receptivity can lead to atrophy of the optic nerve. Of course, as with everything, gradual development and long preparation are required. The heart may easily be scorched, and then it will not give rise to a vital experiment. Even poisons may be rendered powerless during a series of assimilations properly performed, but time and constancy are necessary.

Aura and the lookFW II, 256

Prayers often contain the supplications, "Look Thou upon me" or "Turn Thy gaze to me." In such words there is expressed great knowledge of the significance of the look. Precisely a look can change even the composition of the aura. Not only thought, but the very chemism of a glance has a fiery consequence. Those who know this ask the Higher Forces to look upon them, because in this magnetic chemism there is contained all-encompassing benevolence. Let us not forget that each look of a man has correspondingly the same significance; the more saturated with thought, the more powerful the glance. This is not direct suggestion, it is better to call it a saturation of space, for such chemism is disseminated far more extensively than may be supposed.... It is a joy to see how comforting looks can make the aura healthful. And the steady continuation of such a reaction can bring an enormous amelioration of all existence. Let us not forget that the presence of certain persons brings a considerable improvement in the aura of an entire assembly. They may be called Beacons of Salvation. Even when they are not directing energy their Od nevertheless penetrates the whole surroundings. Such natural agents of good health must be highly valued.

Aura and consciousnessFW III, 222

The magnetic attraction of the aura greatly varies depending upon the combination of manifestations of different tensions. The consciousness sets aflame the power of the aura. When the consciousness is saturated with higher strivings, when it is directed to

higher creativeness, the magnet of the aura increases a thousandfold. When the spirit aspires to the Higher Source the magnet of the aura is affirmed in its might. Each lofty striving produces a sediment, manifesting its saturation for each action. Each fiery transport gives to the aura a strong particular attraction which is irrevocably affirmed as the basis of higher action. The attraction of magnetic waves exerts its influence at great distances, and sendings of the spirit can especially be attracted to the closest auras. The creativeness of the spirit acts by means of these fiery magnets. On the path to the Fiery World one must affirm one's own magnetic attractions.

Tensed aura and colorAUM, 121

Many qualities are inherent in the aura. They are measured not only according to the size of the aura, but also by its inner tension. Indeed, the highly tensed aura is both the best shield and the most potent influence on its surroundings or environment. Sometimes radiations are good in color, but are not sufficiently intense.

Strengthening of the aura occurs through communion with the Higher World, as egoism falls away and selflessness is kindled. Thus, each communion with the Higher World will induce a strengthening of radiations. This subject invites scientific observation.

Recordings in the aura and spaceLHR I, 29 May 1931

The fact that not a single thought, not a single impulse, transient as it may be, is lost—since it is recorded in our aura and in space—this fact does not trouble us because our imagination is so poor and our intellect cannot comprehend it. Therefore, let us help ourselves in this important realization, and let us put everything on record. We shall enlarge our comprehension immensely if we check our decision and compare them with the consequences.

Karma and the auraLHR II, 24 September 1935

Above all, we should remember that our karma is created, weighted, or eased mainly by THOUGHTS. Precisely, thought and inner motives weave our aura, which is a magnetic field that either attracts or repels possibilities.

Balance

The attainment of balance is paramount in CosmosINF I, 226

The attainment of balance takes such precedence in everything that the Magnet manifests the utmost attraction for the sake of this equilibrium. The rhythm evident throughout Cosmos reveals this principle, which governs all actions in nature. Constructiveness depends upon this lofty principle. How, then, is it possible not to realize this process of nature? And in the construction of life, the same principle is unavoidable. Rhythm, explosions, magnetic attraction—all these forces must be

converted into the principle of equilibrium.

Light and ShadowLHR I, 11 August 1934

Some say that in the higher worlds there is no evil; but I would put it this way: there is no conscious, active evil in the higher worlds, but there, as everywhere, light and shadow are inevitable, for Light and Shadow is the great Balance of the Universe.

The balance of the world is maintained by opposing forcesLHR II, 3 December 1937

The action of opposites creates harmony similar to centrifugal and centripetal forces, which, being interdependent, are necessary for each other in order that both of them may exist. If one were to cease to exist, the action of the other would immediately become destructive. Precisely, the manifested world is kept in balance by the opposing forces. These counterforces, or pairs of opposites, acquire this or that color, or quality, in our consciousness, in other words, they become either good or evil. On each plane of manifestation the degree of evil and good is determined by the consciousness of man, in accordance with the degree of his development. What is good on the lower plane may appear as evil on a higher one and vice versa. Hence, the relativity of all concepts in the manifested world.

The lack of balance of the Origins is destructiveLHR I, 7 October 1930

Humanity should realize the majestic cosmic law of equivalency, the law of the dual Origin, as the foundation of existence. The predominance of one Origin over the other has created a lack of balance and destruction, which may now be observed in all of life. But let not the woman who has realized this law, and who strives toward equilibrium, let her not lose the beauty of the feminine image; let her not lose tenderness of heart, subtlety of feelings, the self-sacrifice and the courage of patience.

As the Power of the Invisible SourcesLMG II, 300

It is gratifying to realize that two worlds will unite under the very eyes of humanity. The condition of spiritual purity will be understood as a practical requisite in life. And again, as in the most ancient times of priesthood's prime but in a popular application, the fire of knowledge will begin to shine. The chief necessity is to bring into balance the forces of visible nature and the Power of the Invisible Sources.

Fire preserves the balance of the worldHIER, 291

Motion into the future is similar to the movement of a flame. It is amazing how the fire, at times visibly and at times invisibly, lives, while vibrating and preserving the balance of the world.

Fire maintains the balanceFW I, 300

Let each movement of Fire recall to us the power that maintains the balance. If the planet is equilibrated by the inner Fire, each being also will find support in the fire of the heart.

Human fiery blossoms sustain the balance of the worldFW I, 60

He who does not help the regeneration of thought is no friend of the New World. Many times you have noticed that improvements and refinement occur imperceptibly when calculated in human measurements. It is difficult to perceive each bit of the growth of a plant stem; yet the beautiful flower differs so strikingly from the seed. Equally astounding are human transformations; it is precisely these fiery blossoms, rarest of all, which sustain the balance of the world.

An Agni Yogi represents the highest balanceINF I, 221

An Agni Yogi represents the highest balance because the self-sacrificing creativeness of his spirit leads to the equilibrium of universal correlation. Therefore, the unbalance and disharmony of the centers is changed into equilibrium. The Teaching reiterates about these subtle differences; therefore, for ascent to the next step, one must understand the lack of balance in lower manifestations and the harmony in the higher.

Fiery meditation, the Path of Balance and Great ServiceFW II, 411

The path of equilibrium is attained through meditation. One should often repeat to people that reading, or even understanding, is not meditation. One must become accustomed to meditation. Cognition from without must furnish the impulse for the fiery process of meditation. Fire is the great equilibrator. Absolutely consciously must one approach the Path of Balance, where there will be no more waverings and doubts—where there will be only Great Service.

The Path of Balance advocated by all great TeachersLHR I, 25 March 1935

Remarkable are the statements of the great Antonius regarding the Royal Path or the Path of Balance. This Middle Way, or Golden Mean, was also advocated by all the great Teachers of humanity.

The golden meanAY, 195

Again we come to the need for balance, called by Our Teacher the golden mean, which may also be seen as the fullness of understanding.

Through spiritual attainmentFW III, 247

Life is brought into balance only through spiritual attainment. Spiritual ascent is the only

way to individual attainment and to attainment of the Common Good. When humanity is engulfed in its desires and its engenderings, how can one attract energies out of the Subtle World and reconcile them with human actions and aspirations! An impetus toward attainment does not result in an accumulation of energies if the will does not act in affirmation of the origins of Good. It was spoken with reason about the distorted mirror. Precisely humanity distorts each great concept in its warped mirror. Purification of consciousness and of the Teaching is the greatest problem of our time. Thus, on the path to the Fiery World let us remember the necessity of restoring the equilibrium of vital concepts.

Depends upon the human spiritINF II, 466

Only the affirmed magnet of the spirit can evoke the fire of creativeness to life, but humanity exerts its energies for the construction of steps which do not always proceed in line with the course of the Cosmic Magnet. Therefore, the affirmation of balance or imbalance depends upon the human spirit. Thus, each cosmic step is tensed by the spirit and is made with the lever of Fire. It is thus that a vital action enters into a cosmic orbit.

How man can bring balance to the planetLHR II, 1 April 1937

Precious to us is each unity in the work for General Good and for preparing the consciousness to accept the New World, which is coming, but by different ways than many of us can now imagine. The luxury of destruction in all its aspects must depart into the past. Realization of responsibility, search for synthesis, and creativeness with broad cooperation will bring about a salutary balance on the planet.

Balance can be restored by the bond with the Higher WorldAUM, 64

It is frightful to see the spectacle of madness when evil attempts to wipe everything rational off the face of Earth. Malice acts like a destructive whirlwind. Only the bond with the Higher World can restore balance.

To develop persistent strivingLHR II, 11 January 1936

Great balance is ordained by all the teachings of Light. And if you realize the presence of this power in yourself, let it help you to develop persistence in striving toward the indicated benevolent aim.

Balance is essentialLHR II, 23 September 1937

Each individual, or isolated human ability has not an absolute, but a relative significance. Intellect without the enlightenment that comes from the fires of the heart and also the heart that is not supported by intellect are ugly manifestations. Balance is essential in everything. The goal of evolution is the attainment of the balance, or harmony of all

human abilities and feelings. The tragedy of our age is indeed in the existence of the terrible conflict between the intellect and the heart. If Infinity lies before us, then surely all our abilities can develop infinitely. But here again their correct development will depend upon the equilibrium, or harmonious unfoldment, of all the potential forces that are stored in man. Synthesis is the highest harmony.

Balance is needed for healthLHR I, 7 June 1934

Great is the error of thinking that it is possible to develop and increase the supply of psychic energy by way of excessive straining in work or by depriving oneself of sleep and food. The correct development of a high quality of psychic energy is possible only through the broadening of the consciousness and by the help of the Great Ones. But the cord of the heart, which connects the disciple with his Teacher, should be strong! All other, forced, methods and exercises can lead only to the lowest manifestations of psychic energy, or to the development of mediumism and eventually to obsession, and can even cause death. Therefore, all the Teachings have always stressed the Golden Mean, or Balance; care should be taken of health. Sleep is absolutely necessary because during sleep our subtle body is nourished by the vital substance of the Subtle World, which has contact with the higher energies. If deprived of this nourishment the spirit droops. In the polluted atmosphere of cities it is necessary to sleep not less than seven or eight hours; also the food should contain a sufficient amount of vitamins. All extremes are harmful.

Nutrition and the balance between physical and spiritual demandsFW I, 484

In regard to the question of nutrition, it should be noted that it is necessary to have some raw vegetables or fruit each day; raw milk is likewise preferable if the cow is known, and also bread of a somewhat coarse flour. Thus one can obtain sufficient vitamins without increasing the obvious superfluity of food. Hence, one should not burden oneself with the thought of food, because such thought often obscures many valuable strivings. He who has found the balance between physical and spiritual demands already stands at the border of understanding the Higher World.

Battle

Battle and the unity of nationsLMG I, 105

M.: is accustomed to battle, and My children must be wise warriors.

The unity of nations will come through struggle.

I rejoice in beholding a valorous spirit.

Fight wisely now, for Our enemies are also your enemies.

I send you My Love and Strength.

The daily plan and battleAY, 179

Even when facing the greatest battle, we must continue to follow our usual daily plan. It would not be correct for a battle to disrupt the current of life. Battle is our destiny, and one must simply include it in the daily plan.

Battle as a source for the accumulation of energyHIER, 233

It is necessary to become as accustomed to battle as to daily labor. One should understand a battle not only as a test of excelling in strength but also as a source for the accumulation of energy. We cannot think of mastering the elements without a battle. And how ready must we be at a call, for otherwise we may waste the action of the Higher Forces. Hierarchy does not mean the steadfastness of repose, but steadfastness in the midst of battle. Can something else be substituted for battle, when Our Magnet is tense and each victory is the joy of the entire Hierarchy? If it is difficult for some to accept Hierarchy through love, let them accept it as a fundamental necessity.

The three battles of a human beingSUP, 161

It was the Teacher Himself who wanted to prepare His disciples for that battle and therefore, rather than conceal the struggle that was taking place, He recounted His own experiences to illustrate it.

He said, "Every human being constantly finds himself in three battles. Although he may imagine that he is completely at peace, he actually takes part in three battles simultaneously.

"The first battle is between the free will and karma. Nothing can excuse man from taking part in the struggle between these two principles.

"The second battle takes place between the disembodied entities of good and evil, which surround man and influence him in one way or another. It is difficult to imagine the fury of the dark forces when they attempt to take possession of man.

"The third battle resounds in the Infinite, in space, between the subtle energies and the waves of chaos. The human imagination is too limited to envision these battles in Infinity. Human intellect comprehends earthly collisions, but is incapable of looking into space and imagining the powerful storms and forces working there. Only when human emotions are completely controlled can man start thinking about the invisible worlds. One should develop such thoughts, for they alone will make man a conscious co-worker with the Infinite forces."

Be ready for battleHEART, 197

Isn't it amazing that in the days of the Great Battle we can still speak about the imagination? For the Battle is not a work of imagination but already the clash of hordes! So one more page has been turned. I insist on great caution, great care, for the time is a great one. We are also gathering in the Tower in order to oppose all the evil ones. You ought to be ready for great battles, for only the inconsequential are not called to battle.

Know how to battleLMG I, 382

Like elephants crossing the forest, crushing the bushes and sweeping aside the trees,

So walk in the Great Service.

Therefore, know how to battle.

Many are called to the Knowledge,

But to few are opened the secrets of Our Decisions.

Therefore, know how to battle.

You will see how My Shield is defamed.

You will know how My Treasures are counterfeited.

Then shall you raise your sword.

Therefore, know how to battle.

Chiefly, beware of treason and light-mindedness—

Out of light-mindedness is treason born.

Therefore, know how to battle.

Battle and creationSUP, 116

Urusvati knows that there is a correlation between battle and creation. From the mundane point of view these concepts would appear to be opposites. But We say that creation is the dispersing of darkness, therefore there exists not opposition but a correlation between these two seemingly opposed concepts.

We are often accused of frightening people by putting so much stress on the concept of battle and for saying that Our Battle is endless. People assume that creation is peaceful, and battle destructive, but how can one think of creation without mastery over the

elements, without a courageous struggle to overcome obstacles? Thus Our Battle, too, is mastery over chaos. If there were no such defense, the waves of chaos would overwhelm all achievements. It is important to realize fully that battle and creation are active principles of Be-ness.

When We discuss motion, We have in mind the very same dispersal of darkness. We advocate battle not as fratricidal slaughter, but as a beautiful defense of the whole manifested world. One cannot remain at peace when chaos is raging. It would be appropriate to illustrate this idea by the ancient maxim that to appreciate safety one must experience several earthquakes. Only on life's precipice can one perceive Infinity.

Most people will not understand this, since for them battle is the opposite of creation.

The incessant battle of Light against darknessHIER, 354

Some people cannot tolerate Our frequent reminders about battle. For them let it be not a battle, but the opening of the Gates. The process of opening also requires energy; but for you, without need of hypocritical palliation, it may be said that the battle of Light against darkness proceeds incessantly. Many warriors help in this battle, otherwise we again would be engulfed in Chaos. Often the participants in the battle ask why, in their physical shells, they do not remember the achievements of their subtle bodies. But it would be criminal on Our part to permit such consciousness. The heart could not bear the realization of so gigantic a battle. Only an especially flaming heart retains the black missiles in its consciousness. The heart is stopped, either because of realization or through sclerosis. But the cosmic battle can strike at the strongest heart.

The rhythm of battleBRO, 490

The rhythm of battle lies not in a desire to kill. I affirm that manifested forces do not go out to fight; they stand on the defensive against chaos. Thus it is not easy for many to understand that the battle is continuous, only its rhythm changes. Timid ones tremble at a single mention of the battle and ask, When will it end? But they become completely crestfallen when told that the battle will come to an end only with the termination of chaos. Is this not terrifying for some? But terror is not suitable on the path to Brotherhood.

The Battle is not on the physical planeHEART, 84

The spiritual battle causes an influx of blood into the extremities. An Agni Yogi with a fiery Chalice is not left behind; help is assured when a flaming heart gathers brave spirits around it. The Battle is not on the physical plane. It is not small earthly forces that vie with each other; rather, Forces with ages of experience have gathered to determine their destinies! The earthly reflections of the Battle swell out like unexpected blisters! But the fiery heart does not act according to earthly signs. The tension is very high!

The heart during the battleHEART, 360

Now that I am speaking about the heart, you can understand why We spoke about the Hierarchy before the battle but are affirming the heart during the battle. Truly, only through the heart shall we conquer.

Devotion and vigilance are needed in a spiritual battleHEART, 146

You should remember that while the spiritual battle rages there may be unusual vibrations, and of course you should not expect that they will all be in harmony.

You may ask Me what I need of you right now. I need devotion, a devotion that is purified of all additives. When space shudders, we need to purify our feelings, just as an archer removes the tiniest particle of fluff from the tip of his arrow. Our Battle is moving forward, so plant your feet firmly and cast aside every impediment.

What kind of help is possible when a battle is going on? First of all, it is possible to create new circumstances; therefore vigilance, and still more vigilance!

Battle and calmnessBRO, 542

We call to calmness and at the same time constantly speak of battle. One should understand this struggle as an accumulation of strength through work. It is impossible to intensify energy without labor, and each labor is a battle with chaos. Thus, knowledge of the meaning of battle will bestow calmness.

The Great Battle as connected to the worlds—earthly and SubtleLHR I, 12 December 1931

I would like the present time to be the turning point in your life. What was possible yesterday may not be possible tomorrow. Truly, courage unthinkable yesterday may be attained tomorrow. The battle on the Earth will be as terrible as it is in the Subtle Worlds. The world is broken into numerous factions. Only complete striving toward Us will save you. Of course, the least little sign of disorder and hostility among you will be painful for Me. Remember this! Thus, I confirm the development of Our actions in spite of the unprecedented attacks! But in this battle there is no reconciliation. We shall note disturbances in Europe, we shall witness many treacheries, but the Great Battle will solve the problems of the world. We also should realize that Light is invincible. The manifestation of darkness is a sign of ignorance. I repeat that tomorrow we shall awaken entirely different. In the Subtle World collisions are taking place along the line of the dead hearts. You will shortly see the results of these actions on Earth: everywhere there will be incoherence. The fall of countries, epidemics and poor harvests also will be manifested, and the world will split into new divisions.

The Great Battle as it occurs in the Subtle and earthly worldsHEART, 180

No sooner is the beginning of the Great Battle mentioned than someone starts to feel tired. What will he have to say, then, when he confronts countless hostile warriors? Every Yuga has a preparatory phase of considerable length, but there may be periods of acceleration when all the forces must be intensified to an unusual degree. People should not understand the great, decisive Battle as just a war. The manifestation of the Battle is something far deeper. Its torrent will flow through the entire Subtle World as well as the earthly. It will express itself not only in armed conflicts but also in unprecedented clashes among peoples. The boundaries between the belligerents will be as tortuous as those between good and evil. The earthly eye will not have access to many of the decisive battles. The ominous clashes in the Subtle World will express themselves as catastrophes on the earthly path. Similarly, earthly courage will have an impact on the Subtle and Fiery Worlds. The Great Battle will be the first link in the unification of the worlds. Thus, one can expect quick actions to arise from every direction. Cooperation has enormous significance in this Battle. Even now the star of the flaming heart is bringing tremendous help. Since this help may not always be visible, you can illustrate it by citing the example of an author who exerts great influence even though he does not know his readers. The same may be said about cooperation between the two worlds. One has to maintain a high degree of tension in the days of the Battle. Of course, this does not rule out doing all kinds of everyday work, but in performing each job you should remember to send it off with a thought for the benefit of Light. Likewise, whenever you are pierced by a hostile arrow, you should be conscious and receive each blow in the name of the Great Battle.

Humanity's involvement in the battleSUP, 271

Urusvati knows the unique characteristics of this Armageddon. Similar battles have taken place in the past, but what is unique about the present? As always the Greatest Forces are involved, but humanity is also involved as never before! The entire planet is participating in this battle, each one in his own way, and everywhere the tension is unprecedented.

Now let us try to imagine how all who are involved in this battle are connected with the Subtle World. The invisible hordes of that world are far more numerous than the earthly ones, and they are connected to even higher spheres. Therefore Armageddon must be thought of as a supermundane manifestation. One must have a clear idea of the character and size of the present battle to appreciate its full significance. Only then can one begin to comprehend the battles here on Earth.

Even without experiencing the grandeur of the Great Battle, one can clearly see that the world has gone quite mad. Even logic cannot explain the conflicts of nations, which can bring no good. For the average person the reasons are entirely obscure. The truth is that nations are subject to invisible promptings to ruin the planet. As above, so below. At Our Abode, it is terrible to see how all the spheres of the Subtle World are involved in this battle, and that, like great dark clouds, they press upon the earthly planes.

Let us not assume that when the supermundane battle expands it does not affect us here on Earth. On the contrary, it is reflected upon the entire earthly space, and involves not only the warriors, but also all ordinarily neutral beings. It not only brings illness, but also poisons the mind, and this, of course, is the most perilous. It is no wonder that sensitive organisms prefer to leave! But it is better to be in the thick of battle than to receive passively a rain of splinters and poisoned arrows. I strongly affirm that the events are approaching a climax.

Welcome the battleLHR I, 15 January 1930

The ancient wisdom says: "Welcome the day of battle; do not turn away from obstacles." When there is deviation there is only detention, not salvation. The one who is not afraid to become a participant of eternal and infinite motion, truly, can accept the part of a fighter. The readiness, the undeterred rhythm will rush him into the radiance of Cosmos. Notice: "Fear and hesitation are as dams to the spirit."

We must become accustomed to the constant battle and try to love it. Each atom of Cosmos is fighting! After one victory is achieved, we must be ready for the next still greater one, for in proportion to the growth of our consciousness our actions also grow, and the battle grows wider and becomes more responsible. In the whole of Cosmos the endless battle is taking place, and all of us, visibly and invisibly, are involved in it. It is time to realize this because by realizing, by strengthening our spirit, we shall become the real victors. Directed by the High Wisdom, which indicates to us the right direction, we shall cross over all abysses! And without being dazzled by the vision, joyously and luminously we may look into the future.

Beauty

Beauty is in varietyLHR I, 7 October 1930

Beauty is in variety, but all should have one general foundation—the foundation of striving toward the General Good. The broadest cooperation is inscribed on the Banner of the Mother of the World. Therefore, let us display the utmost tolerance.

Achievements of empires have been constructed by BeautyNR-RL, Culture

The same scientists have pointed out to us that Culture and the achievements of empires have been constructed by Beauty. Take away the monuments of Beauty and the whole aspect of history will be depleted. The virility of Beauty, the age-long inviolability of Culture tells us of the true transmutation of abstraction into manifested life. And we are not dreamers at all, but workers for life, and our apostolate above all is content in that we are striving to say to the people, "Remember Beauty. Do not exile its image from life, but also actively call others to this feast of joy! And if you see allies, do not bid them depart, but find the full measure of benevolent containment in order to call

us to the very same peaceful, measureless field of labor and construction. In Beauty and in Spirit shall our strength be multiplied. Look into the heights and spread thy wings as the conqueror of the predestined Light.” . . . In the day of spiritual disturbances and tremor, we shall repeatedly affirm the very same construction and the same benevolent Light. And there are no conditions which could turn one aside who has entered the path of construction. And we shall not be afraid in the name of the Beautiful; and we shall remember that the ridicule of ignorance is only a torch of achievement. If we will eschew egotism, if we will strive not only ourselves towards the path of the Beautiful, but also by all possible means open it to our nearest ones, then we shall have already fulfilled the next task of the enlightening of Culture—the ascension of the Spirit.

Trying to define BeautyDE, Agni Yoga Quarterly, January, 2003)

The dictionary definition (something that provides aesthetic pleasure) certainly cannot be what we mean in Agni Yoga, when we talk about Beauty. The dictionary will not do justice to many of the terms that we use so often. Beauty is a great, grand, and all-embracing principle. So maybe the definition of beauty is best when it includes the aggregate of all our ideas about the subject, rather than the very limited definition provided by the dictionary.

This reminds me of the problem of defining God. There are teachings that discuss the 99 attributes of God, for example. The ninety-nine is a metaphor for the Infinitude of attributes of God. I attended a one-week seminar on the subject, and everyone finished the week with the knowledge that knowing God is impossible.

I think it is the same with Beauty. It is so huge a concept that we will never be able to put our minds (or words) around it. A long period of study can only lead each of us to come to some very limited, partial idea of what Beauty is.

It is the same with Love, another aspect of the Triad: Love, Beauty, Action, that lies in the heart of the Teaching. We know what love is when we fall in love, when we love our pets, our gardens, our neighbors and relatives. But what does it mean to love the universe? to love all that exists, the stinky as well as the aromatic? How do we define that kind of love?

Beauty as a talismanLMG I, 199

I bring a talisman to all: Whosoever proclaims Beauty shall be saved.

The beginning of a new TeachingLMG I, 288

You lay a new foundation for the manifestation of Beauty.

Beauty and your new pathLMG I, 344

New ones will manifest themselves in action. They will reveal the shield of Beauty, And, full of love, will open the doors to those who knock....And a Bridge of Beauty will lead you on your new path.

Through Beauty, you will approach LifeLMG I, 333

Through Beauty will you approach. Understand and remember. I have entrusted you to pronounce Beauty. I bid you pronounce Beauty. If you desire the gates to be opened to you, use My Sign.

I said Beauty, in combat and victory. I said Beauty, and failure was covered by Beauty. Mountains blossomed with Beauty. And you must give entrance to the flowers of Beauty.

Let the children approach. Bow before Him Who brought the Beauty of the great Universe.

Understand, there are no possessions—nor decisions, nor pride, nor repentance. There is one thing alone—Beauty. And to you I say: Guard, expound, and affirm this Beauty. Therein lies your way. With Beauty shall I meet those who will come to Me. And they are already on their way.

The realization of beauty is rareLMG II, 203

One must know that amidst spirituality the realization of beauty lives but rarely. A sound understanding of beauty is the rarest quality, and will be valued by the Lords above many things.

In prayer there is beautyLMG II, 307

Prayer is the realization of eternity. In prayer there is beauty, love, daring, courage, self-sacrifice, steadfastness, aspiration.

Tests are the thresholds to the gates of BeautyLMG II, 341

You ask why so many tests are necessary. In the Community everything is attained by experience; therefore, it is right to regard testing's as growth. Tests lie as thresholds to the gates of Beauty. Do away with sighing and tearful faces when speaking about tests.

The Subtle WorldSUP, 62

The lower strata of the Subtle World manifest much ugliness. It is essential that Earth be purified of it. When I speak about the power of Beauty, I have in mind not only Earth, but also the Subtle World. We live half our lives in the Subtle World, and many of Our near ones are already in their subtle bodies. One can imagine the diversity of inner life manifested in Our Abode when the earthly exterior comes in contact with the

supermundane worlds. Radiant are the flashes of fire and the rays!

The Subtle World SUP, 426

Urusvati knows that most people cannot perceive the beauty of the Subtle World. Even in the earthly world people have difficulty grasping the manifestation of beauty, and then only sense it in a crude way. Amidst the subtler harmonies they will feel themselves to be as if in a fog. How many are able to rejoice at the wondrous beauties of light, and will not the music of the spheres seem monotonous to the ear torn by earthly cacophonies? People will better appreciate the harmony of the higher spheres if, to a certain degree at least, they can accept the best earthly harmonies....

People may listen to the most exalted words yet not apply them in life. When We speak about upbringing, education in the perception of beauty is the most important aspect. Man must belong to Beauty! He can perceive it in every sunbeam. He can accept it in the harmony of sounds. Poverty is no obstacle, for Cosmos is open equally to the poor and the rich. Let earthly teachers learn to train people in the perception of Beauty.

The Thinker said, "He who does not know the ways of Beauty will not dare to turn to the Divine Heights."

Earthly beauty vs supermundane beauty SUP, 69

One must be reborn to understand that earthly beauty seems beautiful only because man does not know supermundane beauty. On Earth many things are understood in a distorted way, and people are always ready to imagine that among the worlds there is as much hostility as there is on Earth.

Music, Muses, and Plato SUP, 42

Urusvati has developed her musical talent beautifully. This proficiency is achieved as the result of much labor in other lives. According to the Teachings of Plato, music should not be understood in the narrow sense of music alone, but as participation in all the harmonious arts. In singing, in poetry, in painting, in sculpture, in architecture, in speech, and, finally, in all manifestations of sound, musicality is expressed. In Hellas a ceremony to all the Muses was performed. Tragedy, dance, and all rhythmic movement served the harmony of Cosmos. Much is spoken about beauty, but the importance of harmony is little understood. Beauty is an uplifting concept, and each offering to beauty is an offering to the equilibrium of Cosmos. Everyone who expresses music in himself sacrifices, not for himself, but for others, for humanity, for Cosmos.

Perfection of thought is an expression of beautiful musicality. The highest rhythm is the best prophylaxis, a pure bridge to the highest worlds. Thus We affirm Beauty in Our Abode. Urusvati has noted that the music of the spheres is characterized by a harmony of rhythm. It is precisely this quality that brings inspiration to humanity. People usually

do not think about the sources of inspiration, but if they did they would help Our work greatly.

Muse of JoySUP, 231

The Thinker taught, "Know how to recognize joy. Among the Muses there is the Muse of Joy, but you can invite this Protectress only by beautiful words and thoughts. Do not attempt to threaten and demand, for She comes only by the path of Beauty."

The most useful thoughtsSUP, 226

People should not compete to be innovative but should train themselves to think about the useful and the Beautiful. It would be better to think about essentials and how one can contribute the utmost good to the world. The most useful thoughts are those dedicated to Beauty. Ugliness is not fitting for evolution.

The Thinker proclaimed that Beauty is the most essential, and His power to convince many of this was great.

Beauty is also GoodnessSUP, 288

The Thinker understood ages ago that Beauty is also Goodness.

Concentrate on beautiful works, art, and exposure to uglinessSUP, 602

Do not think that such mental work is available only to special beings. Everyone can develop the imagination, but certain conditions must be observed. It is good when one imagines the beautiful, but if ugliness is evoked, incalculable harm will result. Therefore, one must think beautifully. For these excellent images are offered by nature, but if someone is incapable of contemplating the beauties of nature, he can immerse himself in beautiful works of art, in which the creators have expressed a synthesis of all their observations of nature. Learn to concentrate on the most beautiful works, otherwise you will be exposed to ugliness.

Pregnant women should think about beautySUP, 647

Not without reason it is suggested to pregnant women to think about beauty, and to keep beautiful objects around them. This same advice should be followed by everyone, when approaching sleep. It is not difficult to spend the last minutes thinking about something lofty. Do not think that this is hypocrisy. Man must know how to control his thoughts. Even when burdened by problems, he can allow himself a moment of rest and aspire towards beautiful dreams. This is true also when conversing during meals. Experienced people know how harmful it is to partake of food during an unpleasant conversation. Every physician will confirm this. And so, in everything one can promote psychic healthfulness, which is more beneficial than many vitamins.

Beauty of labor will heal our woundsSUP, 760

The Thinker summoned His disciples to common labor, saying, "Let the beauty of labor heal our wounds."

The consciousness of beauty and creating a Garden of BeautyNEC, 27

He who proceeds with a consciousness of beauty cannot be confused. Only confusion can bar the way.

It is not quite correct to say that beauty will save the world. It is more accurate to say that the realization of beauty will save the world.

One can walk through obstacles of ugliness toward a beacon of beauty, scattering seeds without number. When one can create a garden of beauty there is nothing to fear. There is no weariness when the garden of the spirit admits the newcomers.

Education and the paths of beautyNEC, 104

Each school must be a complete educational unit. In schools there must be a useful museum in which the pupils themselves take part. There must be a cooperative, and the pupils must also be taught such cooperation. All phases of art must be included. Without the paths of beauty there can be no education.

Be-ness

The best formula of the essence of Be-nessINF I, 33

Only by one's own hand, only by one's own will, only by one's own striving, only by one's own work can the spirit become a conscious co-worker of the Infinite. The lever will descend upon the constricted horizon, to devastate that which obscures the course of evolution. But the lever of the actions of the full life, affirmed as a union with the higher sphere, will descend as the regenerating Fire.

The manifestation of oneness, the manifestation of indivisibility, and the realization of the kernel of the spirit as a creator, will give the best formula of the essence of Be-ness.

Be-ness is the Fire of CosmosINF I, 56

The achievement of drawing near the manifestation of Fire brings humanity closer to Infinity. Since Be-ness is Flame, all dissolves in the flaming manifestations. Since Be-ness is Fire, all is permeated with it. Since Be-ness is Fiery Expanse, our life is filled with cosmic energy.

Cosmos, our will, and Be-nessINF I, 61

He who considers himself condemned to eternal labor bars spiritually his path to Infinity. Only he who realizes the beauty of the chosen path can acquire the Spatial Fire. The formula of keeping pace with the Cosmos in accelerated rhythm will afford the best understanding of life.

The Cosmos and our will symbolize the assertion of Be-ness. And the freedom of will is but a great possibility for the manifestation of the human spirit. When the Fire of Space directs the consciousness to the Infinite, then the rushing stream of energy is intensified. When isolation will cease, then the fusion will direct toward Infinity. In all Space there is one pulse, and the Law of the Cosmos is one for all that exists. Creation is designated for all affirmed lives and for all Space.

The path of consciousness and Be-nessINF I, 136

Spirit-knowledge is that principle which indicates to man the path of consciousness. When man severs himself from the forces of the Cosmic Magnet, he recognizes only the expression of the physical existence. Not being linked in spirit with the higher energies, man truly destroys his best possibilities. Only a conscious acceptance of the existence of the Magnet, which unites the spirit with the highest energies, can bring man nearer to the law of cosmic magnetism. The formula which centers man on the planet does not correspond to reality. The conjunction of the spatial bodies with the fire of the spirit lies at the foundation of Be-ness.

One Heart and Be-nessINF I, 171

Homogeneousness and consubstantiality are identical. Thus, only can we understand Be-ness. The world is created of One Heart, and that Heart beats through the one pulsation of the Cosmic Magnet. Thus, the principle which affirms homogeneousness in all things affirms unity. Thus, the principle of fusion is ordained by the creative Reason. Therefore, I say that the knowledge of the beauty of Be-ness can further the cosmic evolution. Many are the beautiful mysteries in the Cosmos!

Be-ness is FireINF I, 296

Nothing can resist Fire. In the sphere of evolution, nothing can impede Fire. The invisible power of thought and its manifestations are intensified by the most subtle energies of Fire. In the sphere of Fire, the stimulus of tension actuates the process of creation. The stimulus of Be-ness is Fire, and this element acts in each breath.

The astral and material fires are affirmed physically, each in its own sphere. It is impossible to name the spheres of effects pertaining to the subtle energies; therefore, one should trace the inception of each process.

The principle of unity and Be-nessINF II, 33

The strivings of Cosmos are manifested upon this principle. When Our Brothers of Humanity adhere to the cosmic creativeness, the principle of unity is affirmed. The property of intense fire contains in itself the property of unification. The inherent impulse of striving attracts the atom toward consummation. The union with the Highest Reason is followed by cosmic fusion. The Crown of Be-ness unites that which belongs to it. The Highest Reason blends that which it manifests. The Cosmic Magnet fuses that which it gathers. Thus, triumphs the beauty of Be-ness!

Oneness as affirmed law of Be-nessINF II, 49

Upon Oneness stands the entire affirmed Be-ness. The operating law is so stupendous that all cosmic construction rests upon this principle. In every manifestation this law assembles the parts, uniting those which belong to each other. This great law is the Crown of Cosmos.

Karma as the steps of Be-nessINF II, 159

Karma gathers the currents which are adapted to the affirmed improvement. When the spirit strains all efforts, the manifestation of the transmutation can develop the best possibilities. Only the adaptability to the karmic current provides the affirmed cosmic foundation. Thus, karma and striving give to humanity the essential impulses. Only the guidance of karma carries one to the step of Be-ness. Therefore, when man realizes the power of karma and strives to express the best aspirations, his path is parallel with the universal energy. The universal energy attracts the creative strivings. The future and the Infinite are thus being built.

Karma and the whole of Be-nessLHR I, 11 June 1935

Yes, the law of Karma is most complex; only an Arhat is able to perceive all its actions. Truly speaking, there is nothing but karma! The whole of Be-ness is an endless chain of causes and effects, each effect becoming the cause of the next effect, and so on, ad infinitum. Man ends his karma on this planet in order that he may continue it in other worlds. The end of one cycle of karma comes to man when all the elements or energies which form his being have achieved all the perfection possible on this planet.

The Book of Life and the page of Be-nessINF II, 507

In the Book of Life is contained the saturated stream of creative fire. Only upon the higher law can the page of Sublime Be-ness be affirmed. Valiantly must the spirit strive to the realization of all the subtle principles in order to attain higher knowledge. The Book of Life contains every aspiring action. The Book of Life contains the manifestation of all vital fires. The heart carries in itself all imprints of the Book of Life. The heart carries in itself the beauty of Be-ness and boundless cognition. Verily, the attainment of

the heart affirms all possibilities. Verily, the attainment of the heart forges all the best steps.

Be-ness by adhering to HierarchyHIER, 420

Illumination of the spirit! How can one reach this step? How can one penetrate into the primary source of Truth, if not by adhering to Hierarchy? The spirit can be illumined only through the source of Light. Where can one find a leading ray, if not in Hierarchy? Humanity has been drawing its power, not from within itself, but from the power of the great Hierarchy. Thus, through centuries Our creativeness has guided humanity. Thus, man can be directed only by the Higher Power of Hierarchy. The illumination of the spirit is assuredly the path of adherence to the highest Hierarchy. Hence, those who search for Truth can find the significance of Be-ness only in the path of ascent toward Hierarchy, otherwise life remains a vicious circle, and for millenniums the spirit will not find its liberation. Thus, the law of Hierarchy is the leading principle.

Be-ness and the tension of spiritFW III, 345

Tension of the higher energies of the spirit is one of the most powerful creative channels. Tension of the spirit concerns the subtlest energies in the depths of Be-ness. It is impossible to let such potent creativeness escape with impunity, for only in the depths of Be-ness is it possible to be in contact with the most direct energies. Through contact with the depths are revealed all the qualities which govern all creative origins. Therefore, humanity has lost its fiery receptivity because it has clung only to the external manifestations of space.

Prayer as bond with Higher World as a foundation of Be-nessAUM, 42

An opinion exists that prayer is something apart from daily life, whereas it is the foundation of life. Without a link with the Higher World humanity would be unthinkable, it would be worse than the beasts! Thus, one may regard this bond with the Higher World as the foundation of Be-ness. It matters not in what language the invocation is uttered. Thought has no tongue, yet it is all-pervading of Cosmos.

The bond of our heart and Be-nessLHR I, 6 December 1934

The Cosmic Magnet is the Cosmic Heart, or the consciousness of the Crown of the Cosmic Intelligence—the Hierarchy of Light. Precisely, the Cosmic Magnet is the bond with the higher worlds in the order of Be-ness. The bond of our heart with the Heart and Consciousness of the Highest Hierarch of our planet leads us into the majestic current of the Cosmic Magnet.

God as the purest first principle of Be-nessLHR I, 1 February 1935

Is it possible to affirm more clearly the concept of God as the purest first Principle or

Element of Be-ness than in these words expressed by the great Greek philosopher and Christian Father?

The mystery of differentiation and fusion into one is the greatest Mystery and Beauty of Be-ness.

Be-ness as constant expansion and endless unfoldmentLHR II, 17 January 1936

The Law of Be-ness indicates a constant expansion and endless unfoldment. Only in this unfoldment, in this perpetual containment of all possibilities is there eternal life. Sever this realization, and the life of such a man will become attached to only the fleeting consciousness of a single personality.

Growing of spirit and heart in Be-nessLHR II, 16 April 1936

Consciousness is growing, and the quests of the spirit and heart are expanding. In spite of the aggressiveness of the old and outworn consciousnesses, a new comprehension is setting its path. All the dams can only temporarily hold back this current; and it will be all the more powerful when it breaks through. Everything in the Cosmos lives and changes. The foundation and essence of Consciousness is an eternal movement. Following this principle of motion, the New World strives in concordance with the Cosmic Magnet, which indicates the way through the Dictates of Be-ness.

Body, or Bodies

The body and highest vibrationsLMG I, 115

When amidst the highest vibrations, the body is transformed. The body obeys the spirit as the slave obeys his master.

Sufferings of the bodyLMG I, 373

The sufferings of the body reveal truths to you.

Detachment and the subtle bodyHEART, 273

The karmic husk reminds one of another kind of shell, the shell of the subtle body that also brings about many disturbances. Actually, neither of these shells ought to exist in the first place. It is only human imperfection that allows these borderline formations to exist. Of course, the physical body undergoes transformation into a subtle body, but if the spirit lags in freeing itself from earthly attractions and lust, the subtle body cannot separate in a pure condition from the physical. In such cases, it bears a distinct deposit of earthly passions. Even if the subtle body frees itself of such vestiges, this shell will still linger for a long time, wandering and swaying about like a scarecrow—and often a very negative scarecrow.

Rest and the bodyLMG II, 174

Before the astral body sets out there is an outflow from the vertebrae. The various nerve centers unfold differently, and the time comes when this difference must be normalized by rest, just as a tuned piano should not be touched for a while nor pounded with any metallic object.

Astral bodyAY, 439

It will not be difficult in the near future to achieve projection of the astral body as a common ability. It will not be difficult to learn to control random projections of the astral body, which occur more often than one would think. The Teaching assumes full use of all one's available abilities. Why, then, do people ignore the possibility of utilizing the subtle body in life? The teaching about the subtle body is very ancient. The activity of the subtle body is not thought about in the physical life, but its projection nevertheless does take place. This means that all progress will depend upon the level of understanding and experience.... Man himself, should realize that he can annex the subtle body to his daily physical life. Gradually, then, he will observe the manifestation of the astral body. When the physical body is kept immobile, it should not be touched or disturbed, and should be left in silence. When the sight is directed inward one should not bring light near or change the temperature. These conditions are not at all difficult and can be established by common agreement. For a long time, the subtle body will be independent of the intellect, but then it will enter into harmony with the higher consciousness....

There is no doubt that narcotics and meats are obstacles to the harmonizing of the physical and astral bodies. But certainly, there is no room for coercion in this, for all harmonizing efforts must proceed in co-measurement.

Altitude affects the bodiesAY, 73

You know that at an altitude of eleven thousand feet the astral body acquires a special quality. Each altitude has its specific effect on each body. You may have observed that at an altitude of seven thousand feet man can decrease his intake of food. The need for food gradually decreases as one ascends until at an altitude of sixteen thousand feet the decrease is substantial. Above an altitude of nine thousand feet I do not advise the use of wine, coffee, pepper, or other spices. Above seventeen thousand feet even strong tea is inadvisable. With the decreasing need for food there is a parallel decrease in the need for sleep; one can consider sleeping for no more than six hours, and at twenty thousand feet four is quite enough. Thus, one can understand that at great altitudes one can remain almost without sleep, or food.

Wounds and the subtle bodyHEART, 109

The wounding of the subtle body ought to be an object of scientific study. Such wounds happen much more often than people may think. During battle or in experiencing the discomforts of returning to the physical body, you can observe the injury, which is always reflected in physical pain. Moreover, the feelings of pain focus on the most stressed part of the organism.

Flights to the other worldsSUP, 129

Urusvati attempts to compare a flight to the far-off worlds to a flight into the higher spheres of the Subtle World or up to the Fiery Realm. Fundamentally, both flights are performed in the subtle body, although in different dimensions, and there is danger in both of them. A definite change of pressure is felt when approaching the far-off worlds. For example, let us remember what happened to Sister I., whose flights nearly tore the connecting cord. The dangers are even more grave when we prematurely attempt to contact the Fiery Worlds. The subtle body can be consumed if it has not been prepared by a lengthy, gradual approach.

Do not forget that a subtle body, even of high refinement, remains a material body, and is subject to laws which, though of a higher order, are nevertheless material.

Good deeds and the subtle bodySUP, 557

Urusvati knows how the subtle body is nurtured by good deeds. Many will think that this idea is foolish or even absurd. For them a subtle body does not exist, and the concept of good deeds is a relative one. But in reality, the subtle body gains strength from all that is lofty; that is why good thoughts and deeds are so important.

Similarly, art brings moments of highest joy and thus provides the most nourishing sustenance to the subtle body. When the ancients taught about deriving nourishment from air, they had in mind the influence of its finer qualities upon the subtle body.

Some people think that the subtle body is indestructible, and that no earthly influence can do harm to it, but this idea is incorrect. The subtle body is a material body, and therefore can gain strength, or become sick, or even decompose. It has its own life, which at times may not be in accord with the physical body. The turmoil of outside influences can cause it to cease functioning, even before the end of the physical body.

We have already spoken about the so-called living dead, whose subtle bodies have died, although the physical ones are still living. In such cases the psychic energy is in an abnormal state. It has mostly left the physical body after the death of the subtle body, but as long as the heart continues to work, the energy remains bound to the decomposed subtle sheath.

Flights of the subtle bodyLMG II, 188

The flights of the subtle body fall into two categories: either the body flows out from the feet and aimlessly wanders about, or it passes through the upper centers and flies forth on spiritual missions—it speeds across oceans in an instant, teaches people, and saturates auras.

It should be mentioned that only extraordinary effort and resourcefulness can make the subtle body concentrate its touch upon a physical object, because usually the spirit strives to act on spirit, losing sight of the fact that objects can be excellent conductors.

Besides the astral body, the mental body also acts. Certainly, the astral body does leave the physical, but We do not place much value on its actions. For Us the consciousness of the mental body is more important. Sharpening the focus of this force is not so simple.

The spirit and the bodyLMG II, 256

The spirit can correct the defects of the physical body: The main factor is spirit.

Tension in the bodyNEC, 155

Even a simple tenseness of the body reinforces elementary manifestations. Not only overburdening of the nerve centers but also muscular contractions create a strengthened emanation of feelings. Not sitting in calm comfort but distending one's limbs in toil will produce a saturation of energy. But indeed, bodily tension is only for the most elementary manifestations; tension of the brain centers is needed. Continual intenseness will be the best.

Sleep and the bodyAY, 196

One must with equal caution guard the purity of the air in one's sleeping room. One should remember that during the departure of the astral body the physical body remains unprotected, and if the air is poisoned, the appearance of undesirable guests is unavoidable. Mint is the best disinfectant. It also aids the astral body, which leaves the physical body more often than we think. It may at times wander aimlessly, staying close to the physical body, or it may enter upon a new course of action and gain much knowledge. The imperative duty of each one is to create the best conditions for one's astral body.

Psychic energy and sicknessHIER, 190

It is necessary to understand it literally when I say that a considerable number of sicknesses should be treated with psychic energy. Infection of the nerve substance will always be the primary cause of various diseases. In the infection of the nerve substance the Higher World unites with the lower; through a gap in the nerve substance any intruder can penetrate, beginning with obsession and ending with cancer. Yet the nerve

substance can be protected only by psychic energy. This training of psychic energy will be the true prophylaxis of humanity. At least a pure thought can be applied, thereby protecting the entrances to the nerve spheres. Even such a simple measure will be useful. Also, psychic energy will be the best purification during the period of a hidden disease. But terrible is the decomposition of the nerve substance under the influence of drunkenness and all kinds of vices. Ponder upon the state of the subtle body, when the subtlest nerves assume the significance of a skeleton! Bones belong to Earth, nerves to the Subtle World, Light to the Spirit.

Kama-Manas and Kama-Rupa bodiesLHR I, 11 June 1935

Kama-Manas, or the lower intellect (literally, the intellect of desires), and Kama-Rupa, or subjective form (the form of mental and physical desires and thoughts). This is the thinker in action. Kama, in connection with Manas (the higher) and Buddhi, forms the higher Subtle Body (the astral body, in order that it be not confused with its etheric double, is often called "the lower astral") or the spiritual soul of the spiritually developed man. Kama-Manas is a sort of bridge which connects the higher Manas with Kama-Rupa, thus connecting Manas and Form to make the Kama-Manas body, or human soul. When this bridge between Manas and its lower aspect, Kama-Manas, has been established, i.e., when man begins to receive the impressions from the higher Buddhi-Manas, we can say that man is spiritually developed and approaches immortality....

Hence, the true individuality of man is his causal body, or spiritual soul, whereas his lower soul is his personality, i.e., the changing earthly manifestations.

Brotherhood

Cooperation and the BrotherhoodBRO, 166

Once again let us affirm the distinction between cooperation and Brotherhood. I note a puzzlement about this, as if the two concepts were identical. But they are different steps. Cooperation is definitely expressed in outward action, but Brotherhood is conceived in the depths of the consciousness. Co-workers may differ in the degree of consciousness attained, whereas brothers will sense each other precisely according to consciousness. Brothers may not be working together outwardly, but their thinking will be strongly knit together. They will be united freely; their unity will not be a burdensome yoke or a bondage. But precisely these brothers will understand unity as a powerful motive force for the good of the world. It is impossible to place limits upon such unity, for its basis will be love. Thus, cooperation will be a preparation for the realization of Brotherhood.

Brotherhood as an exalted cooperativeBRO, 541

Some will call Brotherhood an exalted cooperative. Let us not stand in the way of such a definition. It is essential that the concept of Brotherhood enter life, and cooperation is already near to the understanding of the broad masses. Each heightening of

cooperation will thereby be an approach to Brotherhood. Let people ponder carefully upon those traits of their characters which contribute to the strengthening of cooperation. Precisely these qualities will be of need to them on the path to Brotherhood.... Each cooperative must also safeguard the individuality; only on this condition can cooperation be multiform and fruitful.

Thus, one can elevate oneself from Earth to the understanding of the beautiful concept of Brotherhood.

Concept of BrotherhoodBRO, 204

Gradually it will become known that the legend is the true history; then documents will be found. Each revelation confirms the fact that truth lives on and must be perceived. Since myths live on, then too the history of the Brotherhood will acquire authenticity. It can be noted that information about the Brotherhood is especially suspected. Many circumstances are accepted quite easily, but the existence of the Brotherhood has a particularly striking effect. People are prepared to encounter an unknown hermit, but for some reason it is difficult for them to picture a society of such hermits.... It is not difficult to understand who is against the concept of Brotherhood. These creatures know perfectly well about the existence of the Brotherhood, and they tremble lest this knowledge reach the people. But all is accomplished in due time. If people do not know, still they are beginning to have premonitions

Brotherhood as a Beacon of LightBRO, 461

The Brotherhood is not a shelter, but a Beacon of Light, it is as a Watchtower; thus, must the manifestation of the Brotherhood be understood. Otherwise, people will often assume that Brothers seek safety from various

persecutors. No, the seclusion of the Brotherhood is necessitated by completely other causes. As a Beacon on a lofty peak, the Brotherhood applies its knowledge for the salvation of humanity.

The Chalice and BrotherhoodBRO, 464

The Chalice, just as the heart, is especially close to the concept of Brotherhood. The Chalice is the repository of everything loved and precious. Sometimes, much that has been gathered into the Chalice remains concealed for entire lives, but if the concept of Brotherhood has been impressed upon the Chalice, it will resound in both joy and yearning in all lives. To people who are cognizant of it even in an hour of difficulties and clashes, the concept of Brotherhood will be a saving factor.

Contacting the Brotherhood through the body of LightBRO, 131

Through what means can Brothers be in contact? If in the earthly body, then such

connection will be a fleeting one. If in the subtle body, then, too, such unity may be frail. Only the bodies of Light can be mutually affirmed. Only under the one ray of the focal point is it possible to find mutual understanding. Thus, let us not consider the concept of Brotherhood superficially, as then it will remain within earthly bounds and will be useless. The guiding magnet is encompassed not in the earthly body, nor in the subtle, but in the seed of the spirit, in the given Light which surpasses imagination. He who does not understand the higher mystery of Brotherhood had better not belittle this concept. Let him plunge once again into the Subtle World and learn about the radiance of the Higher World. Perhaps the wayfarer will carry along a spark of Light in his new ascent?

Thus, let us adopt care toward the concept of Brotherhood.

The doctrine of the BrotherhoodHIER, 1

So much has been said about doctrines; yet humanity does not know how to accept the doctrine of the Brotherhood. How many distortions have been accumulated about the Truth! How many principles have been destroyed! They will ask, "On what is the Stronghold of the Brotherhood built?" Answer, "On the doctrine of the heart, the doctrine of labor, the doctrine of beauty, the doctrine of evolution, the doctrine of tension—the most vital doctrine."

Striving to affirm toward the BrotherhoodHIER, 29

He who adheres to the Teaching of Infinity gains freedom of action first of all. He who fears to adhere to the Brotherhood deprives himself of the Highest. He who dreads dogma can strengthen himself in the Teaching as in flight to the far-off worlds. He who dreads such communion can remain at the threshold. Incessancy of striving affords affirmation of Our Teaching.

The Arhats, who bestow on humanity the concept of the full Chalice, cannot deprive humanity of freedom. Not in renunciation or in seclusion does the Brotherhood dwell. Each spark that kindles the consciousness is recorded; each striving arrow is recorded. Not abstraction, but fiery striving endures. Those who know the attainment of cosmic strivings may verily say, "We create with fire. We strive with fire. We live in fire. Not miracles these, but the transmutation of life into the garment of *Materia Lucida*."

How does the Brotherhood live? How does the Brotherhood act? From Our Abode the threads of Our creativeness are stretched to the hearts, as inspirations to humanity.

Names of the BrotherhoodSUP, 13

? Urusvati could reveal the names of members of the Brotherhood, but will not do so because she weighs the commensurability of such information. There are already seven Names upon the lips of the world, and where is the benefit? Deeds are needed, not

names. Therefore, when We speak about the personal lives of the Brothers We describe deeds without mentioning names. People do not quarrel about deeds, but about names. When the name of one of Our Brothers who was in the world was revealed, it became necessary to declare Him dead in order to preserve His freedom of action. We have had to change Our names repeatedly in order not to arouse curiosity. We have been compelled to hastily hide Ourselves in order that a good work might not suffer harm. One of the first conditions of the Brotherhood is to put the essence of the action above all.

Protecting the BrotherhoodSUP, 19

Urusvati is grateful to India and Tibet for their protection of the Brotherhood. One can be truly grateful that the concept of the Brotherhood is so carefully guarded. Usually, even talk about the Brotherhood is discouraged and names are not mentioned, for it is better even to deny the existence of the Brotherhood than to betray it. The legends about the Brotherhood are safeguarded, together with the sacred books.

Brotherhood and the callLHR I, 13 October 1929

All creation is contained in the call of the heart. The entire cosmic expanse is permeated with a call, and the heart of Cosmos and the heart of an Arhat are permeated with the call. The call and the answer comprise a combination of cosmic fires. . . . The Heart of Our Brotherhood safeguards for humanity the path toward the General Good.

Choosing a TeacherLHR I, 29 August 1934

For everyone who enters the path of discipleship and is not just studying the books on occultism, it is absolutely essential to decide in the depth of the heart which of the Great Teachers of the Brotherhood is the nearest to him, and then to surrender himself completely to this High Guidance, without any limitations or conditions. The beginner will not necessarily receive a message from the chosen Great Teacher, but hope must not be lost. Great patience and courage must be found. In spite of the silence of the Great Teacher the aspirant must continue to strive and to work in perfecting himself, applying his abilities for the General Good.

Ashram and the BrotherhoodLHR II, 19 March 1936

An Ashram means a sacred place, a temple, a monastery, a school of sacred wisdom. Therefore, the earthly Stronghold of the Great Brotherhood can be called an Ashram. In the Subtle World there are also ashrams of the White Brotherhood. Just as on Earth, they are not numerous, for there, also great discipline and tense labor are demanded; and where are those who are willing to give themselves to greater labor instead of the promised "rest"?

Joy and labor on the path of BrotherhoodLHR II, 19 July 1937

Austere is the path of approach to Brotherhood. Earthly joys leave us. But much higher and deeper joys come to take their place, however one must learn to grow up to them, to the joy of the nearness of the White Brotherhood, the joy of the possibility of cooperation with Them, the joy of constant broadening and deepening of the understanding of life and active cosmic laws. Likewise, there is no small joy from contacts with the harmonious hearts of the closest friends and co-workers.

Each moment each one can apply his strength; one has but to think that there is incessant labor being performed on the heights to help mankind. Such thought alone creates and influx of energy. It will propel the consciousness toward the service of humanity. It will whisper that love for humanity is possible. Because of earthly conditions it is often difficult to imagine the possibility of such love. But let the thought about the existence of Brotherhood help to open the heart. Then cooperation will appear not as a duty, but as JOY. And the drops of sweat and the sacred pains will become the crown of knowledge.

Buddha

Buddha knew only correlatives exist Foundation of Buddhism, 31–32

Buddha—who taught that in the whole Universe only correlatives exist; who knew that nothing exists without cooperation; who understood that the selfish and conceited one could not build the future because, by the cosmic law, he would be outside the current of life which carries all that exists toward perfection—patiently planted the seeds, establishing the cells on a community basis, foreseeing in the distant future the realization of the great World Community.

The word Buddha Foundation of Buddhism, 25

The word Buddha is not a name, but indicates the state of a mind which has reached the highest point of development; literally translated, it means the “enlightened one,” or the one who possesses perfect knowledge and wisdom.

Buddha and the depth of consciousness Foundation of Buddhism, 26

Buddha, according to one text, “is only the elder of men, differing from them no more than as the hatched chick differs from later chicks of the same hen.” Knowledge uplifted him to a different order of beings, because the principle of differentiation lies in the depth of consciousness.

The humanness of Gotama Buddha is especially underlined in the most ancient writings, where the following expression is met, “Gotama Buddha, the most perfect of bipeds.”

Eternal truths of the BuddhasFoundation of Buddhism, 140

And the Blessed One said to Ananda, I am not the first Buddha who has come upon Earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One, endowed with wisdom in conduct, embracing the Universe, an incomparable leader of men, a ruler of devas and mortals. He will reveal to you the same eternal truths, that I have taught you. He will establish his Law, glorious in its origin, glorious at the climax, and glorious at the goal, in the spirit and in the letter. He will proclaim a righteous life, wholly perfect and pure, such as I now proclaim.

Buddhas are eternally in actionFoundation of Buddhism, 141–142

Buddhas are eternally in action; immovability is unknown to them; like the eternal motion in space the actions of the Sons of Conquerors manifest themselves in the worlds.

Mighty, valiant, firm in his step, not rejecting the burden of an achievement for the General Good.

There are three joys of Bodhisattvas; the joy of giving, the joy of helping, and the joy of eternal perception. Patience always, in all, and everywhere. The Sons of Buddhas, the Sons of Conquerors, Bodhisattvas in their active compassion are Mothers to All-Existence.

The synthesis of past TeachingsSF, 255

E.I. said further that the World Teacher doesn't bring an absolutely new Teaching, but rather the synthesis of past Teachings and gives it to people exactly when the right moment comes. That is what Buddha did, having given his teaching to the people, to everyone, not just one caste. But the Teaching existed before Him; He just provided the synthesis. E.I. said that we should deepen our understanding of the significance of Shambhala, should identify more with that Name in our striving, for It has been a shield from all the dangers on our path.

Mother of Buddha and ChristLMG II, 220

I have already told you that the Mother of the World conceals Her Name. I have already shown you how the Mother of the World veils Her Face. I have already made mention about the Mother of Buddha and Christ.

Indeed, it is time to point out that the one Mother of both Lords is not a symbol but a Great Manifestation of the Feminine Origin, in which is revealed the spiritual Mother of Christ and Buddha.

She it was Who taught and ordained Them for achievement.

From times immemorial the Mother of the World has sent forth to achievement. In the history of humanity, Her Hand traces an unbreakable thread.

Foundation of discipline LMG II, 254

Let us speak about Lord Buddha.

People do not realize the foundation of the Teaching of the Blessed One. The foundation is discipline. Spiritually and bodily the monk of the community was striving to hold on to the path. In the first years he endured a heavy probation. He was forbidden to kill himself with ascetic practices, but he was enjoined to conduct the battle under sole command of the spirit. Thus, austerely did Buddha instruct His disciples. Verily, they knew joy only in spiritual battle; that is why the thorns of the path are spoken of.

Only when the will of the disciple had become leonine, and a silver bridle of the spirit gleamed upon the feelings of the pupil, only then did the Lord lift the veil slightly and assign a task. And then gradually the pupil was initiated into the mysteries of knowledge.

Buddha or Christ, who is greater LMG II, 314

People will ask: "Who is greater, Christ or Buddha?" Answer: "It is impossible to measure the far-off worlds. We can only be enraptured by their radiance." The Ray of Christ feeds the Earth as much as the Rainbow of Buddha bears the affirmation of the law of life.

The New World will manifest the affirmation of fearless cognition. There the Images of the Teachers will enter into life as Friends. The Decree of the Teachers will be upon the shelf dedicated to beloved books.

All Teachings from One Source AY, 90

A simple affirmation of respect for knowledge will make possible the resolving of all contradictions. True thinking is impossible without reverence for knowledge. The Teacher advises that knowledge be set as the basis for developing the consciousness. Point out that knowledge builds the path to the One Teaching. Is it possible that humanity cannot comprehend that knowledge emanates from the One Source? Therefore, the dividing line between knowledge and ignorance is the dividing line between light and darkness. We are easily able to bring together the Torah with the hymns of the Vedas, or the precepts of Buddha with the words of Christ, for We do not discern differences between Teachings emanating from the One Source.

Buddha defined the essence of the human Ego as a process INF I, 15

It is no joy to discover what saturates the strata of your planet. On one cup of the scale let us place the manifestation of all vices: anger, cowardice, treason, prejudice,

hypocrisy, complacency. On the other cup let us place the impelling force of psychic energy, straight-knowledge, affirmation of the Covenant of the Wise Ones, inviolability of the Origins, gratitude to the Shield, attainment of knowledge, and unwaveringness on the path opened by Infinity.

Since it was the Lord Buddha who defined the essence of the human Ego as a process, we can accept this formula of “The Lion.” In your daily life accustom yourselves to the thought of eternal motion and do not tarry in the recesses of darkness. Creativeness attracts the creative power. Therefore, observe the sparks of Cosmos.

Let us choose between ignorance and the radiance of Infinity!

Destiny of not accepting the TeachingsLHR I, 26 May 1934

Further, it is said in The Secret Doctrine, “By not accepting the Teaching of Christ, the Jews excluded themselves from further spiritual evolution.” This states the case, one which must be placed side by side with other similar cases. Of course, by not accepting the purification brought by Christ of the old Teaching, by permitting Him to be killed, and by the persecution of his disciples, the Jews severely burdened their karma. In like manner, the Indian people also created their sad destiny by not accepting the Teaching of Buddha and by the persecution of his disciples. Buddha brought freedom to India by his rejection of the caste system; but by refusing Buddhism, India chose slavery. The theoretical acceptance of the Teachings of Buddha and Christ are one thing, but it is an entirely different matter to practice them and to realize them through the heart. The true follower of Christ and Buddha is the one who realizes the single fundamental and universal Doctrine which is behind Them and which nourished Them. Only such a follower enters the path of evolution.

The high perfection of BuddhaLHR I, 30 April 1935

Buddha, in literal translation, means “the Illumined.” In principle, the process of perfecting is perpetual; therefore, when talking of perfection, we must remember the many gradations of perfection meant for particular cycles of the planet and planets, etc. In the case of Buddha, this perfection is immeasurably high, as He, together with several other Spirits, came to Earth from the highest planet in the third race of our cycle for the acceleration of the evolution of our humanity. Therefore, He will not incarnate again on our Earth, but only in the last race of the last cycle of the highest planet of our solar system.

. . . The words of Buddha that “in every bikshu there are six bikshus and one Buddha, and in the Buddha—seven Buddhas,” precisely mean that all the principles, or centers, or fires, have reached in Buddha a complete fiery transmutation in their synthesized spiritual development and equilibrium—that is, of course, for a certain cycle. But, as it is said in The Mahatma Letters, even Buddha will have to incarnate within the boundaries of our solar system.

The Great Individuality of Buddha, His Fiery Ego clothed by Materia Lucida, is now in the spheres close to our planet. In view of the threatening period of Armageddon, a number of the Fiery Dwellers are in the spheres not far from our Earth. The approach of the fiery energies makes their presence possible. You can well understand how threatening is our time and what Forces participate in the salvation of our planet.

By Thy God

Let the Teaching speak for itselfLHR II, 12 July 1938

The Teaching speaks about the canon "By thy God." Therefore, tell those who, though accepting the Teaching, cannot accept its Source or those through whom it is transmitted, that they should not be disturbed by these questions. For them, let there be neither the Source nor the intermediaries. Let the Teaching speak for itself.

The basis of the New WorldLMG II, 211

What I will say now is very important. The canon, "By thy God," is the higher, and this canon is the basis of the New World. Formerly one said: "And my spirit rejoiceth in God, my Savior." Now you will say: "And my spirit rejoiceth in God, thy savior."

Solemnly do I say that therein is salvation. "Long live thy God!" So you will say to everyone; and, exchanging Gods, you will walk to the One.

Arm with the formula—By thy GodFW III, 267

Forces of Light, directed to world construction, must therefore so flamingly arm themselves against the dark forces which attempt to penetrate into the stronghold with the formula—by thy God. On the path to the Fiery World it is necessary to repeat about these dangers, because many are the attempts to penetrate into the stronghold of Light. Thus, let us remember all the masks behind which the scratching ones are hiding.

The foundation of your actionsLMG II, 235

Friends! Place four stones into the foundation of your actions: First—Reverence of Hierarchy. Second—Realization of unity. Third—Realization of co-measurement. Fourth—Application of the canon, "By thy God."

For the affirmation of the First, evoke all your love. Recall from your childhood the best smiles, the brightest rays of the sun and the first song of the birds beneath the window.

For the Second, gird yourselves in the armor of the day, take up the weapons of your actions, and refresh your perception by a draught of cooling water.

For the Third, select in your workroom the longest vertical line and call it the dimensional scale of the Plan. Apply mentally all discontents, irritations and fatigues to the scale of the World Plan, and, upon comparing, you will not find even the smallest place for illusory moods.

For the Fourth, picture to yourself all the boundlessness of the stellar universe. Verily, Our Father has many abodes; which of them shall we stain? Recalling the given canon, imagine that out of a closed house you are coming into the light. Thus all that you need will come to you.

Inscribe upon the first stone A Dove; upon the second A Warrior; upon the third A Pillar; upon the fourth The Sun.

Four PrescriptionsAY, 570

Teros was called a warrior; surely he is not a harvester, or a shepherd. In his nature Teros is conqueror and victor; but the joy of attainment does not turn him into a tyrant. Four prescriptions given long ago are: Reverence of Hierarchy; Realization of Unity; Realization of Co-measurement; and Application of the Canon "By thy God." With these, the disciple provides Teros with a proper basis for understanding. How else can he find where lies the path of the Good?

"By thy God" moves the consciousness of mankindLHR I, 18 June 1935

It is extremely important to move the consciousness of mankind. What a great achievement it is gradually to awaken the consciousness of the best people to the necessity of going back to the sources of Christianity, to the early Church Fathers who lived during the first three centuries after Christ! How beautiful are the teachings of the great Antonius! Thus, achieve your great work by wise and careful awakening and kindling of the consciousness of your listeners. Always remember the canon "by thy God," i.e., speak according to the consciousness of everyone. It is indeed hard! As it is said, "If it is hard to put a small sword into a large sheath, so much the harder is it to put a large sword into a small sheath."

Unify through the principle of toleranceLHR I, 24 November 1932

Of course, you realize that every start should have its focus of unification, and blessed are those who will understand and accept it, as this would strengthen their own position. It is so important to strengthen the achievements. So, good luck to you! Start to unify, applying broadly the principle of tolerance, the canon "By thy God." But beware of betrayers, for great is the infection from them. It is our duty to protect all who have joined us in trust under the dome of the Temple of Culture! Weakness and non-resistance to evil is not for us. When necessary, we raise the sword of the indignant spirit and defend that which is entrusted to us.

Applying the canon "By thy God" LHR II, 26 January 1939

You ask, "In what cases should one apply the canon, 'By thy God,' and when is it our duty to demonstrate resistance to evil?" As an example, you quote Christ's prayer about forgiveness of those who persecuted him because "they know not what they do." And here you make the deduction that "If actions are to be vindicated because of the level of the consciousness of the person who acts, but who does not know that his actions are caused by darkness, then one may surmise that it seems that one should not resist such evil, as was done by Christ."

To this I will answer that the canon "By thy God" and non-resistance to evil, are two completely different concepts. The canon, "By thy God," means, in other words, containment, and at the same time, co-measurement; precisely co-measurement does not admit sufferance of evil. The canon "By thy God" is applicable where there is evidence of good, even if it be narrowly understood. But the application of this canon in regard to evil as non-resistance to it will be not only an act of sufferance, but even cooperation in evil. Non-resistance to evil is admittance of the invasion of chaos, as a result of which occur all possible calamities and the downfall of multitudes....

However, the canon "By thy God" must be applied in life, practically on every step.... Remember that it is said in the Teaching that only a pompous ignorance loves to spread on window sills the dry, small twigs of its knowledge, but he who truly knows does not fear to snip off a piece of his knowledge when it can oppress and humiliate his companion. In this manner, the canon "By thy God" is merely a manifestation of selflessness, without which nothing can be achieved. It is a great error to liken it to non-resistance to evil. If you wish, accept this canon as a manifestation of mercy. And so, the canon "By thy God" is fully compatible precisely with resistance to evil. One can put a stop to evil by various means, and straight-knowledge should prompt the limits of possibilities when applying the given canon.

Call, the

Summons to battle and action LMG I, 319

They will ask why your book differs so from all others.

Tell them their books expound a doctrine of quiescence but We sound a call to battle.

In Our explaining, Our Teaching, Our encouragement, there is the summons to battle and to action.

Each season affords new ways.

The spirit leaps across the abyss.

Help to you, who are rushing into the path.

Help to you, who have forgotten both time and body.

Help to you, who have responded.

A watchful Eye is over you.

Eagles soar aloft as messengers.

And turtles bring their gifts for shields.

Miracle, miracle, miracle is wrought.

And warriors will hear the call.

Few who respond to the call LMG II, 295

Learn this: One should not be destructive but should summon the best patience.

It is terrible to see how few are those who respond to the call without evasive excuses and complaints. One may give to men the most precious, but at the hour of the call they will forget all they have already received.

How can one think about the New World if the old one has not been realized? A hedgehog has many needles, but these will not make him a King.

Our mentioned Help can flourish when it is accepted by those to whom it is sent. We rejoice when the Hand is not rejected.

Tremor of sensitiveness LMG II, 330

Outside the window sounded a call. One worker ignored it with "Don't disturb me, I am busy!" Another promised to come but forgot. A third came after his work was finished, but the place was already empty. A fourth was set atremble at the call, and, putting aside his tools, went forth at once with, "Here I am!" This is called the tremor of sensitiveness.

Only this tremor, lit by the consciousness day and night, leads to spirit-knowledge. Over and above the reason, the gates are opened by a tremor which is even audible to human apparati.

If you are unable to suppress within yourself this tremor of sensitiveness—good for you!

The path of Fire AY, 392

Mastering one's inner fires is an effort fraught with danger. It is not easy to awaken one's inner fires; but, even after one has accomplished this, it is even more difficult to gain mastery of the multi-faceted, all-pervading fiery element. One who has realized the fires becomes responsive, resonating to the call of the flame.

The path of Fire is the path of attainment. This process should be carried out in calmness, without haste or irritation. We will of course help, so that outer circumstances will not be disruptive. But take care not to take signs of progress as signs of loss. Humanity prefers to see the discarding of refuse as destruction, and the beginning of construction as disorder. Therefore, be careful, and act without haste. We shall point out the right times.

A conscious cooperationAY, 431

The recognition of Hierarchy is not a formal discipline, but a conscious cooperation. Once the spirit realizes that it has joined an endless chain of "dynamos," it receives a special right to move onward. However, just as oarsmen must follow the directions of the helmsman, so must the admitted co-workers follow the call of the Teacher. One must think in every way about economy of energy.

The call of consciousnessSUP, 265

One must listen to the call of consciousness. The Master first of all considers the level of consciousness of the disciple, and then transmits knowledge accordingly. Man's great advantage lies in his ability to realize his progress, and it is so much more joyous when this progress is also for the Common Good. Let us not be fearful. Courage and striving are the wings that will help us to soar toward the goal.

The Thinker often spoke about the wings of man, and pointed out that physical wings are not sufficient. "Know how to become detached, then you will be able to soar into the Higher World."

As a great magnetINF I, 55

The call is affirmed as a great magnet. The belief that the evocation Aum is effective, when consciously made by the spirit, is based on wisdom. But the spirit invoked by an irresponsible spirit can only smite. All causes and effects are contained in the call.

The spirit of the one who invokes arouses and summons the cosmic power. The spirit who calls Infinity to the aid of humanity becomes the helper of evolution. The spirit who knows not the call will not utilize the manifest forces of Infinity.

The call of SpaceINF I, 58

Space contains the threads which bind souls and induce attraction. But men have grown extremely limited and hardened, and they easily lose the threads in the vortex of life. The hardened soul, steeped in matter, will not answer the call of Space. The manifestation of creative joy dwells in the consciousness of the higher spheres and in the spirit of higher tension on the planet.

The gift of the spiritINF I, 72

The books of Agni Yoga are a gift to humanity. I affirm the gift of the spirit; the approach of Fire will give to mankind a newly inscribed line, leading to the highest manifestations. We consider as most important and valuable the high manifestation of spirit which is linked with the appearance of the fires. We respect a high straight-knowledge and can impart Our treasures to the spirits closest to Us.

If people could but understand the call of Space and the true Image of an Arhat! Even the best people do not recognize the fire of the spirit; dimly glows their understanding of an Arhat.

The fire of Agni Yogi respondsINF I, 188

When the fires of Earth are raging, the fire of the Agni Yogi responds. When the spirit responds to all cosmic manifestations, it may be said that a cosmic confluence has been established. The vibrations can thus absorb the currents which flow along with the stream of intensified currents of the Agni Yogi himself.

Now, We assemble the spirits of the sixth race, and Agni Yoga is the Call! And the synthesis of the Lotus attests a new creative step.

Call of the heartHIER, 6

All creation is contained in the call of the heart. The entire cosmic expanse is permeated with a call, and the Heart of Cosmos and the heart of an Arhat are permeated with the call. The call and the answer comprise the combination of the cosmic fires. Union is verily the manifestation of our cycle. Many cycles are created by the call, and these, expanding intensely, embrace different spheres. The affirmation of creation is manifested as union.

I, Ruler of Shambhala say, "The principle of life is the affirmation of the expanse of cosmic energy and the way of creative Fire!"

Remember the shortness of timeLHR I, 2 June 1934

Nevertheless, we should not lose courage, for those who have heard the call and who endure suffering to the end shall be saved. Remember about the shortness of the time, and let this knowledge strengthen you. In all your deeds, in all contacts, remember the

principle you were taught: "Tolerance, magnanimity and striving into the future!"

Readiness to serve requires disciplineFW III, 127

As to how to apply one's qualities in Service, it is not enough to say, "I have come and I wish to serve," for readiness to serve obliges the disciple to acquire discipline of spirit. It is insufficient to say that all indications of the Teaching have been accepted, for only in life is it possible to manifest acceptance of the Indications. If the earthly plane imposes hard and fast rules, the world of the spirit demands the manifestation of striving in life towards acceptance of the Covenant of Hierarchy. Firm striving compresses the spirit and tempers it for true Service. One must merit the affirmation of the Call, one must understand the Call, one must free oneself from many burdens; thus, should one understand the truth of approach to the Teaching. One must understand the beauty of giving, for merely earthly givings do not affirm the "chalice." Thus, on the path to the Fiery World let the co-workers apprehend the Call to Service.

Woman and the callLHR I, 17 August 1934

It is also said: "As the Teacher creates through his disciples, even so woman creates through the masculine principle. Therefore, woman uplifts man." Hence, woman must raise herself to such a degree, spiritually, morally and intellectually, that it will enable her to carry man with her. Remember the painting by N. K., "She who Leads." Thus, woman must occupy the place destined for her. She must become not only an equal cooperator in the management of the whole life, but also an inspirer. The greatest task is to spiritualize and to restore the health of humanity by filling it with aspiration toward great deeds and beauty. But woman must first of all change herself! Therefore, the call to woman must be primarily the call to self-perfection, for the realization of her dignity and her great destiny and to lay the foundation of Be-ness and for the awakening of the impulse toward creativeness and beauty. It is said: "The Equilibrium of the world cannot be established without true understanding of the First Causes. . . . Therefore, let us be affirmed in consciousness upon the power of Equilibrium, as the stimulus of Existence, of the First Causes, and of Beauty. Hence it is so indispensable to affirm in the spirit the Feminine Principle." [Fiery World III]

The call and following one's own pathLHR II, 12 July 1938

I am also sufficiently acquainted with the gift of human nature or consciousness, and I know that no assurances can ever convince anyone. Only our personal, inner conviction, which has its root in the accumulations of our past lives, can help in discerning the truth. Therefore, my affirmations also will never be accepted by the doubting ones. I beg of you, be assured that we do not attempt either to persuade or dissuade anyone, and we rise up with all the power of our spirit against any forcing of the books of Living Ethics on anyone, and more so any kind of authorities. Each one must follow his path. Only he can deeply feel the truth of the Teaching and become aflame in his heart to the call of the Teacher, who has in his former lives already

approached the Teaching and the Great Teachers. Among those who approach for the first time there are always many waverings and doubts. But where doubt has made its nest, the fires of the heart cannot be kindled. Doubt is the most frightful poison. Nothing can be attained in any field of endeavor where there is evidence of doubt. No discovery could have been made if the searcher doubted the correctness of his theory; the proverb "Faith moves mountains" has a profound meaning. Man does not realize that throughout his entire life he does things he believes. Precisely what to believe and how to believe comprises the solution of the problems of being. Man's free will or free choice molds his destiny.

Calmness

Preserve your calmness of spiritAY, 130

You will say to him, "It behooves us, even in the midst of great turmoil and revolt, to preserve our calmness of spirit."

He will reply, "Your truth is not new. But why should I strain for calmness of spirit when my body trembles with tension?"

Answer him, "This is the law of self-perfectment."

He will reply, "This too is not new. Where are the advantages of self-perfectment?"

You will answer, "The exercise of calmness leads to mastery of moving through the various bodily states."

At the change of body, the spirit that has not sought to advance enters a condition of torpor and wanders about depressed by its vague memories. Indeed, memories of the low physical state plunge it into complete darkness.

It is essential to avoid indifference while changing the body. Refinement of striving will provide calmness during the transition from one state of existence to another. Thus is achieved the quality of an Arhat, who never interrupts the flow of consciousness and constantly strives toward the future.

Tell your listener that one can prepare the eternal Amrita of spiritual perfection only through vigilant experience. Could one who is conducting an important experiment fall asleep? So also, We, ever alert in consciousness, will unite Our lives into an unbreakable necklace. To some, this advice will seem like an abstraction; but We know all the practical realities of the process of perfectment.

Also, one must understand another ability of the Arhat. One must know how to pass through certain periods of life unnoticeable to the eyes of others. Arrows of excessive attention destroy the purple protecting net. This phenomenon may soon become visible.

We do not hesitate to offer the concept of the Arhat, until recently unknown to science, as something that can be proved by experiment. Thus can a bridge to the far-off worlds be built, and life will be discovered where only death had been anticipated.

Calmness means equilibrium of tensionHEART, 315

Unification of consciousness means, first of all, preservation of energy. This important principle is usually forgotten. Once psychophysiology is introduced in place of limited physiology, everyone will be able to understand just how important the economy of energy is.

Tests of spiritLMG I, 86

True calmness of spirit is tested by the trifles of daily life.

A message to newcomersLMG II, 134

Let us conclude with a message to the newcomers: There is so much for you to learn in order to acquire the wisdom of calmness and of actions. You must discern masked faces and know how to make My Name the armor of each action.

Their Ray and our karmaLMG II, 308

Our Ray dispatches myriads of purified atoms, which enwrap the man if there is no astral whirlwind around him. This is the reason for the calmness of the spirit, as otherwise the remnants of Karma will obscure the object of the sending.

The path of FireAY, 392

The path of Fire is the path of attainment. This process should be carried out in calmness, without haste or irritation. We will of course help, so that outer circumstances will not be disruptive.

Calmness and inactionFW III, 588

Calmness is not absence of feeling nor inaction.

Agitation distorts the clarityBRO, 132

A reflection is clear on a calm surface. Each agitation distorts the clarity. Likewise, the primary energy requires calmness in order to reflect Truth. It should not be assumed that calmness is decline and enfeeblement. Only disorderly agitation can distort the mirror of energy.

People talk much about the tranquility of wise men, but it is really a great tension, so

great that the surface of the energy becomes mirror-like. Thus, calmness must not be taken for inaction.

Color and the power of thoughtBRO, 546

In the transmission of thought at a distance, certain methods are employed that are not without foundation. In two rooms, both painted in the same color, preferably green, a single note is sounded and the place is filled with one aroma. Such details undoubtedly have significance, but only of an auxiliary nature. The power of thought depends upon calmness and heart-striving.

Blue and Green ColorsSUP, 10

We arrange for thought transference in an almost empty room whose walls are painted blue or green. Green can be very harmonious for many individuals. We also prefer a comfortable armchair, so that the spinal column is aligned. The chair should in no way discomfort the body. The light should not irritate the eyes, and it is better if it comes from behind. No forced tension is needed, only complete concentration. Sometimes one may place before oneself the image of the person to whom the thoughts are being sent, but it is even better to hold this image in one's mind. Calmness is necessary, and harmonious music may accompany the sending of thoughts.

Remember these conditions as you visualize Us when sending thoughts to Us.

Significance of calmnessSUP, 36

Urusvati understands the significance of the calmness necessary for action. People find many ways to explain this quality. Some think that without an effort of the will there can be no calm. Others see calmness as a true innate characteristic, and still others say that a crooked beginning brings a crooked end, or that calmness depends upon the method of labor. All of these observations have a part of the truth in them, but the most basic one, the quality of experience, is often forgotten. An inexperienced seaman is apprehensive when boarding a ship, but after ten voyages he astonishes those around him by his calmness.

Our actions are full of calmness. Like experienced seafarers We have passed through countless storms and know how to weather them. To overcome chaos and darkness is Our daily task. Not unexpected battle, but continuous action is the order of the day. Action should be followed by a conscious calmness. This is not like a narcotic stupor, but is a sober and experienced use of goal-fitting strength. Much is said about calmness, and it is often described as a frozen condition. What a fallacy! The concept of Nirvana is similarly misrepresented.

Calmness of action is the highest tension, like the flashing of lightning or the protecting sword. Calmness is not sleep or a tomb; in it are born creative ideas. Let us remember

that Our Abode is permeated with calmness. This tension is invisible to people, for they do not recognize it. Innumerable experiences reveal that one can smile, one can labor, and one can accumulate energy in such calmness.

Calmness is not inertiaSUP, 367

Uttering the name of the Guru also creates a strong bond, but this, too, must be done with serenity, for any excessive exertion will invariably produce a disturbed atmosphere. Realize, however, that calmness is not inertia; on the contrary, just as in the state of Nirvana, it is full of inner vibration. Many will not understand this and will see only contradiction. They will argue, "How can calmness be filled with vibrations, and how can a calm invocation of the Guru's name be so effective? How can a calm prayer be more effective than a cry of despair?"

It is hard to express certain ideas in words. It is hard to explain the difference between the power of calmness and the oppressive force of aggression. Only those who have trod many earthly paths will understand the value of calmness, particularly during the days of Armageddon. Calm reigns in Our Abode, where even the slightest imbalance can cause a great calamity. Calmness should be cultivated everywhere in the world....

The Thinker warned His disciples, saying, "Preserve calmness, or you will fall into the inferno of hell."

We stress calmnessSUP, 526

, the special kind of calmness that is based on a full knowledge of all that is happening. A wise person understands what actions are appropriate during world turmoil.

Calmness before sleepSUP, 647

Urusvati knows how easy it is to adopt beneficial measures in daily life. It is proper to preserve calmness before going to sleep, but unfortunately, people usually use this time for quarrels and doubts. They do not imagine the harm they cause to their health and also to their imminent visit to the Subtle World. Each one enters there in a state reflecting his psychic condition. If one falls asleep while in a state of irritation, it becomes difficult for the sleep to have beneficial effect.

Urusvati knows why We often discuss calmnessSUP, 682

All that is said about Nirvana also applies to calmness. For those whose consciousness is weak, calmness is perceived as not thinking, indifference, and absence of will; but for those of strong consciousness, calmness is a sign of the highest tension, indicating a broad consciousness, wisdom, and courage. Calmness is a manifestation of a great inner potential. One must consciously develop it and understand that, in this state, discharges of psychic energy are unavoidable.

Calmness is a state of intense psychic activitySUP, 725

Urusvati knows how much people can distort even the simplest concepts. They understand calmness as deathlike inaction, but calmness is really a state of intense psychic activity, like a still and luminous body of water fed at the bottom by healing springs bringing sustenance for the benefit of humanity. Thus calmness should be understood as work, absorbing and enlightening.

The Teacher first of all tests His disciples' ability to maintain calmness during times of special tension. It is surprising to see how few pass this test. This is because people do not acknowledge the Primal Energy and the Higher Worlds. They believe that coarse physical conditions are all that exist, and many best possibilities are destroyed by such ignorance. You have often seen that even educated people do not wish to accept scientific developments. Their science drags along its old wagon-load like a lazy horse with blinders.... The Thinker indicated that he who can preserve calmness has already looked into the healing well.

Cause and Effect

Your Spiritual teacherLMG I, 82

Love Me—your Spiritual Teacher.

Your destiny is to bring the inextinguishable Light to ardent hearts.

Realize the joy of fighting for My Cause.

Easy is destruction, but you must build wisely.

Being able to help is a great happiness.

My CauseLMG I, 101

Careful judgment will foster My Cause.

Display understanding and tolerance toward other teachings.

The events of life will convince where words are powerless.

Gather a few of the elect and distance yourselves from the abuse of those who are unprepared.

Abandon artificial and the spiritLMG II, 114

The purification of religions predicates a new direct relation with the spiritual world. Christ, Buddha, and their closest coworkers did not use magic formulae but acted and created in full blending with the spirit. Therefore, in the new evolution the former artificial methods must be abandoned. Remember cause and effect. The mechanics of yogism are no longer suitable for the regeneration of the world. A teacher who sits under a tree and forbids does not conform to the need.

Perniciousness of privilegeNEC, 165

During the organization of the communities, see that under a mask of fulfillment of the Covenants cupidity be not concealed. Destruction of creative conquests follows sinister cupidity. It may be said that this worm is far too firmly nested in man's ignorance. The more necessary, then, to know the cause of its germination. The most harmful cause will be in permitting privilege. With all strength it is necessary to destroy this evil ghost. The organization of the community first of all foresees equality. Admit any form of inequality and at once you come up against the perniciousness of privilege. The fact of inequality creates a seesaw—the greater rise of one creates a still greater rise of another. The only way to avoid an unsettling of the pillars is by maintaining equality.

Karmic causes and effectsAY, 287

Mahayana is to Hinayana as Buddhism is to Vedanta. Mahayana knows and reveals the nature of the world of the elements. Hinayana emphasizes karmic causes and effects without concerning itself with the immediate consequences of causes. The Teaching strikes sparks from the chaos of the elements. One may study these images, but it is equally correct to concentrate on cause and effect. If we call Buddha the Cause, then Maitreya is the Effect.

The law of cause and effectFW III, 46

When the spirit senses that it is a link in a Cosmic Chain, as the effect of a cause and the cause of a new effect. Man will be able to realize a great deal through this simple understanding of the law of cause and effect. On the path to the Fiery World let us remember about the eternal motion of our actions.

Devotion to the cause of evolutionAY, 505

Happily, he who has entered upon the path of Agni Yoga does not worry himself about suspicion. He labors, devoting himself entirely to the cause of evolution. He walks without doubting, knowing that satisfaction is not his lot.

Physical illnessesHEART, 303

This means that even when dealing with purely physical illnesses one needs to search for the cause in the quality of thought.

PranayamaHEART, 378

In their essence all the various kinds of pranayama aim to kindle the fires of the heart. Of course, among the multitude of people who practice pranayama very few receive positive results. Where does the cause of this failure lie? Naturally, in an unthinking attitude toward the heart.

Unutilized heart energyHEART, 428

Cor bovinum, ox heart, is a very common condition, enlargement of the heart. Many things may cause this, but it is the main cause that concerns us here. Enlargement of the heart may arise from an overabundance of unutilized heart energy. It could be said that the people who suffer from enlargement of the heart did not begin education of their heart in time. The potential of their organ was good, but the heart energy was not applied. Naturally, in essence an enlarged heart is preferable to a fatty one. Indeed, the heart can be called the most individual organ, which is why the methods for educating the heart must be very flexible.

The word AUMAUM, 132

Besides many definitions of the word Aum let us recollect that: A is Thought—the Basis; U is Light—the Primary Cause; M is Mystery—the Sacred.

Covenant of the BrotherhoodBRO, 571

Do not cause suffering—such is the Covenant imparted by the Brotherhood to the wayfarer. Let him realize how much easier it is not to cause suffering than to treat it afterwards. Should humanity renounce the causing of suffering, life would be immediately transformed. It is not difficult not to torment one's friend. It is not difficult to think of how to avoid inflicting pain. It is not difficult to imagine that it is much easier not to allow illness to take place than to cure it later.

Do not cause suffering—such is the Covenant of the Brotherhood.

Like a bee, collect knowledge from everywhereBRO, 599

As bees collect honey so you, too, should collect knowledge. It will be asked, What is new in this advice? Its newness is in that one should collect knowledge from everywhere. Until now knowledge had fixed limits, and entire domains of it were kept under prohibition, suspicion, and in neglect. People have not had the courage to overcome prejudices. They have forgotten that a scholar, first of all, must be open to all that exists. There are no forbidden domains for a scholar. He does not belittle any manifestation of nature, for he understands that the cause and effect of each manifestation have a profound significance.

Brotherhood teaches unprejudiced cognition.

Behaviors that cause depression and insanitySUP, 95

Urusvati is familiar with earthly suffocation. This is what We call the atmospheric condition produced by heavy spatial currents, which, intensified by subterranean fires and by human insanity, cause unbearable depression. We know such times! People may attribute these conditions to sunspots or to the passing of comets, but external events could hardly cause such unbearable tension. Even the subterranean fires themselves are not capable of penetrating the planet so completely without the cooperation of man.

People feel this depression. They become possessed by a nervous madness, but cannot distinguish its cause. Many attribute it to epidemics, or to new forms of disease, but they overlook the main cause—their own behavior. Thus the earthly suffocation builds up, and sensitive hearts are deeply affected by it. Even physical suffocation is felt, and the heart is depressed. Extra care should be taken of the heart. There is consolation in the fact that such tension cannot last for long. It must dissolve into the currents of prana, or else it will cause cataclysms. But sometimes even a cataclysm is better than this deadly suffocation!

We know this suffocation.

The science of thought and infectionSUP, 107

Medical authorities believe that infection is transmitted only physically, and they ignore the main cause of infection. The science of thought should be studied in its many aspects. For example, just as radio waves interfere with one another, mental messages can cause a similar confusion. Many such facts still go unrecognized.

The desire for goldSUP, 190

Urusvati knows how little people understand the link between cause and effect. The Thinker related the legend of a man who was filled with a desire to search for gold. “He thought that a certain place at the foot of a large, over-hanging rock seemed suitable to begin his search and started to dig excitedly. A passerby saw there was a danger the rock might come down and warned the man. But the glimmer of gold was so attractive that he continued digging until the rock began to fall. The passerby, seeing the danger, cried out a warning in time to save the man from certain death. The man was not grateful, however, and blamed fate for causing him to lose the gold.”

Responsibility and free willSUP, 797

One cannot talk about ethical law if cause and effect are not accepted as a continuous

thread. People cannot perfect themselves if they do not realize that they are responsible for their free will. Especially at present, during the raging of Armageddon, it is necessary to help people not only in the earthly life, but also in the Supermundane.

The spirit and free will FW III, 126

In the supermundane spheres the spirit grievously atones for its earthly doings. If one imagines vortices of good or evil, which, as it were, are pulling the spirit into their orbits, then one can manifest an understanding of the cosmic currents. Free will engenders a cause of a cosmic current, and the current of evil or the current of good will be chosen by the spirit through free will, expressed by everyday actions. Thus, on the path to the Fiery World, comparison of the currents of good and evil gives the impulse for pure striving.

The crown of cosmic evolution LHR I, 13 October 1930

Study the present situation and approaching events on our planet! Verily, one may say that coming events already cast their shadow upon the Earth. It is impossible to arrest the awakened force of the new consciousness or understanding among the masses. All delays will only cause greater destruction. But we are not destroyers. We are creators. Therefore, let us ardently build the bastions of culture, knowledge of the Living Ethics, and Beauty. Knowledge and Beauty are the foundation and crown of cosmic evolution.

Difficulties and their value LHR I, 5 May 1934

By neglecting these fundamental cosmic laws, humanity has created the grievous karma of degeneration. Therefore, the contrast between the accumulations of a highly developed spirit and the modest environment in which he may be born is not so important as is disharmony between the basic elements of parents; the latter is the cause of all manner of spiritual degradation. Poverty and hardships will but develop the power of a strong spirit. The efforts he makes to overcome difficulties are more valuable and beneficial than success.

Religion, its evils of war and bloodshed LHR I, 12 September 1934

And now let us deal with the words that made you so indignant. "I will point out the greatest, the chief cause of nearly two thirds of the evils that have pursued humanity ever since that cause became a power. It is religion, under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches." This statement is completely true, as we shall see if we turn to the historical records. Precisely, for the student of the history of religion and the church in general, this is the indisputable and shocking truth. At all times, among all peoples, the question of religion has been and is most acute and fraught with fear, and no other human problem is so closely associated with bloodshed. No wars have been so cruel as those for religion.

The departing onesLHR II, 23 November 1937

When the physician sees that the death of a patient is inevitable, an artificial attempt to prolong his life may cause severe suffering to the departing one and might even seriously harm his subtle body. That is why one should show attention and solicitude for the departing ones.

Imminent dangerLHR I, 24 February 1930

But people still do not want to understand how uneasy life is on our planet now, and where and into what one must look for the cause of the imminent danger.

Doers of harmLHR II, 26 January 1939

You assume that “the dark doers of harm are confident that it is they who do good.” But I do not agree with this assumption. All conscious doers of harm, in the depths of their consciousness know full well the covetous cause of their actions. Even the so-called unconscious ill-doers, for some reason, are always trying not to suffer personal harm and chiefly, not to their pockets. The degrees of consciousnesses are without end, and we can still see not a few animal-like consciousnesses. Verily, there is not greater misfortune than ignorance.

Center(s)

Symptoms of developing centersAY, 170

During the development of the centers one feels incomprehensible symptoms, which science, in its ignorance, will attribute to quite unrelated ailments.

Opening of centersLMG I, 100

The Teacher rejoices with you in the glory of creation in life when it tends toward good.

Before thirty, the necessary centers do not unfold. Fifteen more years must pass before the effects of the flame are visible. But the sparks of light will be visible before that time.

Serpent and the solar plexusLMG II, 133

The serpent of the solar plexus helps to surmount the confusion of the nerve centers; that is why the serpent was a regal symbol. When the coils of the serpent begin to curl, the organism becomes especially sensitive. Flowers transmit their vital emanation through the fibers of the tissues of the white blood corpuscles, which defend the citadel of the serpent. In nature, serpents love flowers; similarly, the serpent of the solar plexus is nourished by them.

The brainLMG I, 249

The best apparatus is concealed in the brain. Soon dormant centers will be returned to mankind's use. Again, will the tree of knowledge flourish.

The symbols representing the centersLMG II, 134

There is a center in the brain which is called the bell. Like a resonator it gathers the symphony of the world, and it can transform the deepest silence into a thundering chord. It is said: "He who hath ears, let him hear."

The spinal cord is also called the spear, because if we wish to parry the blows we must tense this channel. The centers of the shoulders are also called wings, because during a self-sacrificing achievement rays extend from them. The legend concerning wings is highly symbolic. Likewise, it was a favorite custom of the ancients to wear a round metal plate upon their breasts.

The crown of the head is termed the well, because the waves of alien influences penetrate by this way. Everywhere in antiquity we see the covering of the head connected with the symbol of the priest, whereas now this symbol is replaced by the name of a business firm. So, men have become spiritually bald!

Thought and sedimentsAY, 34

Striving, during the growth of consciousness, is focused in the center of the solar plexus. Should striving go beyond its proper limits, then the so-called fiery death is unpreventable. An uncultivated consciousness can bear the fiery emotion of striving, but further ascent demands that the treasure be placed temporarily within a guarded casket.

Each thought deposits its sediments upon the walls of the channels of the nervous system. The more perfect the striving the more phosphorescent the sediments. The only place sufficiently protected for that fuel is the solar plexus, which gradually imbibes the sediments from the auxiliary channels. Sometimes such an absorption can be so vigorous as to cause star-shaped painful sensations. Then the Teacher must apply a cooling ray, which aids in drawing the sediments from the extremities to the center. All this is a process of the expansion of consciousness. By triennial steps one can trace the sharpening of receptivity. Each stage requires preservation of the casket for the next praiseworthy expenditure.

Let us guard the law of life that leads up the ladder of beauty and happiness.

Quality of labor and the centersLMG II, 333

If we compare two individuals, of whom one dissipates the vital substance while the other consciously conserves it, we will be amazed at how much more sensitive the

spiritual apparatus of the second becomes. The quality of his labors becomes entirely different, and the quantity of his projects and ideas multiplies. The centers of the solar plexus and brain are being heated, as it were, by an invisible fire. That is why temperance is not a pathological renunciation but a sensible action. To bestow life does not mean to cast away the entire supply of vital substance.

RestLMG II, 336

Some say that work can be fatiguing and even injurious to the health. Thus, say lazy and inert people.

Understand that work properly apportioned cannot in itself be fatiguing. One should understand how to effect a proper change of the group of working nerves, and then no fatigue can find access. Do not try to find rest in idleness. Idleness is but the microbe of indolence. Muscles may ache after tension, but you have but to plunge into idleness to begin to feel the full pain. Whereas, by calling into action the opposite centers one can completely avoid the reflex of the previous tension. Indeed, implicit herein is a great mobility, which is developed by conscious experience....

It is sad to come upon that immobility of mind which impedes the work of the higher centers.

It must be kept in mind that certain bodily positions should be avoided—or at least often changed. Stooping from a standing position interferes with the solar plexus. Throwing the head back hampers the brain centers. Arms stretched forward overburden the center of the aorta. Lying on the back may impede the center of kundalini, though it also may stimulate it. Clear thinking may come with a rush when the position of the light is improved. One has but to turn oneself toward the light or away from it and the reaction is perceptible. First of all, remember that each position has its advantage, but if one is turned into a weathervane for every shifting wind, then the system of ascent will be disrupted.

Nerve centersLMG II, 346

You already know that before final enlistment with Us there occur particular attacks of physical weakness. This is explained by the undulatory condition of the nerve centers; there may be fainting, spasms, anguish, and aches of the different centers.

Indignation versus spiritual irritationAY, 31

It is necessary to distinguish between indignation of spirit and irritation. The fire of irritation must be divided into two kinds. When irritation has an impersonal cosmic character, its poison may be washed away by a current of prana. But if harmful feelings, such as conceit or self-pity, intensify the irritation, the sediment of poison will be precipitated upon the centers. Then there is no means to remove it; one can only wear it

away by developing cosmic perception.

Quality of thinking must be realized as healing. Gratitude is likewise the finest purifier of the organism. He who has found the seed and realized the care of the Sender can project gratitude into space. Great is the healing power of the emission of gratitude. One must transform everything abstract into reality.

Lamp of the DesertAY, 86

One should know that having one's centers open enables one to reduce the imperfection in one's surroundings. It brings not only the development of sensitivity but also the offering of one's own forces for the improvement of one's surroundings. One can observe that the forces emitted for this are in some way absorbed by space, and this degree of openness of the centers is called "Lamp of the Desert." After this follows the degree of "Lion of the Desert."

Open centers and the old worldAY, 96

I am astonished at the old world; the appearance of sunspots intensifies the discord. The wings of the old world flutter their last, while the open centers revolt. For each advance of the centers a kind of epidermis is needed which grows painfully. Pure air cannot coexist with the lifeless azote of the old world.

Protecting the centersAY, 220

How can one be cured of these fiery illnesses? The inner fires must be utilized as a useful, psychically active force. How can one cure the pains in the spine that are caused by the awakening of Kundalini? He who knows will welcome the pains and relieve them by rubbing in mint. How can we stop the burning of the third eye when it begins to function? Is it not wiser to help its development by shielding it from the sun? Long ago people knotted their hair on the crowns of their heads in order to protect this channel. Can one stop the movement of the solar plexus when it begins to rotate? Any forcing of the solar serpent can result in injury to the brain. Equally dangerous is any interruption of the functioning of the center of the Chalice. Of course, any poisoning by narcotics, such as opium, will stop the movement of the centers; but then, decapitation would be even simpler!

Relation to ailments and centersAY, 330

Observe the symptoms of ailments that seem incomprehensible. Locate and observe those centers near which the symptoms and pains appear. Perhaps there is an aching of the shoulders or elbows or knees. Perhaps three signs appear near the center of the Chalice or burning occurs in the larynx. Each such symptom indicates the activity of that center. As if inscribed in a book, the personality of each individual is written by the sign of his essence, constantly flaming above his head. One can read it even with plain

observation. But people are accustomed to cruder manifestations. They expect deafening thunder and blinding lightning. Yet, they themselves often perform the most important actions in silence....

By studying the characters of people and their physical pains, one can arrive at valuable conclusions. We should know how the centers affect the surrounding organs. Why have lung ailments been seen as a complication following upon a cold, or anemia, when the centers near the lungs indicate related peculiarities of the organism? Why has swelling of the shoulders and elbows been attributed to rheumatism when the centers of the shoulders show tension? It is Our task to help people understand that it is time to discard old formulas and turn to the path of universal law.

Centers are flowersSUP, 811

Urusvati knows the "Fiery Lotus." In ancient manuscripts can be found the description of man as a flowering garden; this image has a scientific basis. Actually, when the centers of man radiate, they are like varied, wonderful flowers. One heart alone is like a whole flowerbed because the many centers glow with different colors. But one should not think that such festive luminosity is frequently possible.

Usually, people pay attention to only certain "main" centers, but it is not right to call them the main ones. Man can radiate through many other centers that are no less important. Man's emanations consist of a combination of different radiations, which produce a complex, but blended tone.

Chakra(s)

The fiery wheels of the chakrasFW I, 447

The chakras, the fiery wheels, call to mind the countless circles of conception and completion. One can picture how the equilibrium of the worlds is founded upon fiery chakras. They contact and interpenetrate each other, and form inseverable links. Similarly, one can imagine how the chakras of man determine his fiery nature and bring the human entity into the totality of other fiery formations. People already have at their disposal rays that are not recorded upon the flesh; so, also, rays will be discovered that can capture the fiery centers on a film. This will demonstrate how the chakras of man correspond to the fiery formations of space. The figure of the fiery man merges into the rhythm of space. Thus, it can be physically demonstrated to what a great extent is everything that exists subject to the one law of rhythm.

Chakras and thoughtsBRO, 367

Thought is lightning. A received thought frequently strikes luminous manifestations in us; it then increases the radiance of the chakras. Likewise, it may be understood that spinal vibrations are closely connected with the reception of thought. I am reminding about

such a manifestation, because on the paths to Brotherhood the realization of the manifestation of thought is inevitably needed.

Chakras and higher developmentLHR I, 12 April 1935

And now, regarding the chakras. As you know, there are forty-nine chakras, or centers, altogether. In Agni Yoga twenty-one are mentioned. The opening and transmuting of these twenty-one centers causes a kindling of the rest, as many centers have double branches. For a high spiritual development, not only the opening of the centers is essential but their transmutation also, as the mere opening of one or two centers leads to nothing more than a low psychism and to many dangers. In general, without the help of the Teacher the correct opening of the centers is quite impossible. Of course, I mean the Highest Teacher, as only such a Teacher is able to know the true condition of the organism in all its envelopes. Only He can regulate the blood pressure, which becomes so dangerous during the opening of the centers, to say nothing of their fiery transmutation. Therefore, in the books of the Teaching there is indicated a long stage of preparation of the organism first of all, precisely a physical and spiritual prophylaxis. Absolutely essential is the purification of the thoughts and heart. Then comes the broadening of the consciousness, refinement of all the senses and cultivation of the heart, which is the organ of synthesis. It can give us spiritual development, and thus not only can it cause the opening of the centers but it possibly can attract the attention of the Great Teacher, who would then watch us. Eventually, if our spiritual quality would permit this dangerous test, He may even permit the next step—the fiery transmutation of the centers. Without a purified spirituality, we can go through all the known exercises for the stimulation of the nerve centers but, at best, achieve a pitiful psychism or develop mediumship (if the potentiality exists)—and then we can easily become a victim of any obsessor. You are interested to know where the chakras are located. It is customary to mention as the seven main chakras: 1. Muladhara-Kundalini, located at the bottom of the spine. 2. Svadhisthana-chakra, in the abdomen between the base of the spine and the navel; 3. Manipura-chakra, or the solar plexus; 4. Anahata-chakra, or the Chalice; 5. Vishuddha-chakra, or the center of the throat; 6. Ajna-chakra, or the Third Eye; 7. Brahmara-chakra, or the Bell, on the top of the head. But, of course, the brain alone has more centers than this. The centers in the shoulders, cheeks, lungs, wrists, kidneys, etc. are seldom mentioned. Even in Hindu literature there are disagreements regarding the location of the third eye. Some associate it with the pituitary gland; others with the solar plexus, etc. Upon personal experience, I may say that when one reaches the state of real clairvoyance, one sees most of all through the center of the Bell. It is possible to see with the center of the solar plexus, and we can really say that each center can see. We can even see the inside of our own organism. All this is possible with a sufficient accumulation of spirituality, together with the required conditions of prana and altitude.

Chakras and the impulsesLHR II, 6 May 1937

All outer impulses are located in the head, therefore it would be more correct to call them the impulses of chakras, rather than chakras. Moreover, they influence but do not

direct the nerve centers. The essence of all the chakras lies in the heart.

Chalice

The gifts of Higher Forces are gathered in the Chalice; the great symbol of Service and self-sacrificeFW III, 49

Since times immemorial the Chalice has been a symbol of Service. The gifts of Higher Forces are gathered in the Chalice and given from the Chalice. The symbol of the Chalice has always stood for self-sacrifice. Whoever bears the Chalice bears Achievement. Each lofty deed can be marked by the symbol of the Chalice. Everything most lofty, everything for the good of humanity, should bear this symbol. The Chalice of the Grail, and the Chalice of the Heart which has dedicated itself to the Great Service, is a most Cosmic Magnet. The Heart of the Cosmos is reflected in this great symbol. All images of Heroes of the Spirit may be represented as bearing the Chalice. The whole universe is reflected in the Chalice of the fiery spirit. The Chalice contains the accumulations of centuries which are gathered around the seed of the spirit. It is necessary to accept the affirmation of the Chalice as a great symbol in everyday life. Small children, and all youth, should be taught to think about the Chalice. One should understand the entire diversity of forms of the great symbol, the Chalice.

Those bearing the full Chalice of self-sacrificeFW III, 25

As the highest humility and the highest self-renunciation, should one accept the Image of Those bearing the full Chalice of self-sacrifice. They carry a heavy burden in the heart. They bear the brunt of the tension manifested by humanity. They carry the burden of the entire discrepancy. Such humility is redemption. Who will give himself wholly to the achievement of drinking the cup of poison? Who will take upon himself the Fiery Shield for the good of humanity? Who will resolve to accept the fiery energies? Who will manifest the understanding of the entire Cosmic tension? Verily, he who is in consonance with the Higher Forces. Mankind is accustomed to demand Good, but very rarely does man think of giving. Hence the humility of a saint who carries a fiery chalice is regarded as the highest humility. The fiery chalice holds the essence of the saving of the spirit of mankind and the atonement.

The fire of the Chalice of an Agni Yogi, creativity, and the Chalice of AmritaINF I, 251

Let us see how the Agni Yogi creates and transmutes. The fire of the Chalice represents the psycho-dynamics which ignites around it all energies. Through the synthesis of the Chalice, all fires, at different degrees, are directed by summons toward the cumulation of the Chalice of Amrita. The fire of the spirit drives all energies. The creativeness of the Agni Yogi is thus definitely impelled. Thus does the Tara transmute into beauty. Humanity will comprehend the power of the transmutation. Verily, beautiful is the creation of Be-ness!

What is the chalice of Amrita, the Chalice of Immortality?LHR I, 1929

You, my young friends, who have approached art and creation, you should be able to utilize your gifts as a condensation of your forces; for sound and color, thought and rhythm are the foundations of the Universe and of our existence. Sound and color, knowledge and creation are the chalice of Amrita, the Chalice of Immortality!

The chalice of poison transformed into "Amrita"AY, 304

Again we come to the idea of life as a chalice of wondrous remedy. To drink the poison of the world and be reborn with full power! This ritual comes from ancient legends. We see it in Egypt and in Greece. Shiva himself performs it, and a whole chain of Redeemers drinks the chalice of poison, transforming it into Amrita.

How to fill the "Chalice of Amrita"LHR II, 15 October 1935

Difficult is the path of true discipleship. Indeed, there is no knowledge, no philosophy and, moreover, no violation by magic that can give us spirituality. For only by experiencing life, by drinking the poison of all life's illusions, by preserving ardent aspiration for the service of the General Good can we fill the CHALICE of AMRITA.

Application of the Teaching and the chalice of AmritaLHR I, 17 August 1930

So many disappointments, so many failures would have been avoided had the Teaching and all the indications been applied in a literal sense in everyday life. By giving us understanding of life, understanding of the foundations of existence, the Teaching brings us, if there is application in full consciousness of all that is given, to fiery purification or transmutation of our centers into the higher fires, and thus gives us the chalice of Amrita.

The chalice of achievement is the symbol of our ageLMG II, 264

Formerly We sent the olive branch of peace. Formerly the dove was Our symbol; now it is the chalice of achievement.

Yes, each age has its symbol.

The Chalice accumulates the wisdom of the agesINF II, 500

The spirit-knowledge reads the Book of Life, and the wisdom of ages is deposited as accumulations in the Chalice. Therefore, the law of unification is contained in the synthesis of the Chalice.

Striving needed to fill the ChaliceLHR I, 3 December 1930

The accumulation of the precipitation of energies does not take place in just a single life. Thousands of years are necessary for filling the Chalice. So essential are the continuous, never-interrupted, benevolent strivings, which deposit the priceless treasures in our treasury. People possessing great accumulations of the Chalice are the treasures of nations. Sometimes very little is needed in order to complete the filling of the Chalice, and this little could be completed in one self-denying life.

Accumulations of the Chalice and the AntakaranaLHR I, 11 June 1935

In the East, the technique of communication between the lower and the higher Manas is called Antakarana, or bridge, or path. By this path, the lower ego, in its turn, extends to the higher Ego all those impressions and thoughts which can be assimilated (due to their high quality) with our external beings, thus becoming immortal accumulations of our Chalice.

The Chalice, straight-knowledge, and intuitionLHR I, 8 May 1935

Straight-Knowledge is knowledge and experience accumulated in our Chalice. It is the so-called intuition, but of an extremely high quality.

The Chalice, straight-knowledge, and communion with the TeacherAY, 563

You know how the voice of the Teacher is transmitted; but there can be a coming together in consciousness, not using words but transporting one's consciousness instantaneously into the consciousness of the Teacher. One almost ceases to be aware of oneself; but the Chalice is filled to the brim with straight-knowledge. Such union surpasses words, for it nurtures one with straight-knowledge.

The Chalice is the repository of everything loved and preciousBRO, 464

The Chalice, just as the heart, is especially close to the concept of Brotherhood. The Chalice is the repository of everything loved and precious. Sometimes, much that has been gathered into the Chalice remains concealed for entire lives, but if the concept of Brotherhood has been impressed upon the Chalice, it will resound in both joy and yearning in all lives. To people who are cognizant of it even in an hour of difficulties and clashes, the concept of Brotherhood will be a saving factor.

How to fill your chaliceLHR I, 11 September 1929

"An Agni Yogi is the carrier of the Synthesis of the Chalice—by this indication you can judge." Therefore, fill your chalices with the realization of beauty, with the true knowledge of the wisdom of the Teaching of Life, and with the assimilation of it in your heart, and remember that the heart is a great magnet which attracts all knowledge, all possibilities, and all achievements.

The location of the Chalice as a chakraLHR I, 12 April 1935

You are interested to know where the chakras are located. It is customary to mention as the seven main chakras: 1. Muladhara-Kundalini, located at the bottom of the spine. 2. Svadhisthana-chakra, in the abdomen between the base of the spine and the navel; 3. Manipura-chakra, or the solar plexus; 4. Anahata-chakra, or the Chalice; 5. Vishuddha-chakra, or the center of the throat; 6. Ajna-chakra, or the Third Eye; 7. Brahmarandra-chakra, or the Crown, on the top of the head.

The location of the center of the Chalice, the "Celestial Axis" LHR II, 2 September 1937

The center of the Chalice is located near the heart amidst the knots of nerves. The Chalice is the focal point of all emanations. This is the focus in which and through which all emanations of the seed of the spirit are refracted and spread. The Chalice forms a triangle between the center of the heart and the solar plexus. It is located above the solar plexus at the level of the heart. The Chalice belongs to those nerve-knots that are not investigated as yet. In the very ancient scriptures the center of the Chalice was sometimes called the "Celestial Axis."

Currents of the most subtle energies absorbed by the ChaliceINF II, 141

The transmutation of the centers is intensified by the fire of the spirit, and the creativeness of the centers is focused on the assimilation of the higher fires. As the manifested vessel, the heart admits the currents of all the most subtle energies. Thus, the harmonized currents are absorbed by the all-containing Chalice. Hence, the currents absorbed by the center of the Chalice correspond to the higher energies; and the transmissions of the psychic energy are accompanied by reverberations. The higher tension corresponds to the higher fires. Thus, the spirit creates unceasingly.

The Chalice versus the brainAY, 627

Not in the fissures of the brain, but in some other repository are gathered the treasures of memory—indeed, it is in the Chalice....

Upon expansion of consciousness, cooperation of the centers is realized. One may cognize what can be obtained from the channels of the brain and what can be drawn out of the depths of the Chalice. Untold treasures are accumulated in the Chalice. The Chalice is one, for all incarnations. The peculiarities of the brain are a matter of heredity, but the properties of the Chalice are the result of one's own actions.

Action is predetermined by the accumulation of the ChaliceINF II, 115

The seed of the spirit is that magnet which collects all energies that are being inrooted. Therefore, the potential of the spirit is most fully expressed in action. The seed of the spirit and action constitute the center of life. Action, issuing from the potential of the

spirit, is predetermined by the accumulation of the Chalice; hence the link between the cause and the effect.

The Chalice is the past HIER, 448

The Chalice is the past, the heart is the future.

Christ

Christ feeds the Earth LMG II, 314

People will ask: "Who is greater, Christ or Buddha?" Answer: "It is impossible to measure the far-off worlds. We can only be enraptured by their radiance." The Ray of Christ feeds the Earth as much as the Rainbow of Buddha bears the affirmation of the law of life.

The origin of the term "Christ" LHR I, 25 March 1935

are longing to comprehend the Teaching of Christ in a new light. Therefore, if the works of Origen are not available, I suggest the remarkable books of "Dobrotolubye." Reading the vital counsels and explanations of the Gospel by the great spiritual workers of the first centuries of Christianity, one sees clearly how full of confusion is our modern mind. By the term "Christ," those great Sages meant precisely the highest divine principle in us, just what it really meant originally in the Great Mysteries of antiquity. The terms "Krestos" and "Kristos" were taken from the dictionaries of the pagan Mysteries. Krestos, or neophyte, who went through all the sufferings and passed all the tests in the last ritual of Initiation, after the anointing became Christ, "the purified." His finite personality was fused with his infinite individuality, and he then became an immortal Ego. The same conception of the word "Christ" one finds also in the Epistle to the Galatians (4:19) and in the First Epistle to the Corinthians (3:16), as well as in The Gospel of St. John (15:4) and The Gospel of St. Luke (17:21).

Christ is synonymous with the higher Ego LHR II, 22 July 1935

I wrote recently to one of my co-workers about the meaning of this term, and I will repeat it to you. Krestos was the designation given to a neophyte who was on probation as a candidate for the degree of Hierophant. Only after a disciple went through all the sufferings and passed all the tests, in the last ritual of initiation he was anointed and became according to the language of the Mysteries, Christ, "the purified." His finite personality was fused with his infinite individuality and he then became an immortal Ego. For the first Christians, the word Christos or Christ was synonymous with our higher Ego. In this sense, one should understand that Christ is the Redeemer of sins. Thus, the redemption of personal sins is performed by the soul—the conductor and the messenger of Christ—perpetually, during the long chain of earthly lives of our individual Ego. "The Christ on the cross, of every human being, must descend into Hades at some

point of its evolution, in order to bring back to normal conditions the soul that has been plunged therein as an effect of the evil deeds of its lower self. In other words, Divine Love must reach down into the heart of man, conquer and regenerate the man, before he can appreciate the enormity of his offenses against Divine Law and forgive himself for the sins committed against himself, and forgiveness must be obtained to complete at-one-ment.” [Teachings of the Temple (Halcyon, California: The Temple of the People, 1948) p. 404]

The soul as the conductor and messenger of ChristLHR I, 9 July 1935

Christ the Redeemer certainly abides in every one of us. You know already that for the first Christians, as well as for the whole Ancient World, the word “Christos” or Christ, was synonymous with our higher Ego. In this sense, one should understand that Christ is the Redeemer of sins. Thus, the redemption of personal sins is performed by the soul—the conductor and the messenger of Christ—perpetually, during the long chain of earthly lives of our individual Ego. “The crucified Christ is represented in every human being, who, after the achievement of a certain degree of evolution, must descend into hell and bring back to the higher or normal state the soul fallen there through the lawless deeds of its lower ego. In other words, the Divine Love must reach the heart of a man and must conquer and regenerate him before he is able to realize the monstrosity of his sins against Divine Law. This can be achieved only through a complete fusion and unification with the higher Ego or with the Divine Law of Love.”

The symbols as told by ChristLMG II, 153

The Star of Allahabad pointed out the way. And so We visited Sarnath and Gaya. Everywhere We found the desecration of religion. On the way back, under the full moon, occurred the memorable saying of Christ.

During the night march the guide lost his way. After some seeking I found Christ seated upon a sand mound looking at the sands flooded by moonlight. I said to Him, “We have lost the way. We must await the indication of the stars.”

“Rossul Moria, what is a way to Us, when the whole world is awaiting Us?”

Then, taking His bamboo staff, He traced a square around the impression of His foot, saying “Verily, by human feet.”

And making the impression of His palm, He surrounded it also with a square. “Verily, by human hands.”

Between the squares He drew the semblance of a pillar surmounted by an arc. He said: “O how Aum shall penetrate into the human consciousness! Here I have drawn a pistil and above it an arc, and have set the foundation in four directions. When by human feet and human hands the Temple will be built wherein will blossom the pistil laid by Me,

then let the Builders pass by My Way. Why should We await the way, when it is before Us?"

Then, rising, He effaced with His cane all that He had drawn.

"When the Name of the Temple will be pronounced, then shall the inscription emerge. In remembrance of My constellation, the square and nine stars shall glow over the Temple. The sign of the foot and the hand shall be inscribed above the Cornerstone."

Thus He Himself spoke on the eve of the new moon.

And the heat of the desert was great.

The Star of the Morning is the sign of the Great Epoch which will flash as the first ray from the Teaching of Christ. For who is to extol the Mother of the World if not Christ, the One so demeaned by the world.

Give Us the Arch of the Dome, wherein to enter.

The consummation of the earthly cycle LMG II, 165

Truly did Christ say: "You know neither the day nor the hour." He also revealed another truth in saying, "Why hast Thou forsaken me, O Lord?" This refers to the knowledge of the spirit. At the last moment, before the consummation of the earthly cycle, we sink into a seeming vacuum, in order that all the accumulated fires may flash out at once. By restraining the consciousness of the past the leap over the abyss is achieved.

Vivekananda's words about Christ LHR I, 2 June 1934

Vivekananda sensed the true beauty of the Image of Christ, undistorted by ecclesiastics. But, in giving Christ tribute from his heart, Vivekananda did not forget the Great Images of his own religion. Which of these two is the greater? The spirit of this priest is so far from the all-embracing utterance of the Bhagavad-Gita: "By whatever path ye come to Me, by that path will I bless ye; because all paths are mine."

In this beautiful statement it is clearly indicated that the form of religion itself does not really matter, but it is the idea that is essential. Verily, our spiritual leaders are far from such wisdom, generosity, tolerance and comprehensiveness! Everyone knows that "as in Macrocosm, so in microcosm." Therefore, should not our hearts be like the Cosmic Heart in comprehensiveness? Could one imagine such terrible injustice as that the most Wise, the most Merciful God could send his son just to one particular nation! Then afterwards, as well as before, the billions of people, "the children of our Heavenly Father" (if we believe the words of Christ Himself), remain outcasts, in spite of the fact that many of them were and are much higher in morality than those who were privileged to be born under the shelter of the Christian Church!

The meaning of the sacrifice of Christ in relation to our salvationLHR II, 8 June 1936

And now, about the sacrifice of Christ. Of course, it is absolutely unthinkable to understand the significance of the sacrifice, or crucifixion of Christ in the way it is understood by some consciousnesses. Its meaning is that Christ, wishing to emphasize the power of spirit over physical matter, accepted the chalice of sacrifice, and sealed by his blood the Covenant which he brought, "Greater love hath no man than this, that a man lay down his life for his friends." And in the book Agni Yoga, paragraph 8, it is said, "One can point out why the Teachers of Knowledge experienced such suffering on departing the earth. Of course, this suffering was conscious and voluntary. As the host fills to the brim the cup, so does the Teacher desire to impress this last sign of His Covenant." [Emphasis added]

Therefore, if the great examples and sacrifice of Christ kindles the fires within our hearts, and if we apply his Covenant, it can be said that he did not suffer in vain, and that precisely the Cup that he accepted, sealed his Covenant. But if we imagine that, regardless of what we do and what crimes we commit, the blood that was shed by Christ will save us forever from the power of the devil, then we ourselves become these very devils! No one can save another. Only by personal efforts can the spirit ascend into the preordained beautiful worlds. "Faith without works is dead."

All the Great Teachers are called Saviors of the World, because again and again they point out to us the Path of Light. However, They are able to help and safeguard us only so far as we ourselves accept Their protection. The whole of Cosmos is based on the law of reciprocity or mutuality, and where there is no response, there is no result. This explains why Christ could not perform miracles where there was no faith in him, and where there was no striving of the spirit toward his healing ray.

The Sacrament of the Great Sacrifice has its origin in the most ancient Mysteries. At the last initiation, the neophyte was offered a cup filled with the juice of pomegranates (symbolizing blood); accepting it, he had to spill the contents in four directions as a sign of his readiness to give his soul and body for the service of the world, that is, to suffer for Truth. Thus, Christ also wished to affirm this symbol among his disciples, in order to infix the memory of his sacrifice and Covenant for future generations. But no mechanical communion is able to save our souls, for "faith without works is dead."

I remember my conversation with a woman missionary about Christ's sacrifice. She was beating her breast and shouting hysterically that she knew that Christ had suffered for her, and so had saved her from eternal damnation. To which I answered, "You are mistaken. Christ suffered not for you, but because of you." Of course, we never met her again, were proclaimed pagans and spies, and were rewarded by other corresponding titles.

Christ and the Law of KarmaLetters of Helena Roerich I, (26 May 1934)

. There are many ways of resisting evil. First of all, by the power of spirit—certainly, resistance performed without hatred, occultly speaking, is a hundredfold stronger. All these assertions of Christ prove that He was an Initiate, and that He knew the strength of the reversed blow. Similarly, one should understand the words from Deuteronomy (the book of Moses): “To me belongeth vengeance, and recompense.” The Apostle Paul uses this very apophthegm in his Epistle to the Romans. Again, we see that Christ came not to destroy the law but to fulfil it.

The Temple and the resurrection of ChristLHR II, 28 May 1937)

The answer of Christ to his disciples: “Destroy this temple, and in three days I will raise it up” should be understood correctly as his Resurrection in the subtle body in which he appeared before his disciples. In almost all ancient Teachings the human body is likened to the Temple of God. And Christ hardly meant a miraculous raising of a temple made of stone as a proof of his power. This would contradict the whole spirit of His Teaching.

Co-Measurement

The four stones of the foundations of your actionsLMG II, 235

Friends! Place four stones into the foundation of your actions: First—Reverence of Hierarchy. Second—Realization of unity. Third—Realization of co-measurement. Fourth—Application of the canon, “By thy God.”

The Great Teachers and Their raysLHR II, 18 February 1936

Actually, if the Great Teachers were to forcibly pour forth their rays, we would be burned to ashes unless we possessed the power of receptivity. Everything requires reciprocity, correspondence, and co-measurement.

Non-comeasurementLMG II, 316

The time for meals must be shortened, in order to preserve the human aspect. There is no worse act of non-comeasurement than to prattle at the dinner table about trifles. There is no worse act of non-comeasurement than to toss slander like a shower of small peas. There is no worse act of non-comeasurement than to defer an urgent action. There is no worse act of non-comeasurement than to show offense like a petty huckster. There is no worse act of non-comeasurement than to renounce responsibility. There is no worse act of non-comeasurement than to cease thinking about beauty. Co-measurement is like the pillar that supports the house.

When we take into consideration the painting of the dwelling, are we to destroy the pillar under the archway? Thoroughly assimilate co-measurement.

Requirements in Their CommunityNEC, 67

What is required in Our Community? First of all, co-measurement and justice. True, the second results entirely from the first. Indeed, one must forget about good-naturedness, for this goodness is not the good. Goodness is a surrogate of justice. The spiritual life is governed by so-measurement. The man who does not differentiate the small from the big, the insignificant from the great, cannot be spiritually developed.

One talks about Our firmness, but this is only the result of Our developed co-measurement.

The Common GoodLHR II, 8 March 1938

On the basis of the Teaching of Life given to us, I will say that in everything co-measurement must be shown, in other words, goal-fitness, which reigns in the entire Universe. Everything should be adopted from the point of view of the Common Good or benefit for all humanity.

Comparing different personalitiesLHR II, 19 June 1937

So, let us acquire wisdom by comparing different personalities. Let us remember which personalities have already been disclosed within a short period of time. Let us practice goal-fitness. It is said in the Teaching that a man who does not realize what is co-measurement cannot be considered spiritual. Co-measurement is the Golden Mean.

Referring to Lord Buddha, Vivekananda said that the heart of the Great Spirits is as soft as butter, but they know how to discipline it. In other words They know what is co-measurement. Verily, They are guided by co-measurement. Co-measurement borders upon goal-fitness, which reigns throughout Cosmos.

The path of discipleshipLHR II, 23 October 1936

On the path of discipleship, it is most difficult to maintain co-measurement and balance in everything. Precisely, one must fulfill the indications as they are given—not more and not less. But often, in his striving, the disciple is inclined to overdo, forgetting that all superfluity is just as harmful as incompleteness, and perhaps even more so.

Emulating the Community and Their indicationsNEC, 17

Knowing the foundation of Our Teaching it is necessary to prove to would-be disciples by creating in full co-measurement and immutability. When the Teacher says, “Now you yourselves display the effect of My indications,” it does not mean to recall old habits, to quarrel with one another, to become offended and to hurt each other. This can be left to the mule drivers. But it should be for you to remember about Our Community and emulate it in harmonious labor. When the time comes to change the course of the ship,

the indication will come. But do not expect an indication about a patch for the boot. Otherwise we shall soon congratulate each other on our birthdays.

When and to what extent the disciple makes use of the Teacher's forcesAY, 386

It is difficult to define in words when and to what extent the disciple may make use of the Teacher's forces. Only a refined understanding will bring about the right co-measurement. There can be no precise rules defining the relationship between the Teacher and the disciple; life itself points out the necessary ways in which to follow the one path together. I can send My Ray only to those who are united.

Distinguish between absolute devotion and conditional devotionAY, 87

One must distinguish between absolute devotion and conditional devotion. Most often people display absolute devotion when they receive, but each act of giving in return is difficult because of self-imposed conditions. Some accept what they have been given, but then raise obstacles in their own consciousness, and begin to think that the given treasure is but a piece of mold! One should remember that the measure of one's devotion determines the measure of receiving. Faith must be equal in degree to knowledge. Each limiting condition set upon one's faith sets an equally limiting condition on its fruits. Yet no one would wish to be called a conditional disciple. Such a title would provoke offense. The law acts identically under all conditions. But the law does not take offense — it co-measures. Be assured of the co-measurement of devotion.

Don't forget co-measurementLMG II, 316

What suffers most of all? Of course co-measurement! I have spoken so much about it, yet again it is necessary to return to the old theme. Even the few who sense the importance of co-measurement remember about it only in some special circumstances. When one is drowning, then the best precepts are called to mind. Far more important is it to remember them amidst everyday life. The smallest thoughts will be borne away by the whirlwind of a right judgment. Good or bad, useful or harmful, these will be singled out, because where the big trees are, the shrubs are not seen.

Betrayal of the pathAY, 51

It is right to remember that work with Us has but a single direction — that of co-measurement and goal-fitness. The one who betrays his path is simply bereft of these qualities, and his fate is like that of a kitten at sea.

A yogi is not a slave to desireAY, 259

Many concepts should be considered in the light of yoga. Can one live without desire when even the spirit is incarnated by desire? Desires are like sparks igniting motion. Then what does it mean to say that a yogi is free of desire? Let us take the precise

meaning of the words: a yogi is free, not from desires as such but from their burden. He knows himself to be free because he is not a slave to desire. On the path of goal-fitness, a yogi, applying co-measurement, relinquishes desires in the name of the most essential. This ability to change easily is at the core of the yogi's liberation. Nothing hinders his progress.

Work and complicated tasksAY, 332

Work is felt as a burden only when the forces are distributed incorrectly; but when co-measurement of a direction and its execution is maintained, then even a complicated task will not be beyond one's capabilities.

False spirituality and evolutionAY, 591

I rejoice when you realize the harm of false spirituality. Often a sickly distortion of psychic energy becomes a substitute for a properly expanded consciousness. Where there is fear, where there is self-pity, where there is conceit, where there is passivity, where there is avoidance of self-sacrifice, where there is lack of co-measurement, where there is irresponsibility, can there be service to evolution?

The Agni Yogi and the pillar of co-measurementFW I, 48

To co-measure one's actions with the actions of co-workers is also a fiery quality. When lighting a lamp, no one intends to set fire to the house. On the contrary, everyone seeks a safe place for a lamp. Fieriness is not madness. It is awful to listen frequently to ignorant conversations about the chaotic state of Fire. It must be understood that this element demands the highest co-measurement, profound circumspection, and caution. Each Agni Yogi is primarily wise in the apportionment of this substance. He will be thrifty rather than extravagant. As a faithful guardian he knows that the highest substance is purified through lofty labor and suffering. He knows that each energy of Fire is like a rare blessing. The Fire of Space demands manifestation; and he understands the value of this finding. Only then can he be entrusted with the ocean of Fire.

Therefore I ask all co-workers to be sternly circumspect. Thus will they preserve the treasure that grows in the heart. It is best not to scatter it into the abyss of darkness, where each torch will be used for a ruinous conflagration. The pillar of co-measurement, even in Fire must be a safeguard.

Common Good

Qualities of those seeking the Common GoodLMG II, 312

I shall specify the qualities distinctive in those seeking the Common Good. First—constancy of striving. Second—ability of containment, for poor is he who denies but the seeker of truth is worthy to work for General Good. Third—ability to labor, because the

majority do not know the value of time. Fourth—the desire to help, without prejudices and without usurpation. Fifth—renouncement of personal property and the acceptance for safekeeping of the fruit of the creativeness of others. Sixth—expulsion of fear. Seventh—display of vigilance amidst darkness.

The key to the Common GoodINF II, 492

The attainment of the Common Good is affirmed through the search for the course of the Cosmic Magnet. Only when the spirit can contact the cosmic current, can it reach the understanding of the higher law. The course of the Cosmic Magnet carries the Fire of Space, which effects the reverberation of the Cosmic Magnet. Hence, each possibility in step with the Cosmic Magnet reaches toward the Common Good. This conformity is held to be the possibility for a striving quest. Hence, the key to the Common Good is contained in the quest of the spirit. Thus, each powerful tension provides a key to the Common Good.

Attainment and the Common GoodFW III, 247

Life is brought into balance only through spiritual attainment. Spiritual ascent is the only way to individual attainment and to attainment of the Common Good.

Service for the Common GoodLHR II, 10 September 1938

Why should one think that the application of higher principles is possible only in a community? Service for the Common Good must and should be realized in all circumstances. But, truly, through conscious cooperation such service increases in an incalculable progression.

Change and mobility of spiritLMG II, 327

Avoid uniformity, as to both place and work. Actually, uniformity accompanies that greatest fallacy, the concept of personal ownership.

First of all, the slave of property loses mobility of spirit. Such a slave ceases to understand that each day of labor should be tinged with a special quality of the spirit. He cannot change place, because his spirit will be permanently fixed in his earthly home.

Ask yourself—is it easy for you to move to another place? Is it easy for you to change the nature of your work? If it is, this means that you can appreciate the value of the Common Good.

Children, the future, and expectations of truthfulnessLMG II, 340

Just now, when an important time is drawing near, it is necessary to disinfect as many children as possible; they will be the ones to think about the cities of the future. They

must be given a truthful book about the saintly heroes of the Common Good, but this book has not yet been written. Fallacious are children's books, spurious their playthings, false the smiles of their tutors. Amidst constant falsification is it possible to expect truthfulness?

I advise to devote time to the children. Let them carry stones and timbers for their city.

I have spoken about secret dugpas for your information; but for yourselves you need pay no attention to them, as to every striving worker they are mere dust.

But if you show children Our Domicile, they will joyously walk through all the laboratories and observatories. Our prismatic mirrors will give them unforgettable joy; because they love everything real, and We Ourselves strive for Truth.

Give the children only real, true objects!

The application of laborLMG II, 362

The first book summoned to attainment of beauty, simplicity, and fearlessness. The second gives the quality and the features of labor which affirm the expansion of consciousness.

The idea of the Community and of the Common Good is the first sign of broadening of consciousness. It should be understood that the necessity of labor is pointed out not for mere information but for application.

This book is not for soothing but for the exertion of the rising spirit. Strive to the utmost toward labor. Enwrap each task with the best emanation.

Understanding energyNEC, 77

It must be understood how carefully must one expend energy. It must be understood that only the right doors will lead into the chamber of the Common Good.

The evolution of communityNEC, 237

To renounce or to multiply? Indeed, to multiply sanguinely, joyfully, but for the Common Good. The smallest hint of sectarianism or bigoted limitation will contradict the sunlike evolution of the community. Austere joy avoids darkness. Moles of forbiddance and limitations will never see the sun....

The community is the depository of all possibilities and all accumulations. Each one who diminishes the boundaries and the power of the community becomes a traitor. The community is the chalice of sunlike joy.

Spatial thought and justice in spaceAY, 122

The ashes of past fires may dim the vision, but the fires of new images of Truth glow in the Infinite. When we have transcended the narrow boundaries of ethnicity and nationality, is it not all the same to us which planet is nurtured by spatial thought? The only important thing is that the thought be filled with a realization of the Common Good. Then the crosscurrents of nations will not distract the eye that is directed toward the inevitable evolution.

Reverence for the dwelling place of the Teacher should not be reverence for the soil, or for temple rituals, but for the igniting of justice in space.

We often exhausted Ourselves in improving the condition of humanity, but do not regret having sent even one evolutionary thought. These thoughts take root and flourish like an enchanted garden; and as magically invisible are the workers in this garden. Know how to direct your thought to the Common Good and We will always be with you.

Reverence for knowledge and life experienceAY, 404

First of all, the Teaching is never sold; that is a most ancient law. The Teaching offers personal comfort; otherwise it would be egoism. The Teaching advocates the beautifying of existence, which otherwise would be submerged in ugliness. The Teaching is always self-denying, because it knows the true meaning of the Common Good. The Teaching reveres knowledge; otherwise it would be darkness. The Teaching is manifested in life not through invented ceremonies, but on the basis of experience. I consider that the way of the Teaching has nothing to do with the husks of outworn ways.

Joy is a special wisdom.

Manifestations of light and the human taskINF II, 477

Each wave of Common Good is intensified by the Forces of Light, and also by counteractions. The manifestations of light and shade pertains to the whole of Cosmos. Hence, each wave of Common Good induces a saturation with various currents. Each propelled wave intensifies the creative impulses, and the human task is to find the direction of the Cosmic Magnet by propelling the thoughts toward the Common Good. Thus, thought creates in space. Limitless are the ways of evolution.

The higher concordance and enemiesINF II, 505

When a spirit strives to inscribe a better page in the Book of Life his acceptance of the service for the Common Good opens to him all gates. Hence, when the thought of the flaming Agni Yogi imbues the space, then verily the spirit

creates with Cosmos. Thus is the higher concordance established. Therefore, in this

battle Our enemies fear greatly the higher concordance, but Our victory will be the more powerful.

In the earliest years, teach laborHEART, 411

In the education of the heart the first concept to be put forward is work. From the earliest years labor is established as the one foundation of life, as a process of perfectment. This approach eradicates the notion of labor being selfish, and at the same time the child acquires a broad understanding of work for the common good.

Scala furiosaHEART, 496

When the dawn is blazing with battle, thoughts about the future and the Common Good are especially necessary. The scala furiosa—hierarchy of fury—will not affect a heart that has been strengthened by the thought of Service.

The heart and path of heroismFW III, 43

The heart of a hero knows self-sacrifice in the name of Common Good. It knows self-renunciation and Great Service. The path of the hero is not always strewn with wreaths of human gratitude. The path of the hero proceeds by thorny ways. Therefore, one should always revere the path of self-renunciation, because each advancement upon the face of the Earth which affirms heroism of the spirit guarantees a new beginning.

Lofty thought—the arms of victoryBRO, 578

With what can one block the path of evil? Only with labor on Earth. Thought and work directed to the Common Good will be a strong weapon against evil. People frequently begin to verbally curse evil, but the disparagement is so ugly that it is impossible to fight it also by means of ugliness. Such weapons are worthless. Work and lofty thought will be the arms of victory—such is the path of Brotherhood.

Walking corpsesSUP, 267

Urusvati is justifiably amazed to see that people enjoy the comfort of the General Good, yet do not strive to work for it. These walking corpses only prepare a grave for themselves! Where and when will they see the usefulness of the Common Good? It is service, first of all, that opens the path to realization of the Common Good. Neither garb nor ritual, but only service to humanity, is required.

Ideas that are fixed and evolutionarySUP, 360

Only by observing human actions can one discriminate and sense the subtle differences between good and bad people. You will see that the one who labors for evolution is filled with ideas. But who would call these ideas fixed? It would be right to call them leading

ideas. Pay heed then to all the manifestations of nature.

The Thinker said, "Whether I serve Nature, or Nature serves me, does not matter. The important thing is that all my knowledge and experience are offered in the service of the Common Good."

The best armorSUP, 572

The Thinker taught the young people, "Sometimes the best armor is the invisible one. Learn to command yourself to produce such armor, and it will appear whenever you fight for the Common Good."

Lukewarm ones, half-ways, and half measuresLHR II, 22 July 1935

True, the volcano is raging, and much darkness is around, but those devoted to the service for the Common Good need not be alarmed. Calamities always happen to the lukewarm ones, those who follow half-ways and are fond of half-measures. We shall not err in saying that the peril to the world lies in half-measures and in non-resistance to evil. Verily, we live again in the times of Atlantis! Only now one should provide not an ark, but an airplane. And the best airplane is the wings of the spirit.

Lessons learned lead to advancementLHR II, 14 May 1936

You mention that a member of the society asks whether the events in the world at present will lead to the Common good. I must say that I firmly believe that whatever happens leads to good in the long run. Lessons must be learned in order that consciousnesses may advance further. Everything is created by people themselves, and cruel national disasters are the results of many centuries of causes and effects.

Give no thought to one's own salvationLHR II, 13 August 1938

Only a petrified heart will not aspire toward the Common Good, but will think only about the salvation of its own soul and about its resurrection in a physical body! One should think not about one's own salvation, but about the offering of life's achievement for the Common Good and sacrificed their lives for it were closer to God than those who had his name on their lips and thought only of their own salvation. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

Communication

Emanations of written communicationLMG II, 351

The significance of the handwritten manuscript has been completely forgotten....

Pious kings and most holy cardinals have used this method many times to enhance their

prosperity. You are also familiar with the experiments of contemporary hypnotists in which sealed letters are read at command. Even circuses offer this attraction without extra charge.

These phenomena show that both the outer and the inner significance of handwritten items are great.

Just rubbing your hand on a piece of paper makes little cork figures spring up. Think how much energy can be impressed onto a piece of paper if the nerve centers cooperate.

One can observe energy radiating from the fingertips. These flashes can be seen in the dark. When the emanations are particularly strong one can see their blue light even in the daytime. Along with the radiation, the paper is stratified with an indelible energy whose working is similar to that of word and thought.

A written note transmits not only the letters of the alphabet but also a powerful dose of the human essence. From this perspective, it may be good to hold a certain letter in your hands and reread it, while with another it may be better not even to touch it. Of course, there are flying through the world plenty of empty sheets of paper, devoid of a single spark of human consciousness....

A handwritten note is a handshake at a distance.

Communication between the worldsAY, 71

Urusvati, by suffering the pain caused by the magnetic arrow, experienced the waves of the currents from a distant planet. It is correct to consider the magnetic currents as channels between the planets. The study of communication between the worlds should include research in magnetic waves, but of course the spiritual consciousness must not be forgotten.

Limitations of wireless communicationAY, 487

Some will say, "Why preoccupy oneself with Agni Yoga and psychic energy, when we already have wireless communication and all kinds of other inventions?" But wireless communication can carry only words, whereas psychic energy instantly transmits thoughts, and also impels the recipient to immediately respond in action. We do not err in saying that half the world responds to the transmitted suggestions, and that psychic energy knows no distance.

Communicate according to one's listenerHEART, 107

So much has been said about the language of the heart, yet for the majority of people it remains an inapplicable abstraction. Let us not insist on the highest forms of this means

of communication; rather, let us try to master the basics, which ought to be revealed immediately without requiring any special preparation. The first and foremost purpose of every language is mutual comprehension, which means that you should try not only to understand the person with whom you are talking but also to speak in a way that is clear to him. To do this, acquire the ability to speak in your companion's language. Speak with his words in the way that he speaks; that is the only way he will remember and accept your thought into his consciousness. So, we shall learn to accommodate the words of the person with whom we are talking, and imperceptibly we shall go beyond words to the very nature of his thinking. The highest form of communication will be the grasping of thought without sound.

Adapting oneself to the subtle energiesSUP, 48

Urusvati is in constant communication with Us. It is not easy to receive the currents of intensified energy while remaining in a physical body amidst daily life. We consider such simultaneity a special achievement. One must be able to adapt oneself to the peculiarities of subtle energies. It can easily be shown that little time is needed for even the most detailed dreams. Complicated actions and lengthy discourses are assimilated instantly. Such features of subtle perception are characteristic of communication with Us. One may understand complicated sendings without knowing in which language they are given. The thought reaches the corresponding centers and reveals the essence of the communication. The communication is through the subtle body. One should become accustomed to this subtle perception. This cannot be understood without the broadening of consciousness. Many problems must be understood without earthly limitations. People often notice only one detail, then elevate it to an immutable law.

Communication through thoughtSUP, 120

Urusvati knows the significance of the moment that separates sleep from the waking state. This moment is called "the diamond of consciousness." During this transitory condition of consciousness man belongs simultaneously to both worlds—the physical and the subtle.

We intensify and deepen these diamond moments through a clear understanding of their significance. Indeed, they are so brief that no effort is required. Prolonged communication with the Subtle World can be achieved, but simultaneous awareness of the two worlds is momentary. We are not referring to Our guiding powers and Our messages to the world. Our discourses, and My words, are not coming to you now from the Subtle World but are the result of the transmission of thought from a distance. When Urusvati sees the events taking place in Our Tower it is a special function of telepathic vision, whereas discourse with Us corresponds to direct radio messages. That channel cannot be revealed to everybody, nor can everybody have access to Us.

Mechanical apparatuses are useless in communication with the far-off worldsSUP, 235

Urusvati knows that astronomy is meaningless without knowledge of psychic energy and the subtle body. In discussing the far-off worlds, one should abandon earthly measurements.

One can be drowning in astronomical calculations yet be no nearer to the far-off worlds. Even spectrum analysis depends for accuracy on many conditions, and mechanical apparatuses are useless in communication with the far-off worlds. Of the billions of heavenly bodies, only thousands can be located, and even the most powerful telescope will be as naught when confronted with Infinity.

Mental communication in the Subtle WorldSUP, 304

Communication in the Subtle World is mental, and there is no need for different languages. It is wonderful to be able to think in one's own language and at the same time be understood by those from other countries. There is no need to impress thoughts on others; on the contrary, the more natural the flow of thoughts, the more easily they are understood. Such communication is supermundane, but it must be realized here upon Earth so that the adjustment to the Subtle World will be less difficult.

Communicating in code to prevent intercepting messagesSUP, 351

Urusvati knows the many reasons for the interruption of thought transmission. The main causes are the extraordinarily intense currents and the unexpected disturbances that must be immediately countered. But also, undesirable entities may approach and try to obtain information that would cause harm if acquired prematurely, and that should not be revealed to them.

We can provide an example of information that was prematurely interrupted. Once, We sent a mental message about the sad condition of a certain Western country, but as soon as the first word, "space," was sent, unwanted listeners were discovered and the communication had to be interrupted. In order to fulfill Our intention, We used a code word, which was sent at night. We continued with our communication the following night, not naming the country, because Urusvati could then understand the meaning of Our message.

The rhythms of communication of the BrotherhoodSUP, 358

Urusvati knows how varied are the rhythms of Our communications. At times they flow slowly and distinctly, but at other times so rapidly that it is almost impossible to hear them. They may be shockingly loud, or may become almost inaudible, like the softest whisper. Sometimes they strain the centers, but usually they are beneficent. Do not suppose that these variations are the result of Our unbalanced minds! You should seek the cause in the spatial currents. The example of Our communication is of use to anyone who studies the energy of thought.

Conscious communion with the Hierarchy can develop psychic energySUP, 382

Another factor should be kept in mind, that psychic energy is developed especially during conscious communion with Hierarchy. This communication should be practiced throughout one's entire life and will then become firmly established. The Image of the Teacher will become ever-present, and the flow of the new, vital currents will be manifested in all endeavors. This will become the foundation of the feeling that people call optimism. Such straight-knowledge helps even machines to do their best work! All Our apparatuses are designed to respond to psychic energy. Not everyone is able to make use of Our methods, but every thinking person can progress on the same path. The difference between Us and others is that, due to lengthy experience, We know how to focus Our psychic energy.

Harmonious vibrations make communication possible between the Subtle World and the physical worldSUP, 448

Urusvati knows that the Tower of Chun is the center of the three worlds. This unity is possible because some of the Masters, although still in their physical bodies, can manifest in their subtle bodies, whereas others, in their subtle bodies, have the power to approach the physical world. One should be aware of the importance of maintaining harmonious vibrations in order to make this communication possible between the Subtle World and the physical world. It is most important to safeguard the surrounding atmosphere so that nothing harmful can increase the disturbance of currents. People strive to make contact with the Towers, not understanding that such an intrusion can be disastrous.

Clear thought is necessary for better communicationSUP, 804

Picture a man who has entered the Supermundane World and knows only how to communicate by speech; he will find himself in a deplorable situation. He will not easily learn thought-transmission. At first, he will, like a mute, repeat words silently to himself. But if those words are not accompanied by clear thoughts, communication will not be possible. Only gradually will the traveler understand how to express thoughts without words, and thus learn to receive thought-transmissions from his new neighbors, and from his instructor.

Communication and silenceSUP, 798

Urusvati knows about the deep significance of ancient vows of silence. It can be understood scientifically that in this way people tried to attain concentration of thought, and thus prepare themselves for the supermundane state. Indeed, it must be agreed that every effort toward the deepening of thought is useful but let us not forget that no forcing of nature is needed for the development of the consciousness....

Let us regard with respect those in antiquity who took vows of silence. They acted out of

desire for self-perfectedness, but evolution demands a much broader application of man's forces. Let him actually apply all his abilities, let him live in a continuous state of gaining knowledge. Such intelligent, valiant learning will bestow a real joy of labor.

Community

Community is not hidden from true seekers LMG I, 313

My children, children, dear children.

Do not think that Our Community is hidden from humanity by impregnable walls.

The snows of Himalaya that hide Us are not obstacles for true seekers, but only for the curious ones.

Mind the difference between the seeker and the dry, skeptical investigator.

Immerse yourselves in Our labor, and I will lead you on the path to the Yonder World.

Through indomitable personal striving and readiness for the hardship as a road to Our Community LMG II, 339

How then to find the way to Our Laboratories? Without a summons, no one will reach Us. Without a Guide no one will pass! At the same time there is necessary an indomitable personal striving and readiness for the hardships of the way.

According to custom the wayfarer must traverse a certain portion of the way alone. Just before arrival, even those who have been in direct communication with Us do not sense Our tidings. It must be thus because of human conditions.

Those arriving alone, except for profound reasons, are divided into two groups: those striving personally and those summoned for a mission.

Without a special Indication, no one will recognize those who have been to see Us.

Since Our Messenger does not shout in the market place, so too those who have been with Us know how to guard the Common Weal.

An unmistakable sign of Our Call is when you are borne irresistibly, as if on wings. Thus, accept Our Community of Knowledge and Beauty. And be assured that, although one can search every mountain gorge, an uninvited visitor will not find the way.

Many times have We visited your cities, and no one can say We are estranged from the world. You yourselves locate your observatories outside cities, and take care to leave scientists in quietude. Accept, then, Our considerations, and be not vexed at the lack of

a definite address.

Remember Those working for the Common Good!

Community rendering active assistance LMG II, 344

Can Our Community intervene in the affairs of the world and render active assistance?

Every community is devoid of egotism, in its vulgar meaning, and in the name of the Common Good is concerned with the solution of world affairs. Like arrows plunge the sendings of the community into the brains of humanity.

There can be traced in scientific literature a series of psychic and physical effects. There are well-known cases of the sending of objects of great significance. There are known dispatches of sums of money. There are known forewarnings of danger. There are known letters about the solution of affairs. There are known meetings under various aspects. We have had steamship tickets and costumes of different countries. We have had different names and have appeared when circumstances imperatively required it.

Community and readiness to serve Them NEC, 98

It is impossible for a poisoned consciousness to distinguish the moments of freedom and of bondage. The man who is lost in conjecture as to where is slavery and where freedom is unable to think about the community. The man who oppresses the consciousness of his brother cannot think about the community. The man who distorts the Teaching cannot think about the community. The basis of the community lies in freedom of thinking and in reverence for the Teacher. To accept the Teacher means to fall in line with the workers fighting the fire. If everyone rushes to the fire from the wellspring without any order, the wellspring will be trampled without benefit.

Steps toward Community NEC, 17

Many a time you have heard about following Our indications, and you could convince yourself that precise fulfillment of the indication is practical and beneficial. This is the first step. After this, self-action must begin. Knowing the foundations of Our Teaching it is necessary to prove to be disciples creating in full co-measurement and immutability. When the Teacher says, "Now you yourselves display the effect of My indications," it does not mean to recall old habits, to quarrel with one another, to become offended and to hurt each other. This can be left to the mule drivers. But it should be for you to remember about Our Community and emulate it in harmonious labor.... It is necessary to assimilate permanently the dignity and the worth of the true work, and to relegate childish habits to the archives. Without betraying one's principles it is possible to find hundreds of worthy solutions. I wish to see you upon the next step.

Requirements in Community NEC, 67

What is required in Our Community? First of all, co-measurement and justice. True, the second results entirely from the first. Indeed, one must forget about good-naturedness, for this goodness is not the good. Goodness is a surrogate of justice. The spiritual life is governed by co-measurement. The man who does not differentiate the small from the big, the insignificant from the great, cannot be spiritually developed.

One talks about Our firmness, but this is only the result of Our developed co-measurement.

Community and the evolution of the planet NEC, 72

The Community, as Fellowship, can unprecedentedly accelerate the evolution of the planet and give new possibilities of intercourse with the forces of matter. It must not be thought that community and the conquest of matter are found on different planes. One channel, one banner—Maitreya, Mother, Matter!

The Hand which discerns the Threads points out the path to Our Community. Indeed, We shall not speak about a precise time when Our place started. Cataclysms molded the favorable conditions, and with Our knowledge We can guard the Center against unbidden guests. The existence of violent enemies has permitted Us to close the entrances still more tightly and to instruct neighbors in an effective silence. To transgress and to betray means to be destroyed.

Smallest details and Community NEC, 128

You are often astonished that the Teacher foresees the smallest details. But who told you that these details are small? Often a leg is broken from a most insignificant stone, and a blade of grass casts one over the precipice.

Even in daily life you save your near ones from dangers. Then, in Our Community, are not the lives of the coworkers protected in a larger scope? The lips of Friends do not keep silent, but it is necessary to learn to harken to the call of warning.

In small groups it is easy to adjust one's attention, but the cooperation of mankind obliges one to become accustomed to unexpected manifestations. I am not exaggerating: each minute is insecure, but at the same time one should not become accustomed to this continuous insecurity, lest the vigilant sensitiveness be lost. Indeed, as an eagle on the summit, do not lose keenness. Sharp-sightedness grows only through perils.

Welcome dangers!

Watchfulness of Community NEC, 155

Let us give you a picture of Our Community. Our resources are intensified for the Common Good. Everyone works in full readiness. Our wireless communication has brought an urgent appeal—personal action is needed. The Elect Council designates an executive agent. Sometimes the agent knows the whole process of the task, but sometimes he is given only an intermediate action. Often there is time enough only for choosing the necessary clothing, and perhaps a book which has just been started goes into the library unread. Often the duration of the commission is indeterminate. Often the results of the errand are not to be seen. What then induces the selected one joyfully to take himself off? What helps him to hasten into the cold and over the blocks of ice? What sort of order can evoke this strenuous labor? This jubilant readiness grows from habitual watchfulness.

Vigilance with Community NEC, 183

What more nearly compares with Our Community—a choir of psalm-singers or an armed camp? Rather the second. One can imagine how it must conform to the rules of military organization and leadership. Is it possible to establish the paths of advancement of the Community without repulse and attack? Is it possible to take a fortress by assault without knowing its situation? The conditions of defense and attack must be weighed. Needed is experienced knowledge and keen vigilance. They are wrong who consider the Community a house of prayer. They are wrong who call the Community a workshop. They are wrong who regard the Community as an exclusive laboratory. The Community is a hundred-eyed guard. The Community is the hurricane of the messenger. The Community is the banner of the conqueror. In the hour when the banner is furled, the enemy already undermines the foundation of the towers. Where, then, is your laboratory? Where is your labor and toil? Verily, one patrol left out opens ten gates. Only vigilance will provide the rampart for the Community.

Victory is only an obligation. Strengthening of forces is only a manifestation of a new vortex. Realization of power is only a test. Challenge is only light-mindedness. As an ocean wave does the Community advance. As the thunder of an earthquake resounds the Teaching of immutability.

Before the rising of the Sun let us proceed in ceaseless vigil.

Community battles for reality NEC, 206

Indeed, as We say, the Community battles for reality. You have another kind of reality: those who strive for the truth, for whom evidence is nothing but an unclean glass. If chemical and biological evidence is complicated, then still more complex is the evidence of the planes of structure of life and actions. Without the development of consciousness we shall dwell in a continuous mirage; as in catalepsy, we shall be twisted in frozen terror.

Begone, Maya! We wish and shall know reality.

How to receive and to giveAY, 76

Gratitude and devotion flourish joyously in Our Community. If Our conduit brings word to Us that a co-worker thinks he has sacrificed something in the name of the Teaching, this would compel Us to reject his cooperation. Our co-workers know both how to receive and to give. When you spread Our Teaching do not shout in the square, but simply offer a smile to the approaching ones. Those who come voluntarily will accept the Teacher. But he who is ensnared will gnaw at his chains. We expect joy, and accept only the wondrous flower of devotion. Let us hasten to understand the Teacher!

Affirm success; affirm joy; affirm understanding of progress. Cast away the thoughts that belong to the old world. I shall not tire of repeating this.

The Teaching cannot be bought or obtained by coercionAY, 93

Do not listen to the teacher who demands a fee for his teaching. The Teaching cannot be bought or obtained by coercion. Truly, each one gains access to the Teaching only by proving his devotion by deeds. It is actions, not words, that lead to the Community of Knowledge. If a child strives to that Community, will there not be work for him there? Likewise, will anyone who accepts with full consciousness the statutes of the Community find the doors barred? Can one cite an example when the quest of a pure consciousness was not answered?

Precisely outlined are the statutes of the Community of Knowledge. No cunning can obscure them. Traveler, pay your debt, and walk tirelessly.

The quest for ShambhalaHIER, 24

The quest for Shambhala varies widely in the spiritual domain. And is it possible that people believe they will attain the Community of Shambhala through invasion or through fasting? To him who is aware of the path to Us, let us say, "Walk by the path of love. Walk by the path of labor. Walk by the path of the shield of faith!" To him who has found Our Image in his heart, We shall say, "Walk by the way of the heart and the Chalice will affirm the path!" To him who, through conceit, thinks he has attained the path, We shall say, "Go and learn from the spirit who knows consummation."

Compassion

Great CompassionLHR I, 8 March 1935

In the East this epoch is noted as the epoch of Maitreya, the epoch of Great Compassion, and the epoch of the Mother of the World.

Maitreya's HeartHIER, 3

Maitreya is coming, radiant with all fires. His Heart is aflame with compassion for destitute humanity.

Compassion, Holy Ones, and Secret KnowledgeLMG I, 324

I tell you, let the flame of your heart be alight with the fire of compassion. In compassion is buried the great pearl of Secret Knowledge.

All Bodhisattvas, all Holy Ones, all Martyrs, strove along this Path.

The Bodhisattvas' compassionAY, 332

What is the nature of the Bodhisattvas' compassion? Without coercing the will, They invisibly and patiently direct each suitable force toward good.

A yogi's compassionAY, 210

It is said that the yogi knows no love; but in truth, he is full of compassion. People think of love only as constricting bonds. But compassion is boundless, a co-worker of Truth.

The healing quality of Great CompassionSUP, 809

Urusvati knows the healing quality of Great Compassion. People usually suppose that only the Higher Beings possess this quality. But people, in their daily lives, often come in contact with the realm of Compassion.

Truly, mercy, peacefulness, sympathy, kindness, solicitude toward people, are manifestations of various aspects of compassion. Love itself is close to compassion. Is not cooperation kin to compassion? All these good qualities have healing properties....

And let us not forget that he who offers compassion receives beneficial effects in the boomerang-like return of the dispatched energy.

Compassion as it aids the sufferingSUP, 864

Urusvati knows the true meaning of compassion. Maitreya, the Lord of Compassion, impressed this pan-human feeling on the future mind. Yet the confusion of the present world is great!

Many physicians will be needed to cure humanity. Psychic epidemics are increasing, together with the bodily ones. Compassion can arm physicians for their urgent battle.

There are some feelings akin to compassion, but only compassion itself is without selfishness. Pity, for example, can be somewhat patronizing, and even charity can have

selfish motives, but compassion aids the suffering, taking the entire burden of pain upon itself. It studies the cause of the pain and offers psychic energy to revitalize the ailing psyche....

Much energy for good is needed to support, to not offend, and to express hope in the simplest of words. A sick person can be quite vain and one should not give the impression that his faults are known. Truly, compassion is the most tender and sympathetic feeling. Let us not forget how a subtle feeling helps in the Supermundane World. It reveals the magnet of the heart, and its power makes one invincible.

The Thinker asserted, "Compassion is the crown of the future."

Pity versus compassionNEC, 134

Pity must not be confused with compassion. In compassion nothing is dissolved, but crystals of action grow. Compassion does not weep, but helps.

Compassion flows downwardLMG I, 347

About love I can say that in pure souls it rushes ever upward.

But compassion flows downward.

Compassion and the wish to helpAUM, 556

From the temple let us go into the cellar. Let us contrive to retain in ourselves not only soaring flight but also compassion. Each man has an open wound. Only psychic energy can point out this pain. Each study of the higher energy teaches open assistance. So, also, the wish to help must be cultivated.

Compassion and understanding earthly conditionsSUP, 523

Urusvati knows how highly We value spiritual progress, which must include renunciation of self, and also an understanding of earthly conditions....

Those who deny earthly conditions also deprive themselves of mercy and compassion, without which spiritual development is not possible. The teaching of the regenerated world cannot live with hard-heartedness. Humane science cannot flourish where the heart is numb. Our Brotherhood could not have existed without a full experience of earthly conditions.

Compassion is forged in lifeBRO, 489

Scholars are already beginning to understand how a human personality enters into the pantheon of heroes. By the same path also are the qualities of the Leaders of humanity

accumulated. If they do not pass through earthly sufferings, they cannot respond to people's sufferings. If they do not experience the sweat of toil, they cannot guide people in their labor. Self-abnegation, mercy, compassion, courage are forged in life. Nothing abstract can mold the strength of the spirit.

Suffering teaches compassion; the compassion of Great TeachersLHR II, 25 January 1936

Suffering in all cases may be considered a blessing, because it refines our feelings and teaches us great compassion. Joy alone cannot give depth to the feelings. Therefore, the combination of these two opposites is essential for the consummation of the path....

Vivekananda often used to ask his disciples if they could imagine all the softness and tenderness of heart of the Great Teachers. But the compassion and help of the Great Teachers, owing to their great knowledge, is often expressed in forms that do not correspond either with our own understanding or desires. Hence, the frequent remark which, alas, I have heard myself, "The Great Teacher is somewhere far off and does not hear the appeals addressed to him." There is no greater error than to think thus. However, in order to be heard one must apply sincerity and striving of the heart.

Difficulties teach us compassionLHR II, 23 April 1938

It is good if we learn to love difficulties, because only personal experience, personal trials and sufferings teach us great patience and compassion, those qualities which lie at the basis of all achievements.

Effect on courageLMG II, 250

Also, lack of compassion makes a man unfit for achievement, because such souls are lacking in courage.

Broadening of consciousness preserves compassion; speak to the listener's level of consciousnessLHR II, 15 March 1938

The joy of the broadening of consciousness is one of the loftiest and purest joys. Indeed, only the broadened consciousness permits us, in spite of all the horrors that take place, in spite of the trampling of the most sacred concepts and foundations of human dignity, to preserve compassion and love for humanity in the heart....

One has to speak with everyone in accordance with his level of consciousness. The entire White Brotherhood lives by this covenant. In it is contained great wisdom, goodness, and great compassion. The lot of a Teacher is identical in all ages. He must have patience and compassion to talk at his listener's level. He must touch on the same questions endlessly, and he must not vex his interrogator by reminding him that the question set was already answered long ago.

Compassion as a step of ascentSUP, 847

Urusvati knows the true meaning of compassion for the less fortunate. Let every act of compassion be a step of your ascent....

Much has been said about compassion, yet every act of compassion requires that one know how to bend to the level of the needy one. Indeed, this affords a glorious ascent. In the Supermundane World, mercy and compassion lead to a speedy ascent. The pilgrim learns to harken to the voices of pain and is imbued with thoughts of healing, which, like wings, bear him aloft.

Man should constantly seek for opportunities to act with compassion. Schools should teach the benefits of compassion, and that negative judgment is fruitless. It can be avoided if one remembers that destruction is, for us, not equal to construction. Let us leave destruction to the wisdom of Cosmos; let us create.

The Thinker said, "Teacher, point out to me the way to ascend in compassion."

Mutual respect is akin to compassionSUP, 528

Simple advice about speaking according to the consciousness of the listener evokes much criticism. Sadly, people most often speak according to their own consciousness. This comes mostly from their inability to listen. Friends, learn to listen, and you will more easily reach your interlocutor. True, with an expanded consciousness it is easy to understand the individual nature of your interlocutor, but such a degree of insight is rare. Therefore, utilize ordinary human means. Mutual respect is akin to compassion.

Compassion is not condescendingSUP, 795

Each person can assist in the lessening of evil. For this one must firmly remember about the individuality of consciousnesses, and must not coerce the consciousness of one's fellow man. He can increase friendship and cooperation, but only if he allows for differences of consciousness. Out of such understanding is compassion born. A wise man will show compassion to his neighbor in a way that will not be seen as condescending.

Tolerance and open-mindednessSUP, 788

Man does not want to examine the foundations upon which tolerance and open-mindedness grow, yet these qualities are akin to compassion. They teach one to look attentively into the consciousness of one's neighbor to understand the causes of his mistakes.

Consciousness, Broadening of

Learning in the tension of spirit LMG II, 357

One can develop within oneself a continual learning, which is important not as a cataloguing of facts but as an expansion of consciousness.

It is not important by what means the consciousness grows, but its volume enables it to assimilate the scope of great events.

What teaching leads more swiftly to the broadening of consciousness? It is necessary to admit people completely individually to this meadow. To each one his own herbage, provided the inner fire conforms to human merit and dignity. The sluggish, the conceited, and those raging with suspicion and doubt will not find any nourishment.

Tell pupils and friends that they must learn. Let them learn in tension of the spirit; learn through opened eyes; learn absolutely endlessly, for there is no end. This simple affirmation fills many with terror.

But We are with those who say that there is light unto infinity and that whole eons glow like a string of pearls.

In learning let us not belittle.

Labor and the broadening of consciousness LMG II, 362

The first book summoned to attainment of beauty, simplicity, and fearlessness. The second gives the quality and the features of labor which affirm the expansion of consciousness.

The idea of the Community and of the Common Good is the first sign of broadening of consciousness. It should be understood that the necessity of labor is pointed out not for mere information but for application.

One can only broaden the consciousness by oneself NEC, 30

Broadening of consciousness is occasion for congratulation. No laboratory can give this perception of continuity of endless possibilities. Only personally, consciously and freely is it possible to adapt out of space uninterrupted steps. The Teaching may open the door, but one can enter only by oneself. Not reward, nor justice, but the incontestable law carries the incarnate spirit upward, in an ascending spiral, provided that it has realized the necessity of motion. The Teacher can in no wise advance this consciousness, for any suggestion would violate the personal attainment.

Growth taking place in the broadening of consciousness NEC, 233

Many times, have we conversed about the broadening of consciousness and about the acquirement of many useful qualities. How then does this growth take place? If it is difficult to perceive the growth of one hair, it is much more difficult to detect the growth of consciousness. It is a mistake to think it possible to keep track of the growth of consciousness. As it happens the observing apparatus undergoes the same tension. Certainly, its antennae always search ahead. It is impossible to lose one's attainment if the dynamical factors have not been paralyzed. Thus, it is possible only on rare crossroads to inspect one's fundamental changes—this is a gift of evolution. One should not let dynamics pass into a painful self-control. In actions and in results is cognized the right direction. Therefore, We prefer even a mistaken action to inaction.

Broadening of consciousness can only be acquired on EarthAY, 62

Learn that you bring into the astral plane only what you have acquired on Earth. Ignorance remains there as it is here. One can receive there only what one has learned to desire here. It is almost impossible to acquire there a new broadening of consciousness. Therefore, accumulate a store of consciousness here, that you not enter in a worn-out garment.

The principle of the creative impulseINF II, 350

The broadening of consciousness is in the principle of the creative impulse. When Cosmos attracts the mind toward conscious cooperation, then a corresponding striving is affirmed. Therefore, the spirit that guards in its potentiality the creativeness which impels to conscious cooperation can intensify all fires. How important is the realization that each thought is applicable to life! Not by words but by thoughts is the world moved. Thus, each thought may help the cosmic energy.

Sensitiveness and the broadening of consciousnessHIER, 45

The quality of thought is so powerful that the Fire of Space responds to the tension of thought. The cosmic affirmation can take place only when a corresponding harmony is established. Thus, each correspondence brings its consequences. The warrant of the broadening of consciousness lies in the development of sensitiveness. Hence, the quality of striving is the truest indicator of the growth of the spirit; and consciousness is manifested as the affirmed power of creativeness.

Accumulation of the Chalice gives the best possibilitiesHIER, 55

The filling of the Chalice determines the quality of action. Each thought leading to the mighty understanding of Hierarchy uplifts the spirit. Therefore, as striving grows, the broadening of consciousness leads the spirit to the understanding of the Origins. Creativeness of the spirit can build a bridge to higher understanding only through the subtlest energies. Therefore, the accumulation in the Chalice gives the best possibilities and attainments. Man must strive to fill the Chalice and expand the consciousness.

Thus, the subtlest energies are within reach of only the subtlest receptivity, and limitless striving opens the Gates to Beauty.

The divergence of consciousnessFW II, 243

The principal danger lies in an incredible divergence of consciousness. While some almost touch atomic energy, others have not yet reached even the cave-man stage of existence. Such a difference produces agitation of currents and makes movement difficult. It is possibly easier to move troglodytes than such heterogeneous crowds. That is why forward motion and broadening of consciousness have become so complicated.

Fruition or dissolution of the consciousnessFW III, 366

Just as the consciousness can be a pledge of fruition, so can it be manifested as dissolution. Limited thought can prove to be a conduit for all dark manifestations. Therefore, thought can be developed into a great vital beginning or it can destroy each origin. Limited thinking shatters all possibilities, because the process of constructiveness is based upon the growth of consciousness. How can one aspire to the Highest Ideal without broadening the consciousness! Surely the Higher Image can be realized by the fiery and fearless consciousness, because there are no limits to a fiery consciousness. Thus, on the path to the Fiery World one must strain all one's forces for broadening of consciousness.

Coarseness and broadening of consciousnessBRO, 58

The very austerity of labor can acquire a beautiful meaning by the elimination of all coarsening effects and the introduction of the concept of cooperation. It must be remembered that coarseness is contrary to all laws of nature. Every coarse action creates such a hideous vortex that if people could but see it they would certainly be more careful in their conduct. The karma of coarseness is extremely heavy.

With broadening of consciousness people become especially sensitive to any and every coarseness. Thus, one may be assured that coarseness is most inadmissible.

Rejoicing the broadening of consciousnessSUP, 33

Urusvati rejoices when she observes a person's broadening of consciousness. Verily, one can rejoice when such an offering to the world is accomplished. The broadening of consciousness cannot be considered personal gain, for in every such purification is contained the General Good. The world welcomes each flash of the broadening of consciousness. It is a true festival.

In certain mysteries the broadening of consciousness was likened to the awakening of spring.... It is likewise impossible to perceive the details of the broadening of consciousness, but a person's transformation is quite evident. He who has become

transformed does not know when and how his renewal began, and cannot say how his consciousness was broadened. Frequently, he will cite insignificant events but omit the most important event that influenced him.

Mental refinement and broadening of consciousnessSUP, 521

Thoughts sent by Us can easily be interrupted by human clamor. Sendings from afar are easily blocked by human obstructions. All this means that on Earth all interactions are subject to earthly law. It should be understood that for the acceptance of Our currents the organism must first of all be made more subtle by mental refinement. The broadening of consciousness was stressed long ago, but it is still misunderstood. People often believe that the broadening of consciousness is simply the acceptance of everything, but then the consciousness would be turned into a cheap roadside inn! A true broadening of consciousness must increase one's receptivity and discrimination. Only deep thinking can assist in such purification. For communion with Us one must learn to think.

The Magnet and broadening of consciousnessLHR I, 3 December 1930

Realization and concrete understanding of the existence of the magnet that connects our spirit with the higher energies, which carry the broadening of consciousness, can bring us closer to the consciousness of the Cosmic Magnet and will actually draw us into the current of Cosmic Evolution. This will lead us to the great Sacrament—the consummation of Being, which is called the Crown of Crowns.

. . . Attentiveness is a foundation for accumulating knowledge. Attentiveness is a first step in the refinement of receptivity, and we know that only refinement gives broadening of consciousness and that creative power is affirmed by the centers of fine receptivity. The finer, the higher; the higher, the more powerful! Nothing holds back evolution so much as coarseness of receptivity!

Meditation and broadening of consciousnessLHR I, 26 April 1934

You ask whether you should continue your meditations. Everything that develops the concentration of thought is most useful. Clearness and the crystallization of thought should be greatly encouraged. Just now there is so much chaotic thinking that one should be particularly on guard and try hard to harness one's thoughts and not permit their capricious jumping. Sequence in thought and action is so essential for the broadening of consciousness.

Improvement and enrichment of our thinkingLHR II, 25 October 1936

The greatest benefit that we can contribute consists in the broadening of consciousness, and the improvement and enrichment of our thinking, together with the purification of the heart, in order to strengthen our emanations; and by thus raising our vibrations, we

restore the health of all that surrounds us.

Cooperation

Cooperation is a pledge of general successFW II, 350

It is inadmissible even indirectly to violate the fundamentals of cooperation. To the concepts of cooperation should be added those of teachership, of guidance, of respect for one's fellowman, respect for oneself, and for those who follow. Precisely at present it is impossible to lessen the significance of cooperation, as a means of broadening the consciousness. One must grow to love cooperation as a pledge of general success.

All acts in life require cooperationHEART, 204

Truly, cooperation may open-up every possibility, but one needs an understanding of where such cooperation lies. Often people relegate cooperation to the domain of governmental matters, whereas cooperation is a condition that underlies one's entire life. Precisely, all acts of mutual assistance, however slight, contain a cooperation that has a cosmic significance. When consciously utilized, every glance, every handshake, every thought becomes a sign of cooperation. How precious it is for people to feel that they are constantly generating consequences! Like giants, they set the world atremble. But where are the people who will direct the cooperation of their energies to the Subtle World? Where is courage? Where is solicitude about the Invisible? Where is determination to also help out in that realm, where the earthly bonds are not completely forgotten, where monsters menace just as they do here? That is why the achievement of cooperation in the Subtle World is so very great. Just as here on the earthly plane, there one must call out to people and lead them upward, courageously defending them from wild boars and savage dogs. Truly, such cooperation is selfless. You can gradually train yourself to bring benefit to all the worlds.

Cooperation as communityNEC, 200

Community—cooperation—is the sole rational means of human living together. Solitude is the solution of the problem of life outside the community. All intermediate manifestations are different steps of compromise and are doomed to dissolution. People speak about an inherited theocratic power—the very construction is absurd. The words heritability and Theos are incompatible. And who will define the degree Theos? Only consciousness of cooperation—community—affirms the evolution of the biological process.

Spiral tensionINF II, 108

The manifestation of cooperation with Us affirms the tension of all centers. When the spiral acts, advancing toward evolution, the spirit of Our co-workers is verily strained by pure fire. When the spirit of the co-workers is imbued with pure fire, the spiral of

creativity is affirmed. Thus, let us accept the law of spiral tension. We affirm that the spiral of the will carries the spirit on the wings of cooperation. Thus, We see the growth of the spiral of the spirit. Therefore, We affirm the sacred bond of the heart and rejoice when the wings of cooperation radiate in the tension of joy. Yes, yes, yes!

Thus, Our Shield proclaims: "Cosmic cooperation exerts the best possibilities."

The Fiery World is in full cooperationFW II, 375

The Fiery World is as filled as the other spheres. Likewise, beings of different evolutions, yet of the fiery degrees, come together for cooperation. While those in the carnate state, under the influence of chaos, almost entirely fail to understand cooperation, and while in the Subtle World group cooperation is found, the Fiery World is distinguished by full cooperation. And such meditation is useful on the pathways to the Fiery World.

The cosmic law directs one toward cooperationINF II, 104

The cosmic law does not require submission, but a conscious cooperation directed toward construction affirms the cosmic creativeness. The Spatial fire contains in itself multifold properties. The principle of cooperation should be adopted, and all those who know the principle of containment can accept this cosmic law. Hence, when the power of the spirit grows, those who know the cosmic law strive toward cooperation. Thus, let us aspire to limitless cooperation. The spirit that knows the laws can intensify all fires. Let us emphasize that one should strive toward the knowledge of Be-ness and should be strong in following the law of cooperation.

Cooperation must be free from thoughts of all forms of slaveryHEART, 139

The approaching Era must free humanity from all forms of slavery. This can be attained by cooperation with the Hierarchy. We shall not grow tired of repeating about cooperation. A person cannot perceive the significance of the all-embracing heart if, instead of cooperation, he is dreaming of all sorts of slavery. So when we take up the study of magnetic currents, we shall find that awareness of cooperation increases all of the unifying currents by a factor of ten. It may strike someone as strange that cooperation, which is usually thought of as an ethical concept, would influence currents, which are usually considered physical phenomena. That is how someone who is ignorant of true science thinks. But you know quite well how the domain of spirit is inseparable from physical laws.

Cooperation is the science of lifeAUM, 423

Each domain of life has become so complicated that cooperation everywhere is required. Not a single branch of labor can be named in which a man can regard himself as an isolated unit. Therefore cooperation becomes, as it were, the science of life. But in order to give it a scientific basis it is necessary to recognize it throughout life. It is

impossible to summon people to it as to something abstract. In each school subject the inherent possibility of cooperation should be pointed out precisely.

Each legislation should allot a large place to the cooperative principle. Let each outgrowth of it be protected by sound laws. Life is multiform, and cooperation cannot be conditioned by a single interpretation. Subtle energies play a part in each work, and they must be very carefully shielded by laws. The manifestation of subtle energies enters into diverse human consciousnesses. It is impossible to define the subtle combinations with the crude word.

Thought must be thus cultivated in order to sense the utmost useful application above and beyond conventionality. Some may not comprehend what relationship the cultivation of thinking has to the laws of cooperation, but cooperation is the harmony of humanity.

Voluntary cooperationSUP, 691

Cooperation with the Highest is woven not from coercion, but from joy. What would Our labor be without voluntary cooperation? A lone worker cannot succeed in all the worlds. It is beautiful when a friend, unasked, hastens to help with and continue the urgent work. Urusvati remembers how Sister Yu. provided medical help. No one asked or demanded it, but true cooperation is hundred-eyed and hundred-armed.

Those who can think about the Supermundane can understand the meaning of cooperation with the Highest. We are ever ready to speak, and have spoken for decades, about cooperation, but the first lack of understanding by people is enough to destroy the fragile beauty of cooperation. There is little point in reading words if confusion about their meaning plunges one into doubt. Recognizing the value of supermundane knowledge will inevitably lead one toward conscious cooperation with the Highest.

Cooperation contains infinity; it is not a closed communityAUM, 441

A cooperative is not a closed community. Cooperation based on the law of nature contains within itself the element of infinity. The exchange of work and mutual assistance must not impose conventional limitations. On the contrary, the cooperative opens the doors to all possibilities. Besides, cooperatives are interconnected, and thus a working network will cover the whole world.

No one can predetermine what forms of cooperation may be developed. Institutions founded by cooperatives may be highly diverse and cover the problems of education, of industry, and of rural economy. It is impossible to imagine a single field which could not be vastly improved by the cooperative. One should not prohibit people from gathering together for cooperation in completely new combinations. The cooperative is a bulwark of the state and a nursery for public life. Whence will come public opinion? Whence will be formed the longed for progress? Whence will solitary workers receive help? Surely,

cooperation will also teach unity.

The distinction between the Brotherhood and cooperationBRO, 166

Once again let us affirm the distinction between cooperation and Brotherhood. I note a puzzlement about this, as if the two concepts were identical. But they are different steps. Cooperation is definitely expressed in outward action, but Brotherhood is conceived in the depths of the consciousness. Co-workers may differ in the degree of consciousness attained, whereas brothers will sense each other precisely according to consciousness. Brothers may not be working together outwardly, but their thinking will be strongly knit together. They will be united freely; their unity will not be a burdensome yoke or a bondage. But precisely these brothers will understand unity as a powerful motive force for the good of the world. It is impossible to place limits upon such unity, for its basis will be love. Thus, cooperation will be a preparation for the realization of Brotherhood.

Courage

Use courageLMG II, 72

For all I enjoin courage. Even a dove should become a lion. Not We but you are in need of your courage. With a smile arrest the destruction of the temple. Only by courage can you master a flight. All will happen in due time. Understand that one must repeat: "Courage and patience." Let people look at the task of polishing a stone: how firmly and cautiously moves the workman's hand—and only for his daily pay. Incomparable is the work of a creator.

TruthLMG II, 255

The Blessed One said: "Truth is the sole source of courage." The truth correctly understood is the most beautiful chapter of wisdom in the book of Cosmos.

The courage of the flaming heartHIER, 314

Amidst the concepts of courage, the most invincible is the courage of the flaming heart when, with full decisiveness, with full realization of achievement, the warrior knows only the path of advance. To this achievement of courage only the extreme degree of the courage of desperation is comparable. With the same speed with which the courage of the flaming heart overcomes the future, desperation flees from the past. Thus, where the courage of the flaming heart is lacking, let there be the courage of desperation. Only thus can the warrior gain victory when the offensive is great. All other aspects of courage are of no significance, because in them will be halfway-ness. This quality, next to cowardice and treason, must be avoided.

Flaming hearts will choose the dangerous pathHEART, 179

Who, then, will help out when the Battle is raging? A person who, having acquired patience, accepts the armor of courage. You know what courage is necessary to go forward on a dangerous course. Two paths can be offered, a dangerous path and a safe one, but a flaming heart will choose the former.

Calm follows courageHEART, 240

After courage comes calm. A coward cannot arm himself with calm. But how wondrous is the calm of truth's sword. That is why you should often remind yourself that the gate of courage is absolutely essential.

The difference between courage and calmSUP, 607

Urusvati knows how difficult it is for people to understand the idea of inner courage. It is not easy to explain to them that apparent courage may not be real. One may seem courageous, yet inwardly tremble with fear. Many examples can be cited when it was precisely the absence of inner courage that caused downfall.

Inner courage should not be confused with similar qualities. People may say we are speaking probably about calmness, and though calmness, and its neighbor, equilibrium, are related to courage, they are not quite the same. It is not easy to teach the understanding that inner courage is a constant readiness for bold thinking and action.

Women must remember the meaning of courageLHR I, 19 June 1933

Let women remember about courage, so necessary for them in the fight for their lawful rights. But let them not understand courage as violence, as in the case of the suffragettes who used to break windows and burn mail boxes! Such measures are very ugly, but there are other ways of showing real courage. First of all, it will be in firm striving toward knowledge and beauty directed toward the General Good.

Courage and patience develop togetherSUP, 548

Besides scientific learning, besides the brief exaltation inspired by art, courage is fundamental to the betterment of the inner life. Patience and courage develop together. One who is patient will also have courage and endurance.

Develop courage and solemnityHEART, 476

Even the tenderest, most compassionate heart should not be lacking in courage. The heart is a rock on which strongholds are built. Can a stronghold prevail without courage and solemnity? In the most straitened circumstances courage gives breadth to one's outlook and solemnity impels one to the Heights. Seekers should be tireless in their quest for courage and solemnity. Courage may be buried under the rubble of disasters or remain completely undeveloped. It is on the list of qualities that require development.

Every accumulation of courage has been tested in the past. It is not hard to ignite the flame of courage when its blade has already experienced battle. People often employ beautiful expressions without being aware of their origins. They rightly say, "Her heart caught fire," or, "His spirit was kindled." So there was a time when people recalled the fire of the heart, but now they are ashamed of this fire. They are first of all ready to explain their beautiful expressions either as superstitions or as fairy-tale fantasies. But on the best occasions let us recall fire, courage, and solemnity. Love, which pure solemnity embraces, is always in need of defense against dark desecrators. Courage is a shield, and fire welds its streams into a fiery sword. I have good reason for affirming courage, for it will strengthen the aspirant's outlook.

Test fearlessnessSUP, 295

Courage and fearlessness can truly protect one from all evil attacks, but the courage must be real and true. The borderline between the real and the false is subtle, and only from a distance is it possible to evaluate precisely where the corrupting process starts. It must be understood that only the real will bring lofty results.

The Thinker pointed out that the disciples must test their fearlessness. When the Teacher observed that a disciple was afraid of something, He placed him at once face to face with what had frightened him. The same trial was also used in the schools of Sparta. There, the expression of the eyes was watched in order to confirm the disciple's courage. Thus We also watch the motion of the spirit, and rejoice when We perceive true courage.

Develop psychic energy to increase courageBRO, 77

Courage is increased by proper development of psychic energy. Proper development must be understood as natural growth. Let each one augment his store of courage; it is like opening a window.

The grumbler lacks courageSUP, 840

Urusvati knows the gift of courage. Because of opposing vibrations, an audacious individual can become afraid, but a courageous hero is fearless. Manifesting courage is more than just an earthly attainment. Courage is also developed in the Supermundane World.

A seeker who desires to enter the path of courage receives Help from the Highest. Though he will be exposed to many terrors, he will know that his essence is inviolate, and even the most terrible will not upset his rhythm. With this firm armor the hero proceeds in his earthly life. He can be assured that he has received a great gift.

I can hear the grumbler whisper, "What is new in this? Does not man already know about the benefit of courage?" But he does not know, and the grumbler himself does not

attempt to cultivate this valuable quality within himself. One can tirelessly develop the quality of courage in any circumstances of life, and in this striving one can recall long-forgotten accumulations. Active courage is always beautiful, but this is not known by the grumbler, for he does not strive to the beautiful. For him podvig is just an empty word. He does not understand why the hero cannot tolerate a vulgar way of life. The grumbler cannot calculate the true benefit of courage; even in his life in the bazaar a little courage would be of value. But the grumbler prefers to vegetate in the soil of timidity, rather than be kindled by podvig. After all, podvig can be performed in the humblest kind of life. People do not understand that courage is the shortest path.

The Thinker taught that one must proceed into the Supermundane World filled with courage.

Courage through battleBRO, 552

Do you wish to be courageous? Then prove your courage in battling for Brotherhood. Assurances alone will not create courage, nor will praises affirm achievement. No preparations can be a guarantee of success. Courage is tested by unexpected obstacles. I have already spoken about courage; if I repeat it, it means that this quality is especially needed on the path to Brotherhood.

The joy of difficultiesLHR II, 22 July 1935

Courageously accept vigilance, and strong faith in the Leading Hand will carry you over any and all abysses. Courage, courage, and again courage—is today's dictum. The feathers of fear pull us down, whereas the wings of courage carry us over the abyss. Thus, let us be inspired by the beauty of courage and by the power of faith in the luminous future. I send joy to you, but this is a special joy, it is the joy of difficulties. When we shall learn not to be frightened by difficulties, we shall come close to the bearing of achievement.

Courage as an antidote to the black poisonHEART, 484

A "black heart" has always been regarded as a symbol of great danger. Only the most unshakeable courage could stand up against this disastrous phenomenon, but such courage was rarely found. The degree of courage is tested by the power of the danger being confronted, true courage waxing stronger as the intensity of the danger increases. She, Our warrior, knows the degree of courage to which I am referring. When the dark legions attack, all sorts of consequences arise. Injury to a person's essence results in possession, but a purified spirit may fall ill rather than suffer possession. You have read how Our Brother, though he was already of high standing, suffered a long illness due to dark opposition. Such consequences must be kept in mind, because it is a great battle that is raging. Certainly, the impact of the dark arrows can be reduced, but personal caution is still necessary. The same impulse should be directed to accumulation of courage as an antidote to the black poison. Naturally, physical weakening does not

mean spiritual weakening; quite the contrary, sometimes physical problems may mean that the expenditure of spiritual riches becomes unlimited.

Coworkers

Teachers are CoworkersLMG II, 198

Our ideal is to be not Teachers but Coworkers. But for this to occur, there has to be a steady awareness that both sides will be contributing absolutely everything necessary for success. When that happens, mastery of the physical plane is being attained.

Coworkers follow TeachersAY, 431

The recognition of Hierarchy is not a formal discipline, but a conscious cooperation. Once the spirit realizes that it has joined an endless chain of “dynamos,” it receives a special right to move onward. However, just as oarsmen must follow the directions of the helmsman, so must the admitted co-workers follow the call of the Teacher. One must think in every way about economy of energy.

Real coworkers work in unison with the HierarchySUP, 310

Many wish to be called Our co-workers, but for this they must learn to think in unison with Us. They may cooperate to different degrees, but there should be no room for distrust. First of all, the Teacher must find out how much the thinking of the disciple is purified and free of misconceptions. Only then can he be guided to the truth, and only then will mundane and Supermundane be understood as aspects of one whole.

Coworkers and devotion to the workAY, 436

There are many co-workers, but it is necessary to evaluate the extent of their devotion. Striving toward Us is often tainted by a proportionate expectation of reward. But how can one ask for reward when participation in Our work is in itself a reward?

Coworkers may not recognize one anotherFW I, 639

Let the days of great heroic deeds live in your memory. Like spring flowers, they can regenerate your consciousness. The labor of achievements was hard because of their exclusion from the consciousness of the masses. It usually happens that a Great Spiritual Toiler does not know his true co-workers; only rarely can he send them his greetings from afar. Therefore, you do well in your writings to point out about sending greetings over far distances. Thus, is expressed friendliness and the kinship of souls

Coworkers are not slavesFW II, 97

Surveillance must be very vigilant, but it must not appear as a sign of mistrust. One

must transform control into cooperation and reciprocal information. Measures of trust and refinement of quality must be introduced from top to bottom. Many useful measures have been condemned and destroyed only because of hatred of supervision. Of course, ignorance is the cause of such lack of goal-fitness. When people will become cognizant of the Subtle and Fiery Worlds, they will comprehend the infinity of relationships. In truth, who is outside of Hierarchy? Only ignoramuses or conscious deceivers can render Hierarchy unintelligible under various names. But they themselves will breathe not the freedom of Hierarchy but will bear the brand of slavery. One must be cleansed of all covetousness and bondage. From early childhood the freedom of discipline of spirit should be emphasized. One may arouse all dignity and honor. Without honor a man cannot be honest. It should not be thought that slavery can be approved by Hierarchy. On the contrary, the Fiery World seeks not slaves but co-workers. Consider the refinement of the heart as the measure of honor. Thus, let us not forget that in the most everyday life are laid the foundations of the world's grandeur.

Freedom and coworkersFW III, 35

So much is said about co-operation, but so little is comprehended! This is one of the most misconstrued concepts, because in a human community the idea of united labor is so distorted. Life in the community of co-workers has in view no forcing of feelings, of obligations, of constraints, but an affirmation of united work in the name of manifested Good. If the human community would accept the law of united labor as the law of life, to what an extent human consciousness could become purified! For the rhythm of a common task can unite various specialists and individuals who differ in their qualities. The law is simple, but how many distortions surround it! The manifestation of the human nearness of the spirit is conditioned by many causes, spiritual as well as karmic, but under the ray of labor a community may be organized with the aid of the law of co-operation. Therefore, it is necessary to educate the co-workers through labor and by the affirmation that each co-worker is a part of the whole. However, one should exclude incorrect thinking about the personal. Such interpretation can help a community to become affirmed as a single channel. So many sad happenings can be avoided through the expansion of consciousness and by the subtle understanding that it is inadmissible to encroach upon the heart of another being. Thus, on the path to the Fiery World the co-workers should understand that one may advance only through the law of Common Labor—there is no other measure! The subtle is attained only by the subtle; and the subtle threads of the heart resound only in a tension of many thousands of years. Therefore, let the co-workers especially realize this single path. Precisely, the law of united labor permits no infringement upon the heart of another.

United coworkers can do great workFW III, 80

There are many signs by means of which one may form an opinion as to the loyalty of a disciple. One sign is the persistence being exerted by the disciple on all the paths—when a disciple manifests his firmness amid storms and whirlwinds, when amidst plots and showers of stones he is not afraid to continue the designated path. Another sign is

the invincibility of his faith, when the path indicated by Hierarchy is the only one. Also, in seeking signs of fidelity one should observe how the mutual relations are developed. One should understand how important is a manifest nucleus of two or three co-workers fortified by a fiery esteem for Hierarchy and for each other. By these signs may a fiery loyalty to Hierarchy be determined. Loyalty between friends, co-workers, is a pledge of devotion to Hierarchy. A nucleus of two or three friends, co-workers, can manifest the strongest support for great works. You have spoken correctly about merited favoritism, which We call the bonds of spirit and heart. Thus, is affirmed the chain of loyalty which inevitably leads upward. On the path to the Fiery World one should recognize the beauty of loyalty. This wonderful path excludes that active poison which We call spiritual bribery and spiritual corruption. These ulcers are incomparably worse than physical ulcers. Thus, let us esteem loyalty on the path to the Fiery World.

Coworkers do not have easy lives SUP, 508

Urusvati knows that We work to develop hard-working individuals of strong character and dynamic will. There are many who labor, but among them it is not easy to find people whose higher perceptions have already been developed. Entire generations must be cultivated before the ranks of new co-workers are sufficiently increased. The new co-workers may be isolated by earthly conditions. They will therefore be unable to know one another and cannot join forces. They may also be so different from those around them that their qualities will provoke envy, and from an early age they will be subject to mockery and persecution. No wonder that their lives are not easy. They are like birds in cages, but even golden cages are prisons to them. However, these daring ones should not give way to despair. We note each of their steps and help to remove many dangers on their way. Even so, everyone who senses the way of service must walk cautiously. Great service excludes imprudent action.

Coworkers and humility SUP, 686

One must beware of people who call themselves initiates. Not one of the great philosophers allowed himself such conceit. Not one of Our co-workers takes pride in his knowledge. Every one of Us possesses a certain degree of experience, but We realize that the measure of Our knowledge is relative. Only with this approach can one gather strength for advancement. Spatial research cannot ever be discouraging, for each moment may provide the joy of discovery. Let us not be hasty, weighing the significance of our discoveries, for both the discoverer and the interpreter meet upon Supermundane ways.

Coworkers and bossiness LHR I, 17 August 1930

The Teaching points out vices, namely, ambition, self-conceit and selfishness, suspiciousness and light-mindedness, which should not be allowed to grow up among the co-workers if they wish to build the foundation of a new step. Let us become firmly aware in our hearts that the Teacher disapproves of the tendency toward bossiness. As I

have already written once before—domineeringness and true leadership are antipodes. While the former is the offspring of darkness, the latter is of the light of knowledge in the eternal striving toward perfection. First of all, bossiness is vulgar; that is why it is so easy to fall into this attitude. “Domineeringness is the main obstacle in the path of discipleship.” Self-conceit and bossiness are inseparable and lead to spiritual impoverishment and destruction.

The Teacher does not use force. He acts according to the intelligence of the co-workers. Often, the leader sees a short and simple plan of achievement, the very simplicity of which is above the consciousness of the co-workers. Then the wise leader will not insist upon his own way, but, after considering the abilities of the co-workers, he will select a line of action which is of easy access for the majority.

Qualities of coworkersLHR I, 3 December 1930

Once more I call to you. Please have an open heart for all the qualities of your co-workers. Learn to be tolerant without showing too much indulgence. By the fire of your heart inspire your co-workers to display in life their best qualities. Try to unite them in the highest feelings of devotion and gratitude to the Teacher who has given them so much.

Creative (Labor, Strivings, etc.)

Creative labor and progress to the Supermundane WorldSUP, 827

Urusvati knows the power of creative labor. We need not repeat about the value of physical creativeness; this has been sufficiently proved by the process of evolution, but people do not fully understand mental and spiritual creativity.

People will say, “It is not bestowed upon us to become creators.” Yet, at the same time, they themselves, not noticing it, create beautifully, psychically, and such creativeness is necessary for their progress in the Supermundane World. Therefore, We affirm the art of the imagination, which facilitates progress in the highest realms.

However, dreaming should be benign, and should not be self-serving. It should not promote ugliness or cruelty.

Let one’s imaginings be beautiful. Let them create a better future for humanity. Let them create heroic images. Let them penetrate into higher, Supermundane Realms. Let them lead one to know the Higher Beings. Only Thus can one’s efforts be fruitful. They will strengthen one’s consciousness as a creator, and will produce precious vibrations for the Common Good.

Thus, every thinking being can participate in the great universal creativeness, and the humblest co-worker can help create a rainbow bridge to the Supermundane World.

The Thinker affirmed, "Create in the heart and fill the World with beautiful harmonies."

Creative energy and the evolution of manINF I, 357

Evolution directs humanity through the affirmation of Fire. Upon each evolutionary step humanity advances through different impulses. The power of the intensity directs the seeds of the monads and all the energies toward the creativeness of Fire. When the immutable law prevails in the vortex, the striving of the energies obeys this law. The vortices of creative energy always intensify the affirmation of the energy. When humanity will assimilate all manifestations of the creative fires, the power of the spirit will begin verily to be drawn toward cosmic creativeness. When the human spirit will cognize a part of the cosmic energy as an active force, it will become a co-worker of Cosmos.

The endlessness of the path is so very beautiful!

Creative energy and human thoughtINF II, 386

In the reconstruction of the world each energy is assimilated by the cosmic current. Only when a human thought is taken hold of by a certain affirmed current can the cosmic effect be defined. Thus, each human striving is saturated by a human current, and each creative energy is attracted by the Cosmic Magnet. Therefore, conscious power saturates human striving. Thus, humanity carries out its designations into Infinity.

Creative energy and strivingINF II, 396

The striving will create multifold combinations. Only when thought leads to the realization of desire can one create. Everything is contained in striving. The foundation of every action is striving. Hence, the more vividly the striving is expressed and the more clearly the realization is formulated, the more powerfully does the striving create. Men do not know how to wish. Men do not know the measures leading to creativity. Men do not direct their desires toward achievement. Whereas, each aspiring thought can liberate the spirit from cosmic dross. Thus, thought will assist the desire and the psychic energy. How greatly psychic energy moves life! The formulation of the desire gives impulse to creative manifestations. Thus, the thought intensifies each creative energy.

Karma and creative strivingsINF II, 159

Karma gathers the currents which are adapted to the affirmed improvement. When the spirit strains all efforts, the manifestation of the transmutation can develop the best possibilities. Only the adaptability to the karmic current provides the affirmed cosmic foundation. Thus, karma and striving give to humanity the essential impulses. Only the guidance of karma carries one to the step of Be-ness. Therefore, when man realizes the power of karma and strives to express the best aspirations, his path is parallel with the universal energy. The universal energy attracts the creative strivings. The future and the Infinite are thus being built.

Creative strivings and the TeacherHIER, 209

The affirmation of the Teacher intensifies all creative forces. Without the Teacher there can be no link in the great chain of creativeness. Hence all the forces of Cosmos which manifest the course of evolution can be affirmed on the principle of Hierarchy. How can one build without the focus of attraction? Each force has its own tensions, which call forth creative strivings from the source of cosmic fires that gathers Light and spreads Fire around itself. Verily, thus is the Cosmic Focus affirmed, and life must be built around a focus. Creativeness is limitless!

Thought and creative energyHEART, 300

Today is a good day for good thoughts. If thought contains creative energy, how useful it is to send a good thought out into space. Once humanity agrees to send forth good thoughts simultaneously, the infected atmosphere of the lower spheres will clear up right away. Even if it is only a few times a day, you should make a point of sending forth thoughts not about yourself but about the world. In this way you will get used to aspiration that is free of selfish motivation. Just as humanity's Savior thinks only of the entire world, in emulation of Him we can make use of our thoughts for the development of creative energy.... The heart will act as a trustworthy timepiece that calls one to thought about everyone and everything. There is no need to sit in tiring meditations; thought about the world is short and reflects the renunciation of self so simply. May good things come to the world!

Creative labor leads to victoryLMG I, 340

Learn to guard the Shield.

Be resourceful in your attainments.

The new is difficult, and the old unsuitable.

The clouds must not conceal the mountains.

No excuses or evasions will help.

Only creative labor leads to victory.

Understand labor broadly.

The blizzard blinds the eye, but not the spirit.

Creative labor and the willSUP, 729

Urusvati knows that the will is psychic energy, transmuted and sharpened. In antiquity the arrow was a symbol of the will. At present much is spoken about the development of the will and many artificial methods are proposed for strengthening it, but it can only be developed by active work.

When you meet people who lack will power, you can be certain that they suffer from laziness and are in a state of obscured consciousness, unwilling to attempt any independent activity. There are many such people and they will not readily understand that such creative labor sharpens their arrow of attainment. It can be stated that lack of will is accompanied by fear, depression, ingratitude, and other terrors of ignorance.

Creative power and the Fire of SpaceINF I, 264

All cosmic forms are affirmed by the transmutation of the Fire of Space. This complex process is defined as a taut spiral. The currents of the spiral are tensed by the Cosmic Magnet. Thus, the quality of the transmutation is dependent upon the attraction exercised by the transmuting energy. The fires of Space and the fires of spirit together set up this endless chain. The evolution of these qualities depends upon the impulse actually manifested. And the creative power responds to the slightest manifestation of striving. Thus, does the attraction of the creative power give life to form. Immutable is the law of creative energy, and the symbol of Be-ness may be defined as attraction. Hence, the Cosmic Magnet acts through the most intense attraction.

The highest creative powerINF II, 359

A tensed psychic thought, in conjunction with the subtle feelings, gives the highest creative power. The creativeness of refined feelings is impelled by subtle energies. Only when thought is lawfully propelled into higher spheres do these strivings produce creative tensions. Therefore, the refinement of feelings and sensations is kindred to the tensed seeker of Fire. Cosmic thought can penetrate into a psychically refined consciousness. The realization of both subtle and crude assimilations will mark the first step in the progress of humanity. Thus, on the way to the Towers, one must remember the subtleness of psychic thought.

The centers and creative powerINF II, 370

Thought penetrates into all spheres and fixes there its imprinted affirmations. There is creativeness in the fixing of new impressions upon the consciousness. Every energy has a creative power. The most subtle consciousness has the best receptivity. The most striving consciousness can affix the imprints of its thought. The creative power is affirmed by the centers possessing subtle receptivity. Each fine energy is reflected in the creativeness of the spirit. Thought creates and it affirms each imprint! Thus, do the Lords create. Likewise does an Agni Yogi create. If humanity would understand how majestic the creative impulse of thought is, then every thought generated would be expended for the Common Good. Thus, each pearl of spirit creates better possibilities.

The heart as an impelling force and creative powerFW III, 206

The strongest Source of fiery energies, the heart, still has not been investigated as a manifestation of impelling force and of creative power. One must penetrate into the nature of creativeness in order to understand how invincible the heart is when all the fires are aflame. One must know that only a true source of powerful energies can create. Therefore, cultivation of the heart must be understood as the kindling of all fires. Each truly lofty manifestation of the heart depends upon the tension of the higher energies. The fiery heart saturates the subtle bodies with subtle energies.

Psychic energy and creative powerFW III, 403

Thus, the source of creative power depends upon affirmation of the force of psychic energy in all its potentiality. The development of the forces of the spirit is actually the potential of psychic energy.

Beauty and the step of achievementBRO, 498

Even terrible criminals have been called “magnificent” because of their appreciation of beauty. Throughout the history of humanity, one may find convincing proofs of beauty having been a shield. Constriction of creativeness is a sign of a decline of humanity, whereas each epoch of the renaissance of creative power remained as a step of achievement. Since this is widely known, why is art not applied in life? It may be recalled that beautiful monuments to creativeness have become manifest as salutary landmarks; in striving, people have hastened to them, for they bore peace.

Without beauty one cannot think about Brotherhood.

Creativeness, striving, and fireINF II, 241

Fiery creativeness is laid at the base of each entity. Even the primitive consciousness had the understanding of fire. The potency of fire is established as the measuring rod of progress. Each race has assimilated the creative fire, and the potency of its creativeness has depended upon the awakened consciousness. Thus, each race affirmed the step of its development. Fire is the impetus of life, the impetus of creativeness, the impetus of striving. Each conscious striving imparts to the spirit a cognizance of its potentiality. Each manifested spatial thought gives consciousness to the spirit. Therefore, when Cosmos sends to humanity its gifts, the link between the Magnet and the spirit is asserted. Sensitiveness of receptivity gives to everyone the possibility of adhering to cosmic creativity.

Creativity

Creativity and beautyAY, 67

How to awaken devotion? By goal-fitness. How to improve quality? By reverence for mastery. How to awaken creativity? By the desire for beauty.

Creativity and the path of evolutionINF II, 30

Upon the evolutionary path energies strive toward the process of perfection. The manifestations of forms, being subject to the impulse of evolution, fuse in space. In this impulse there is a conscious process. The creativity of the Cosmic Magnet proceeds by way of conscious perfecting. Only by way of the higher process may one approach the creativeness of Cosmos. How, then, is it possible not to accept progress by way of perfecting? When the spirit is aware of an infinite path, each movement should breathe with striving.

Cosmic cooperation and creativityINF II, 48

A great Oneness reigns in Cosmos as a powerful law. Only those who adhere to this law can verily take part in cosmic cooperation. The Oneness of substance in everything urges humanity to creativity. When the consciousness draws from the treasury of Space, the Cosmic Magnet is under tension. The manifested treasury contains the expression of the energy imbued by the Oneness. Therefore, each seed of the spirit must feel this Oneness. Each seed of the spirit belongs to the Cosmic Oneness in which all cosmic creativeness is comprised. Humanity deprives itself in departing from this truth by setting up a law of separateness. Immutable is the law of the Oneness in infinite diversity!

Only by this law can one build, because when attraction is creating, the power that lies in the action is Oneness. The creativity of Cosmos is boundless through this Oneness!

Creativity is dividedINF II, 80

Each cosmic action carries in itself the impulse of Fire. The creativity is divided, going both into the physical and into the psycho-life. In psychic creativity, the ray of pure fire is affirmed. The manifestation of psycho-life is so powerful that the insignificant part put into physical creation is engulfed by it. We affirm that spiritualization creates.

Co-worker and creativityINF II, 109

When transmutation attracts the energies to a fiery creation, the striving impulse accomplishes a cosmic action. Each energy summoned for creativity is a co-worker of Cosmos. Likewise, the spirit summoned to action is confirmed as a cosmic co-worker.

Aspiration toward creationINF II, 236

Only when the spirit adheres to the creativity of the Cosmic Magnet is it capable of

aspiration toward creation; only then are possibilities drawn to it. Only when a straining spirit bears an affirmed world task does it create intensively. Constructive striving always evokes opposition; hence, there are such battles under Our Shield. But victory is inscribed upon Our Shield.

Creativity and the significance of thoughtINF II, 348

Thought has definite significance as an affirmed impetus of creativeness. The diversity of Cosmos is intensified by the higher thought. Only when the aspiration toward thinking is realized can the subtle quality of energy be found. Since humanity speaks much about thought, certainly the significance of thought must assume a conscious form pertaining to the creativity of Cosmos. In the creativity of Cosmos each thought appears as motion. In human creativity thought is the impeller of each step, both in small and in great. The significance of thought is most powerful!

Creativity and universal thoughtINF II, 268

Every universal thought impels the consciousness to creativity. Like fire, it reaches the consciousness of many; therefore, each such thought of Our co-workers directs the Spatial Fire into the shifting. Only in tension is victory attained. Therefore, all forces are strained and multifold mighty levers are acting.

Striving and creativityINF II, 281

The extent to which the conscious realization of cosmic attractions remains undeveloped is evident in human creativity.... Usually man dissipates his energy in an aimless striving to a vegetative life, excluding himself from the cosmic chain. Therefore, We say that a man can create his own world as a part of the World Community or become a link with the Cosmos and thus become a cosmic co-worker. Thus, striving brings one to Infinity.

Creativity and tension of centersINF II, 289

When the cosmic fires come in contact with the centers, the maximum tension occurs. Those who have adhered to the creativity of the centers gain a link with the Cosmic Magnet. Only when the centers are responsive to all cosmic attractions can the future be fierily defined. Thus, We strain the cosmic creativeness.

The creativity of the Great PlanINF II, 512

Creation through the integrated heart attracts all power. Creation through the integrated spirit attracts all the best energies. Even countless inventions are concerned with the power of unification. Why, then, not accept that the creativity of the Great Plan is saturated with the impulse of unification. Thus, all the mighty energies are created through the attraction of concordance with the Cosmic Magnet. The striving spirit finds its way to concordance. Thus, is the saturation of space in operation.

The heart and creativityHEART, 75

Love, podvig, labor, creativity—these summits of ascent maintain the upward momentum regardless of the order in which they develop. And what a multitude of attendant concepts they encompass! What is love without sacrifice, achievement without courage, work without patience, or creativity without self-perfection? And over this entire host of beneficial values rules the heart.

Significance of creativitySUP, 53

Urusvati is deeply aware of the significance of the creativity in people. We direct Our thought along the lines of cooperation and nationwide creativeness. It is time to realize that people's creativity is an inspired affirmation of their value. In all Our labor We allow time to inspire multiform creativity. Not only those who have dedicated themselves to art, but the entire nation should direct its thoughts to creativeness. Let daily life be created by the hands of the family. Let leisure time be filled with creativeness and let people sing, for the great power of harmony is contained in choirs.

Inspiration and creativitySUP, 789

Urusvati knows how carefully one must protect the great innate quality of inspiration. We have already mentioned it, but one should turn special attention to this link with the Supermundane World. The very word "inspiration" points to some kind of external guidance. Do not think that such a link can be created instantaneously; it requires many tests over many lives.

People restrict this trait to the realms of science and art for no reason. Man can be a creator in any field. High quality in any kind of labor is in itself an inspiration. Thus, any perfected labor can be welcomed as true creativity.

The power of creative laborSUP, 827

Urusvati knows the power of creative labor. We need not repeat about the value of physical creativeness; this has been sufficiently proved by the process of evolution, but people do not fully understand mental and spiritual creativity.

People will say, "It is not bestowed upon us to become creators." Yet, at the same time, they themselves, not noticing it, create beautifully, psychically, and such creativeness is necessary for their progress in the Supermundane World. Therefore, We affirm the art of the imagination, which facilitates progress in the highest realms.

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The Thinker affirmed, "Create in the heart and fill the World with beautiful harmonies."

Creator, The

Understand the Divine Plan LMG I, 24

Beseech Christ.

Search for the joy of turning to the Creator.

Learn, and unlock the Gates of Knowledge,

And affirm yourselves in understanding the Divine Plan.

Naught can deter the Hand of the Creator LMG I, 126

Austerely and pure in thought commence My Work.

Remember the obstacles at the beginning of every great task.

The temple gates are closed and prayers are forgotten during the battle, but the flowers of the spirit will blossom and entwine themselves on the old walls.

Naught can deter the Hand of the Creator of the New World.

I say unto you: My Shield has taken many arrows, but at the Spirit's Feast We will assemble, victorious.

Strive for victory. For now, dismiss thoughts of peace and be vigilant, My warriors!

I know My Daughter wishes to adorn with roses the path to My School, but these times are bitter and cold.

All will be well.

The Creator is seeking new forms LMG I, 210

I feel the dust blinds your sight and the battle deafens you.

But knowledge will come to overcome your exhaustion.

You must know that the chosen path of Good leads to the Source of Wisdom.

By signs will you know how to time the steps of your ascent.

And all that exists will be a book of life for you.

I reveal to you all the steps, and the path leads straight onward.

The Creator is seeking new forms.

Blessed are striving and the search.

Be aflame, shine and give light.

The juice of knowledge is increasing, as the fruit ripens under the hand of the gardener.

Complex times and the Hand of the Creator LMG I, 222

Complex are the times and dark are the forces,

But Our Ray is ever alight.

The Hand of the Creator adorns the shields of the chosen ones with manifestations of the spirit.

The enemy's will shall not endure before the Will of the Creator.

The Plan of the Creator LMG I, 231

Shield and lance! God has blessed the warriors.

All will come. Twilight will end.

Do you not see that the Cosmic Consciousness is in convulsion?

We know the course of the battle—the Plan of the Creator cannot be altered.

From the Beginning the dark ones struggled.

From the Beginning We conquered.

The Creator and JoyLMG I, 240

Joy is the manifestation of the Creator's Power, illumining a world in darkness.

And Our Teaching enables all to share it, through labor.

The Creator's Hand is felt even in the motion of each grain of dustLMG I, 267

In our daily lives we perceive not the vital moments.

We regard them as no better than dust.

But the Creator's Hand is felt not only in the mighty manifestations but even in the motion of each grain of that dust.

The Gates are open—guard the light!

The Creator—the Ladder of SpiritLMG II, 52

Why do you marvel at the given dates? We do not guess—We see.

You will ask how you should gather. I will tell you to gather in prayer. Better be silent, without the clatter of objects, without the raising of voices, because the wings of spirit grow in quiet. Dedicate in prayer the time of Our Communion, because for the Communion We shall bring the very best. The current of Communion creates a wondrous ladder to the very loftiest manifestations of the Creator—the ladder of Spirit. You can struggle in life, you can discern when is the hour to invoke My Hand.

The Creator sees all thingsINF I, 388

There is a law in Cosmos by which it is always possible to direct the energy to a better construction. All destructive energies possess also the creative properties—if goal-fittingly applied. All poisonous gases may be life-giving. All depends upon transformation. The Creator of a cosmic center foresees all things, and even that which seems to be an insignificant factor proves useful. Hence, among the energies speeding through space there are numerous valuable life-givers. These life-givers must also be affirmed by men. But among men they often pass unnoticed, often unrecognized, often rejected. Yet often these Carriers of Truth and of Law create evolution.

Prototype of the Creator in each human beingFW I, 336

If each cell contains an entire universe, then the prototype of the Creator is to be found

in each human being, throughout Infinity. How necessary it is to learn to reverence the Holy Spirit! One may give It the most exalted names. One may even suffuse one's heart with It namelessly, when all names pour forth as from an overflowing chalice. But defamation is inadmissible, for it severs the thread of Light. The affirmation of Guruship is necessary, as a natural step toward the realization of Agni.

The Sparks of the CreatorFW II, 6

Let us recall the myth about the "Origin of Lightning." The Mother of the World said to the Creator, "When the Earth will be covered with dark veils of malice, how will the salutary drops of Bliss penetrate?" And the Creator answered, "Torrents of Fire may be gathered which can pierce the thickest layer of darkness." The Mother of the World said, "Verily, the sparks of Fire of Thy Spirit can give salvation, but who will collect and guard them for use when needed?" The Creator replied, "Trees and herbs will preserve My sparks, but when the leaves fall off, then let the deodar and its sisters preserve throughout the year their accumulations of Fire." Thus, in various myths there has been reflected the link with the Higher World. Everywhere there has been stressed solicitude about humanity and all creatures. Likewise did the ancient priests carefully watch over the correct distribution of the creative Fire.

Becoming an assistant of the CreatorAUM, 24

Besides the achievement of outward heroism, there may be a precious achievement which is unseen. In the spirit the achiever attains the highest creativeness and thus becomes an assistant of the Creator. On Earth and above Earth, in the two worlds thought is merged into one comprehensive flow, and such an attainment resounds for the salvation of humanity.

Currents

Be alert to the blessed GuideLMG I, 89

A blessed Guide is given to each of you, for your happiness.

Turn to Him alone, with all the strength of your spirit,

Else will the door be left ajar and the currents confused.

Invoke the blessed Guide not with questions but by affirmation.

If I send a message through your Guide, the current will be direct.

Hearken not to those who approach when you are not alert.

A window open to darkness is also open to the voices of the night.

But a call of love will bring response from the Beloved.

Love Those Who have chosen you.

Realize the ties that bind you to your Guide and naught unworthy will come near to you.

Love! Discern! Strike evil! My Blessings are with you.

The flow of My Currents LMG I, 97

Pure deeds perform miracles.

Learn to love My Work.

The spiritual dynamo must act in harmony, then My Currents flow without interruption.

Changes of mood do not affect the currents, but fluctuations of the aura cause interrupting waves.

Constancy of the aura assures harmony.

The flame of the candle spreads light to all, but smothered by a drop of anger, it sputters and must be set aright.

Let your flame be steady and bright—M.'s is ever with you.

Magnetic waves and planets AY, 71

Urusvati, by suffering the pain caused by the magnetic arrow, experienced the waves of the currents from a distant planet. It is correct to consider the magnetic currents as channels between the planets. The study of communication between the worlds should include research in magnetic waves, but of course the spiritual consciousness must not be forgotten.

Harmful currents, centers, and health AY, 293

Especially harmful are crossed currents. Even in the physical life, people prefer arrows coming from one direction to those coming from many directions. One can easily understand the depression of mood caused by arrows flying above one's head from unknown directions. When such a saturation of space cannot be avoided, it is especially important to guard one's health. The blood pressure increases, and the tension of the centers causes depression. A single known enemy, however strong, is better than these unrecognizable taps. The Teacher is especially attentive at such times, especially if the fires of the centers are already strained. But these life explosions are unavoidable. Every

affirming conscious activity will evoke a vortex of thought, and if one's spiritual development is already great, then the counteraction of unbridled spatial waves is also great, and burdensome. Naturally, people with undeveloped centers do not even notice the shower of arrows, but this does not mean that they should be envied. We speak of constant joy, but this joy is a special wisdom.

Safety and peril with currentsAY, 441

Experienced sailors look at the sea in two ways. They distinguish two currents: one, visible at the surface, is of no importance; the other, below the surface, and not easily discernible, has real power and offers either safety or peril.

It is difficult to turn one's attention away from the foam of events and to perceive the most important currents. How much energy would be saved if we looked past the illusions of the surface! It is not difficult to train one's discernment upon the manifestations of nature. Our Teaching directs one towards seeing man as an integral part of nature.

Those who stray and the spiritAY, 624

What shall one do with those straying from the Teaching? Leave them, do not violate their will. Maybe the currents of life will again carry them to your shores. Each separation is painful, but the ways of consciousness are so varied that it is not wise to impede them. Let the spirit strive freely, taking responsibility for its own failures.

Agni yoga and cosmic confluenceINF I, 188

When the fires of Earth are raging, the fire of the Agni Yogi responds. When the spirit responds to all cosmic manifestations, it may be said that a cosmic confluence has been established. The vibrations can thus absorb the currents which flow along with the stream of intensified currents of the Agni Yogi himself.

Now, We assemble the spirits of the sixth race, and Agni Yoga is the Call! And the synthesis of the Lotus attests a new creative step.

Currents of will and the Cosmic MagnetINF I, 260

The currents of will can direct people toward striving into the higher spheres. The currents may alter all events. When the direction of the course is turned toward higher worlds, the spirit must guide the currents of will to the finding of the path. The change will lead to the affirmation of the new race. The currents of will assist in the development of the new race. When striving toward a conscious impulse lives in the spirit, better forms are made manifest. Noncoordination of currents will mean a noncorrespondence of forms. The Cosmic Magnet, acting consciously, is like an immutable law.

The attraction of the currents of will gives concordance to creativeness and to the spatial fires. The spatial fires direct the flow of all currents. The energy has the receptivity to assimilate the currents of will; thus are the forces attuned to the Cosmic Magnet. The manifestation of the spatial fires will reveal to humanity all paths to Infinity.

Fires, force, and cosmic currentsINF II, 4

The purifying fires of the Universe penetrate all regions of the planet. The sparks of conflagration spread along all channels of karmic action. As volcanoes, these affirmed fires explode. The force of karma shifts and transfers power from hand to hand. The cosmic course is directed toward those purifying conflagrations; hence the comet, speeding through the Infinite. The tensivity of the currents is very great and the effect corresponds to the fires of the planet. The centers of the Agni Yogi record all cosmic currents.

Refinement and evolutionINF II, 374

The Spatial Fire is assimilated by the centers of an Agni Yogi. Great is the laboratory when the subtle currents are assimilated. Who can transmit to humanity the subtle currents? Only an Agni Yogi through his high thought. If during the process of evolution instinct has developed into feeling, then refinement will lead to straight-knowledge. Each refined sensation means contact with the Spatial Fire. Therefore, only the highest Agni Yogi transmits to humanity the subtlest receptivity. The entire evolution is based on refinement.

Cooperation's influence upon currentsHEART, 195

Let us not be surprised if nowadays hearts are being burdened by currents of extraordinary tension that are crossing and clashing. The currents of nations, the currents of the world, the currents of powerful personalities intersect each other, but through them run the currents of the Subtle World, which is where so many actions are taking place. Only now are events taking shape; you can imagine how the universal consciousness is acting upon feeble brains!

The Teacher, disciple, and the heartHEART, 383

Among the multitude of currents, the most powerful will be the extremely cooling ones and the most fiery. In Tibet Urusvati experienced the fiery currents and then the cooling ones. For mastery of the fiery currents, the lamas require a comprehensive procedure in which the teacher uses exaggerated expressions, but as you can see, one can reach the same goal directly by way of the heart. The Teacher directs the currents, but the heart of the Teacher is sometimes in need of the connective substance, at which time the disciple's energy has a special significance. The Teacher is sure to be grateful when the purified energy of the disciple ascends in a powerful spiral. This is called the wheel of cooperation. Likewise, the Teacher is always ready to share his supply of energy, but the

disciple must also be prepared to purify his heart.

Currents, food, and illnesses of organsFW I, 361

Those who plan their diet for a long time ahead act unwisely. Being fuel, food should be determined primarily by requirements. But these requirements are manifested in accordance with cosmic currents. The manifestation of certain cosmic currents may almost eliminate the need of filling the stomach, or the contrary. During a tension of the currents food is especially harmful. It can cause illnesses of the liver and kidneys, and intestinal cramps.

Uniting far-off worldsFW I, 479

Who would believe that the human organism reacts not only to planetary disturbances but also to currents of the entire solar system? Yet it would be unwise to deny this and deprive man of cooperation with the far-off worlds. Our task is to remind men that as the highest expression of the manifested world they can be centers for uniting the worlds. Only by inculcating this thought can men be directed toward true advance.

Hostile and unfavorable currents and equilibriumSUP, 41

Urusvati knows how to withstand hostile currents. This ability does not come without cause or without former accumulations. One must first know the Supermundane World, but without shunning earthly life. The hostile currents can be manifested in various ways, such as psychic disturbances or unusual sicknesses, and worldly complications may occur that require a wise solution. One thus learns discrimination in all domains.

It should be understood that spatial currents influence the psychology of entire nations and generate new kinds of sicknesses. Unfavorable currents can also cause unfortunate events in daily life. When dealing with the currents one must avoid hypocrisy, superstition, or cowardice. Each hesitation makes one subject to the power of the whirlwind of chaos. We especially welcome the equilibrium that is earned in earthly life by extensive and broad experience. In such a progressive motion even karma will not overtake one. Thought that has known the correlations between the worlds obtains its power from them.

The barbarism of warSUP, 88

Urusvati grows indignant when she hears about war, Sister Oriole is terrified, and We are all saddened by the barbarism of humanity. The most negative manifestation of free will is seen in outbursts of war. People refuse to think about the terrible currents they evoke by mass murder and the consequences it will bring. The ancient Scriptures correctly warned that he who lives by the sword will perish by the sword.

Evil catastrophe and warningSUP, 84

One can imagine what violent currents of willful madness inundate every movement for good! Why think about remote hierophants of evil when ordinary people, who seem to be struggling against evil, are actually increasing it to the maximum. Such is the situation on Earth. The ungrateful sons of Earth are hastening to bring catastrophe closer, and each warning is taken as an offense. Thus the world has inscribed the truth about Golgotha.

Therefore you must know this aspect of Our Inner Life. Realize it and work with a proper understanding of existence.

Thought transmission and conditionsSUP, 115

In Our Abode it is customary to send messages while standing with one arm raised, but some sendings require a relaxed seated position with the arms folded on the chest or the hands placed on the knees, in order to stem the outflow of magnetic currents. These different positions of the physical body illustrate how psychic energy is connected with other bodily functions. Today these reminders are especially timely, because people are beginning to study thought-transmission without sufficient knowledge of the essential peripheral conditions. In the East the physical body is studied, but serious attention is also given to the many additional surrounding conditions.

Magnet of the heartLHR I, 17 August 1930

Do not break the wonderful connecting thread. After the break, the fall would carry you far away. Be of good cheer and courage, and find joy in the salutary Indications of the Hierarchy of Light. Let us firmly remember that the most powerful force, which transmutes various energies, is the magnet of the heart. "All currents are transmuted by this magnet. The human being is attracted to this magnet; that is why the transmuting power is in the heart."

Danger

Danger in Agni YogaAY, 403

It is essential not to mislead newcomers into thinking that the Teaching of Agni Yoga is easy. Truly, it is not easy, for there is much tension and danger in it. No one should be seduced by the idea of honeyed ease. Gaining mastery of the fires is a slow process. Premature and hasty steps threaten the striving one with conflagration. What seemed to be a high achievement is later seen as low, when one is on the next step.

Definition of dangerFW II, 190

Danger is a concentration of the vibrations of tension. A great number of perils surround people, but only a few of them are noticed. When the Leader says, "live in danger," he

might well say instead, “observe the dangers and thus succeed.” One cannot live outside of dangers, but it is beautiful to make out of dangers a carpet of achievement. The Leader knows that he bears a mission, and dangers are only propelling forces; therefore the Leader does not even think about dangers. The very thought of peril is harmful. Thinking about dangers, we strengthen their vibrations, and thus disturb our equilibrium. Conservation of forces must not be disrupted by fear and confusion. We are watchful and careful for the best execution of the commission. But dangers cannot overburden our attention. The Teacher should, first of all, insist upon the disciple’s liberation from the phantom of perils. The disciple should always remember not to expend a drop of the higher energy uselessly. Thought of danger agitates many of our centers and in disorderly fashion consumes the precious energy. Thought of danger reflects even upon the pulse; but the heart is strengthened by the desire to carry out well the mission. Thus, let us act in the most efficient manner.

Danger must be faced with equilibrium and joyous readinessSUP, 449

We always advise unity as the basic requirement for collaboration, but if sometimes you notice that We place particular stress upon it, there can be many reasons. The most likely is a special need for consciously united energy—when a poisonous spider attacks, all attention is needed. A crafty enemy demands concentrated, united effort.

People often lose their equilibrium when they hear about danger, and fearing one danger, they evoke ten others. But with experience people will learn that danger, first of all, must be faced with equilibrium. When travelers are warned about danger, only a few accept the warning intelligently. The timid traveler will enumerate all the possible dangers and conjure up insurmountable difficulties, while the true warrior will collect his strength to overcome the obstacles. He knows that danger can appear from below, from above, and from every side, but this does not frighten him. On the contrary, the intensification of his forces fills him with joy.

Great is the feeling of joyous readiness! Such a radiant feeling is without limit; it illumines the entire aura and multiplies the physical strength. The mother who saves her child is imbued with strength. Equally strong is the one who is ready to repel all attacks, and in such full readiness is manifested the unification of his various energies. We are speaking specifically about extraordinary combinations of energy, but people ignore signs of extreme danger. If the feeling of constant readiness is cultivated in childhood, it will provide victory over egoism.

Facing danger with invincibility of spiritLHR I, 29 May 1931

In time of danger and great battle, let us be firm in all foundations, and let us manifest invincibility of spirit....

Therefore, let us gather all the fire of our spirit and, with the understanding of all the danger of this time, let us increase the tempo of our work; let us rise in our thoughts, so

that we can realize the majesty of events and of everything that is timely.

With a broadened consciousness there are no dangersAY, 406

Think about the meaning of danger. So-called danger is nothing but fear for one's present condition. But if we know that every condition is created by the consciousness, which is inalienable, then there can be no fear for one's well-being. The dangers that one customarily fears are dispelled by a broadened consciousness. Therefore, the growth of consciousness is the essential foundation for progress. Then there will be no dangers, there will be only obstacles. Overcoming obstacles is a means for the developing of energy. If the mountain is perfectly smooth, one cannot ascend to the summit. Blessed are the stones that tear the sandals of those who ascend! Assure yourself, therefore, that dangers do not exist.

An Agni Yogi does not fear dangerSUP, 930

Urusvati does not fear danger. A Yogi knows that people live in constant danger. Since the danger is ever-present, there is no point in fearing it.

Danger of earthly existenceAY, 437

People think that there can be times without danger; but even those who sleep in a field can be hit on the head by a meteorite. One should understand all the danger of earthly existence.

The inner sight sees dangerAY, 136

Often people entrust themselves to a fiery steed, not realizing that even a mere gnat can throw the animal into a rage. Often people try to navigate in a frail canoe when every stone is a peril. Often people sit beneath the beams of a house which the slightest tremor of earth can cause to collapse. All this is of course known; nevertheless people think they can evade danger as though danger were not a constant companion to existence on Earth. People traverse life, blindly happy, unaware of the adjacent precipice. But if the inner sight is sufficiently developed, the voyager of life will see each cosmic irregularity. He will be painfully tormented by the seeming impenetrability of the path. But how will he gain the courage and strength to cross all chasms of what he now sees as a crumbling stronghold? Certainly, only by realizing the relation of the present transitory hour to an inevitable future.

Danger and loss of common sense, planetary danger, and danger carries the seed of joySUP, 494

Urusvati knows that at the time of danger people forget the most helpful advice. Even an imagined danger deprives people of common sense. Many nations have instructive stories similar to the one about the head of a family who taught his near ones how to

behave in case of fire. Nevertheless, when a fire occurred, none of them acted as they had been told.

In the schools of Sparta children were trained to face all kinds of danger in order to develop resourcefulness. This should also be done now, when dangers have multiplied. There are those people who continue to invent nonexistent dangers, concerned more about their own existence and caring little about dangers to the planet. It is impossible to explain to them that Earth faces many more dangers than those they imagine for their homes, which would be swept away by such planetary calamities.

Most people are reluctant to discuss dangers of a planetary scale, believing that some kind of official or priest is needed for such deliberations. But when the era of understanding universal goalfitness arrives, all people will know how to gather the information needed to deal with even the most difficult hardships.

Children in schools should also learn to face all kinds of dangers, yet this knowledge should not deprive humanity of the ability to rejoice in life. Then, having completed a long life of experience, everyone will be able to say that in danger itself lies the source of joy.

The Thinker knew that every danger carries the seed of joy.

Dangers can transform a cowardSUP, 61

There are no words to transform a coward into a hero. Only danger can impel one into action, and it is precisely the coward who must go out to meet danger. People often beseech Us to protect them from danger, but dangers are necessary for their inner growth.

Danger and curing dissolutenessAUM, 528

Dejection is nothing but dissoluteness. Put a melancholy man in a sufficient extremity of danger, and he will be obliged to take courage; but the degree of shock must be great in order to force the man to alter his frame of mind. Certain illnesses are even treated by means of shock. Fear of death appears to exceed all human weaknesses, but even such a degree can find something which surpasses it. There are many tales of how the mortally sick received help, thanks to danger alone; how, many times, a paralyzed person has rushed out of a burning house; how, many times, internal affections have been cured, because the center of attention was turned in another direction.

It is asked whether, if people would realize the surrounding danger, they would be cured of one of the most dangerous diseases—dissoluteness.

Danger and invoking the Forces of LightSUP, 384

People do not know how to invoke the Forces of Light when threatened with danger. On the contrary, they cast their doubts, regrets, and even accusations into space, even though they are fully aware that such faintheartedness does not help them. They know that accusations are not invocations, and that only the latter can increase their strength.

The ancient people acted far more sensibly. In times of danger they turned instantly to Heaven, and in silence and without thoughts opened their hearts in receptivity to the Higher Forces. They understood that earthly words are useless in such circumstances and could not express their need, and they allowed the Higher Force to flow unimpeded into their consciousness. They were certain that in time of need benevolent help would come. They knew that space is fully inhabited, and that the Good Ones are always ready to provide help.

Great Spirits as mitigators of dangersLHR I, 21 May 1935

Verily, in great strain, on ceaseless watch, the Great Spirits dispel by their Rays the destructive energies. Few, very few, helpers are there on Earth for this self-sacrificing work. It is a fact that when such "Dispellers" place themselves in the localities that are in danger of earthquakes, the calamity is considerably mitigated, and sometimes entirely prevented, and similarly all sorts of epidemics are being warded off.

Danger and the protection of the TeacherFW I, 393

Sometimes in the hour of danger the Teacher gives protection, taking the danger upon Himself. He covers, as it were, the massed darkness with His hands. At such times one must observe particular caution. A powerful tension is near. During this time it is best to feel a special gratitude to the Teacher. Above all, this feeling, coupled with solemnity, preserves harmony and the right vibration with the Teacher. The shield of Light is not always at one's disposal. The ignorant assume that the world owes them a living, but the rational know how difficult it is to build out of chaos, and so bring their stone for the structure.

Dark Forces, or Dark Ones

The dark one's patternLMG II, 205

The pattern of work of the dark ones is first to sow disbelief, then to saturate it with desires, then to inflate these into crimes and reap a double harvest.

Ponder upon how to be more intelligible to humanity.

Besides the sacred language We have a language of silence. The condemned language of refusal and negation tears the hem of the garment.

Treasures of recognition of dark onesAY, 494

I rejoice if you understand that obstacles are really opportunities.

Failure is proof of recognition by the dark ones. We must treasure such recognition, for it is always useful for the growth of the work! Just as compost fertilizes the earth, so does darkness decay to the benefit of the flowers of Light. The encircling rainbow safeguards, and shines all the brighter against the surrounding darkness.

Dark ones intensify all their cunning in a step of evolutionHIER, 346

When a step of evolution is being built the dark ones intensify all their cunning, because Light is unbearable to them, and, sensing their doom, the dark ones, cling to the measures most stifling for them. During each new great Epoch the same pressure of forces is repeated. But a more teeming period has not been known to history, for the Epoch of Fire comprises all cosmic actions. Thus, the vigil must be fiery.

The slave of dark forces by possession and egoismINF II, 176

When man became a plaything of destiny, he himself had chosen his fate. When man became subjugated to the yearning for possession, his egotism obscured his development. Man, indeed has become the slave of the dark forces; therefore, the sword of purification is imperative. The development of consciousness strains all centers. Striving is awakened at the approach of the sword of purification.

Waves of Light evoke the tension of dark forcesINF II, 461

During the cosmic reconstruction there is apparent the manifestation of dark currents which oppose the Cosmic Magnet. Each wave of Light evokes the tension of dark forces. Thus, the Cosmic Will is apparent in cosmic reconstruction. The gatekeepers of evil soak the cosmic reconstruction with asphyxiating gases, but in the cosmic reconstruction the power of Light becomes active transmuting Fire. Thus, Light burns the darkness. Thus, the cosmic reconstruction can be affirmed in Infinity.

Possession to shore up the dark forcesHEART, 213

Possession must be very clearly defined. You should not be surprised to find a number of possessed people near the hearths of spirituality. The reason for this is that the dark forces are seeking to shore up their guard. Who, if not the possessed, is best able to assist the dark forces? Moreover, there are countless varieties of possession. First of all, you need to look into the essence and discern where there is Good and where harm. That is how the flaming heart will immediately discern where possession is concealed.

The dark ones cannot impede the fulfillment of the goalHEART, 307

The dark ones are always hoping that by harming the constructive work they will impede

fulfillment of the goal; but they always fail to see that the Existent is indestructible and multifaceted in its conditions. The name of the darkest place can be uttered—yet even Marakara cannot exclude the possibility of Light. It is only necessary to find a way to approach.

Humaneness versus the dark forcesFW I, 75

The associates of the black lodges themselves distinctly recognize each other. There actually exist obvious signs. Thus, if you notice an inhuman cruelty, be assured that this is a sign of the dark ones. Each Teaching of Light is primarily a development of humaneness. Remember this definitely, for the world has never before been in such a need of this quality. Humaneness is the gateway to all other worlds. Humaneness is the basis of straight-knowledge. Humaneness is the wings of beauty. The essence of humaneness is the substance of the Chalice. Therefore, above all, on Earth let us be clothed in humaneness and recognize it as an armor against the dark forces. A fiery manifestation will visit the heart through humaneness. Thus, we shall realize once again to what a degree the farthest is the nearest. We also recognize each other through humaneness. Thus, in this hour of danger, let us labor for the most imperative.

Dark ones maintain a greater unityFW I, 339

The dark ones do not slumber. They maintain a far greater unity with their Hierarchy than do the so-called warriors of Light. The dark ones know that their only salvation lies in darkness, but the fireflies flit about a great deal, argue much, and love their Hierarchy but little.

Dark ones will obscure the best manifestationsFW I, 517

One should not be distressed by writings that reflect human hatred; the darkness is vast! One can evoke the most radiant forces, yet the dark ones will obscure even the best manifestations. The dark ones can only obscure. If they are asked how to improve things, they will become wrathful, for their goal is not to make things better, but worse. One can see how evil forces penetrate into life under various guises. One should not comfort oneself with the idea that the dark ones cannot approach; they will utilize every grain of dust to cover themselves. Where they themselves dare not approach, they toss in a scorpion. The dark ones have many inventions. Therefore, one must become accustomed to great vigilance.

Do not minimize the strength of the dark forcesFW II, 13

One should observe not only Ours but also the Black Brotherhood. It is erroneous to minimize the strength of the dark forces. Very often their victory is due to such neglect. People very often say, "They are not worth thinking about." But one ought to think about everything existing. If people justifiably protect themselves against thieves and murderers, so much the more should they guard against the assassins of the spirit. One

should appraise their strength in order better to withstand them. Ur. fearlessly visited the dark ones. She saw many of different grades, and in her valor she addressed them. Verily, there exists such a degree of courage that even the power of darkness is silenced. True, it is impossible to ever convince the dark ones, but one may paralyze them and considerably weaken them. Therefore, it is so important to oppose darkness actively.

Fear as the weapon of the dark forcesFW II, 172

Due to unsteadiness of thought people see neither joy nor danger. But let us ask them always to ponder when the heart whispers about threats or about new joy. Likewise, one should not be surprised that the dark forces can approach the most sacred places. But you have already seen such manifestations and know that absence of fear is the first condition to halt any evil whatsoever. But let us be honest with ourselves, in order to determine where there is fear and where it has been driven out. Fear is a weapon of the dark ones.

Black projectiles sent by the dark forcesSUP, 78

Urusvati has seen explosions of black projectiles. What does this mean? Should it be understood as something symbolic, or as a vision of real projectiles? We must acknowledge, with great sorrow, the real existence of such dangerous projectiles even in the Subtle World. They spread a poisonous gas that reinforces the brown gas that contaminates the planet. The dark forces utilize the most destructive means to pierce the earthly atmosphere and project the deadly peril. They defy the laws of the Universe, and hope to attain their victory through confusion. They are not only dangerous adversaries, but also unwise ones, for they have no thought for the planetary balance. One who has seen the terrible explosions of these black projectiles can understand what extreme countermeasures are taken to dissipate their harmful effects.

Dark ones use decomposition to release their poisonFW II, 69

Certain insects and reptiles choose to perish, only to be able to bite and release their poison. Similarly, the servitors of darkness are ready for the most disagreeable consequences, if only they may create poisonous evil. One must firmly remember these creators of evil, who often do not spare even themselves for an evil deed. Many instances can be revealed of the carrying out nevertheless under the suggestions of the dark ones of a premeditated evil that could not be advantageous to the evil doer himself. The devices of the dark ones must be exposed. For example, sometimes one finds in the vicinity of certain places corpses of some people or animals. The dark ones know that for the attraction of the forces of the lower spheres decomposition is necessary, and they ingeniously arrange such centers of confusion and decay. For this reason, I have for long advised not to keep in the house decomposing meat and decayed plants, nor stagnant water. People seldom pay attention to such dangers, which are confirmed even by our contemporary physicians.

Ways of the dark onesSUP, 26

Urusvati has often forewarned her friends about attacks of the dark forces. Such forewarning is needed everywhere. It should not be thought that the dark ones will cease their destructive attacks. Decay is their nourishment, murder their profession. Encroachment upon the spirit and body is their joy. One should not assume that they will not try to penetrate behind even the most protected boundaries. They would rather perish than abandon their demoralizing work of corruption....

The cunning ways of the dark ones are multiform. In addition to their crudest attempts, there may be subtle approaches that influence one's weaker side. Creating doubt is one of the favorite methods used by the dark ones, and he who doubts is already defenseless. One would think that this axiom is sufficiently known, yet how many perish from this poison! I consider that a great many enemies of Truth are created by whisperers of doubt. Obvious fools are not as dangerous as petty hypocrites. If new kinds of poisons are invented, why should not new kinds of hypocrisy appear? These descriptions of the attacks of the dark ones must be remembered when you picture the Inner Life of the Brotherhood.

Dark ones are unable to practice unityLHR I, 12 April 1935

Also, I may add that if it is said in the Teaching that the dark forces are by their very nature unable to practice unity, in the same Teaching it is mentioned that the dark ones hearken to their Hierarchy much more than do the so-called "fireflies." No doubt it is so now, as the dark ones are acting under the impulse of fear. They know that darkness is their only salvation. Thus, although by nature one may be far from unity, fear is a great unifier. The panic which compels people to rush in one direction is a well-known fact. The dark ones do not slumber. They maintain a far stronger contact with their Hierarchy than the so-called warriors of Light. The dark ones know that their only salvation lies within darkness, but the fireflies flit about a great deal, argue much and love their Hierarchy but little.

The real kingdom of evil is the earthly planeLHR II, 30 March 1936

The real kingdom of evil is our earthly plane. In the supermundane spheres, evil can exist only within its own limits. The light in the supermundane spheres burns the darkness. There the dark entities are destroyed by contact with light. That explains why the dark ones try with all their might to extinguish all the inceptions of Light here on Earth and within the limits accessible to them in the lower strata of the Subtle World. Verily, Earth is the hall of justice and adjustment of the measures of the Cosmic Scales.

Darkness

Forgive those in darknessLMG I, 26

Teach others by the example of manifested deeds but condemn not those still in darkness.

Many there be still ignorant—forgive them, for their spirits slumber.

Conquering darknessLMG I, 50

Hunter, unwavering is your spirit. Be clear in your beliefs and you will conquer darkness.

When the church plunged into darknessLMG II, 125

After St. Augustine, the church began its plunge into the darkness of the Middle Ages, and Christ was locked behind a barrier of gold. In order to break it, Christ Himself descended even in lesser Images in order to manifest again the grandeur of communion in unity. The wisdom of antiquity understood well the waves of the needs of the world.

The two chief collaborators of darknessLMG II, 189

Contentment and vigilance are two qualities that accompany Our work. If people could see the results of their discontent, if they could understand that dozing off means death, they would avoid two of the chief collaborators of darkness. The sly sting of discontent penetrates even the best places. A dull drowsiness may fog up the head of a conqueror.

Prayer to ShambhalaAY, 104

Let us pronounce the prayer to Shambhala:

Thou Who didst call me to the path of labor, accept my fitness and my desire.

Accept my labor, O Lord, because by day and by night Thou beholdest me.

Manifest Thy hand, O Lord, because great is the darkness. I follow Thee!

Darkness and habitsAY, 266

Solitude of the spirit leads to a clear perception of the forms of the future. The Spirit of Darkness, pondering how to still more firmly lash humanity to Earth, thought: "Let them keep their old customs and habits. Nothing binds humanity so much as habitual forms. But this is fit only for the multitudes. Far more dangerous to us is solitude, in which the consciousness is illumined, and new forms are created. Therefore, time in solitude must be severely limited. People must not be allowed to remain alone. I shall provide them with a reflection so that they may become accustomed to being with their own image." Thus, did the servants of Darkness bring a mirror to the people!

The two Origins—Light and DarknessAY, 371

Between the two Origins—Light and Darkness—the protective auric net shines like armor. Truly it is the boundary between Light and Darkness! We shall thus approach the Buddha's Teaching of the Golden Mean from a different angle. A line divides the Origins. Like lightning, it emanates from the one principle of the Primary Source. As both a defense and a bridge, fire unites the opposites. People should value the power of this union! Whoever masters it is a conqueror of Darkness.

The ways of Light are opposite to those of darknessHIER, 445

The approach is endless; so, too, are defeats. Few will discern where is victory and where defeat. One must know the relation of spiritual growth to the victory over darkness. Darkness can display the Maya of well-being, whereas Light can attest to violent commotions. Each one strives along the shortest path, but who is capable of imagining the best achievements? Only the link with Hierarchy can reveal the uniqueness of the best path. Our decision is to consider achievement as the shortest path. The dark ones consider fearlessness as a bad sign. We have determined not to avoid the steep path. For them, each ascent is an unnecessary dissipation of strength. With Us, the Ray of Light is a bridge of granulations, but they dream of a void. We understand each daring leap; for them, it is but recklessness. Thus, between the daring of wisdom and the recklessness of treason stands only the heart. It will safeguard and open the Gates of Hierarchy. He will err less who follows the silver thread stretched from his heart to the heart of the Teacher.

Light reveals the monsters of darknessHEART, 259

People should not think that lofty attainments will make them safe from the monsters of darkness. On the contrary, the Light will reveal new monsters whose fury is fathomless. We shall not grieve over this, for it is the monsters that provide the legs for the throne. There is a good reason why sacred objects are depicted as mounted upon animal-like pedestals. But this consideration does not mean that people need not be vigilant.

The Hierarchy of Light cannot be conquered by darknessSUP, 37

It should not be thought that We are protected in Our earthly lives from all onslaughts of darkness. Those who fulfill an earthly mission do so under earthly conditions. People usually think that We dwell in safety and think of Us as supernatural beings. Relatively speaking, We can overcome much, but this battle is a real one. We remain victorious, because the Hierarchy of Light cannot be conquered by darkness. When one of Our Sisters exclaims "How terrible!" she does not show fear, but simply understands the tension.

Carrying a lightAY, 393

Just as the hunting falcon is recalled from the sky, sharpness of understanding should be summoned with a fiery call. The falcon is lured and obediently speeds down onto the gloved hand. Thus, will true understanding descend upon the fire of consciousness. One cannot pass through darkness without carrying a light. Some may mockingly say, "This trivial advice is nothing new!" Yet they themselves make no attempt to light their fires. They do not even look around to discover the source of fire. They scoff at those who have found the fire. They do not even know that the fire is found not for oneself but for humanity.

The Tearing of the VeilHEART, 61

One has to live through the difficult hour that is called "The Dragon of the Threshold." We call that hour "The Tearing of the Veil." That is how We designate the time when darkness intends to tear the veil but ends up only revealing the distances. But courage is needed; indeed, how else can the accumulation of courage come to light?

Keeping safe during the battle with darknessHEART, 203

How, then, are you to go onward? Precisely, by holding fast to Me and picturing yourself in the midst of an ocean where you are kept safe only by the Khata of the Mother of the World, the sacred scarf that She extends. During the battle with darkness, an unparalleled pertinacity is essential in opening up all the wondrous possibilities.

Combat with darkness is unavoidableSUP, 14

Urusvati, can you name even one Sister or Brother who was not subjected to tortures and persecutions in earthly life? Truly, none can be named. Each heroic act invites persecution. Combat with darkness is unavoidable, and the waves of chaos will engulf bold fighters. Yet such touchstones only testify to the invincibility of the spirit. There were Those who were burned at the stake, crucified, beheaded, strangled, killed by beasts, sold into slavery, poisoned, or cast into prison; in short, They endured all tortures so that Their strength could be tested.

Darkness and the forces of ChaosHEART, 557

Gone is the time when people could imagine the battle as an event with angels blowing trumpets. You already understand that darkness is calling forth the unmanifested forces of Chaos—in this lies the peculiar magnet of the dark forces.

Gates of darkness: Fear and irritationHEART, 558

Fear and irritation are called the gates of darkness. The servants of darkness first of all send fear, in order to confuse the spirit. Any conjuration might open the door to danger, for fear may creep in while the conjuration is being said; that is how the most precise magic can turn into the utmost danger. Therefore, one must be guided by a more

reliable approach. An educated heart will first of all root out fear and grasp the harm of irritation. So, the heart is the weapon of Light that will put to shame the subterfuges of darkness. As the wise have declared, the heart is ever ready to smite darkness and keep Chaos in check. It is especially sad that many people are unwilling to think about the power of the heart. By taking that attitude, they not only undermine themselves but also bring harm to those close to them. Any treasure that goes unrealized sinks into Chaos and thereby reinforces darkness.

Confronting and dispelling real darknessSUP, 79

Urusvati has experienced the most distressing earthly manifestation—the sensation of absolute darkness. It is terrible, for the intensity of the anguish it causes is equal to that of asphyxiation. Whence comes such injurious darkness? It might seem to be no more than a spiritual prevision, which, like straight-knowledge, plunges the entire organism into experiencing the feeling of an impending event. But in reality it is far more dangerous, for it is an emanation of planetary decay. When people come into contact with this darkness, their unspeakable anguish is understandable. These contacts are usually subconscious, for few have seen the pernicious darkness itself. For those, the feelings are especially strong. When contact is made with absolute darkness while in the earthly body, there may be extremely painful sensations, and even inflammation of the centers. We know this contact; it attacks the psychic energy. One must have a store of prana to withstand the attack of the poisonous substance. Contact with darkness is like touching a decomposing corpse. When We expect a particularly heavy pressure of darkness, We determinedly increase Our vital forces. Those who are under Our care receive a special measure of energy in order to withstand the attack of darkness.

For many, this account about darkness will seem to be a fiction, but even skeptics know about the lethal gases that escape from the soil. Continuing this line of thought, we come to the last measure of absolute darkness. We have shown it to Urusvati, so that she might be a living witness to the mortal anguish that one feels when making contact with this enemy of the planet. One who is attacked by a boa constrictor has a similar feeling.

One should not think that darkness touches only certain people; the traces of these poisonous influences are everywhere. Reactions to them can vary from just a bad mood to a dangerous illness. If black projectiles are falling from above, and darkness emanates from below, it would seem that humanity's condition is hopeless. But the Wise Ones say, "Do not think about conditions, it is better to think about moving forward."

Death

Let us speak of deathLMG II, 100

Death is no more than the shearing of the hair, for in the same way is matter cast off. The question of Guides is answered by the familiar law of attraction and repulsion. The

principle of requitement and assistance is a powerful one in the spiritual world. Therefore, every appeal of an embodied spirit evokes a response. It depends upon who asks. One can attract and keep near oneself lofty forces. Also, the lowest spirits may be fastened about oneself. One receives what one wishes. When men understand the usefulness of pure giving, they will receive riches.

Eternal birth LMG II, 334

But We say that man is eternally being born, and particularly at the moment of so-called death.

The moment of transition FW I, 335

The earthly consciousness retains possession of all its senses, which are found in the Subtle World though in transmuted form. The precise moment of transition into the Subtle World is accompanied by a sensation of dizziness, as during fainting or at the beginning of a fit of epilepsy. The sensations that follow depend entirely upon the preparedness of the consciousness, or rather upon the fiery ego. If the consciousness has been obscured or dimmed, the senses cannot be carried over into the new condition. In this case a kind of oblivion or drowsy roaming about occurs.... Thus, if Agni has been awakened during life through knowledge or heroic feeling, it will immediately accomplish the great transmutation. Like a veritable torch, it will indicate the way; like radiant helium it will carry one up into the predestined sphere. Though so imperceptible in earthly life, Agni becomes the guiding principle in the Subtle World. And not only does it light the way in the Subtle World, it acts as a guide to the Fiery Beings.

Different spheres and Agni FW I, 621

It is a natural desire to want to know how the transitions into different spheres are accomplished. It is not difficult to understand that purified Agni is the decisive factor. If we gradually fill a balloon with combustible gas, it will begin to rise proportionately. If the balloon cannot retain the gas it will descend. This is a crude example of the principle governing transition into the various spheres of the Subtle World. The subtle entity can ascend by itself if its fiery seed is appropriately filled. Fire—the transmuter—helps to assimilate the new and higher conditions. Agni facilitates the understanding of the language of each sphere, because the intercourse of beings becomes more refined as the ascent is made. Of course, the high Guidance does not forsake the striving ones, but for assimilation of Guidance devotion is needed. Thus, a being can ascend the ladder—there is no other symbol which can more accurately define the ascent of the spirit. If a being is detained on one step, the cause is apparent in the aura. So many travelers quite unexpectedly find themselves a few steps lower! The usual reason for such retrogression is some earthly remembrance which engenders cravings. The Guide considers a store of patience indispensable to protect those who stumble. But one should not draw too frequently upon this precious energy. The being who can discover the cause by himself will actually ascend more quickly. Truly, ascent is accompanied by

the joy of new companions, and finally the earthly asp of envy falls away, and thought-creativity is no longer impeded by the currents of malice. But one should prepare even now for mobility of consciousness. A torpid consciousness obstructs the striving of Agni. Thus, let us envision perfectly clearly the ladder of ascent.

How to enter the Subtle WorldFW II, 21

Many would like to ask to be taught how to enter the Subtle World, but they do not know how to ask without appearing ridiculous....

Thus in the morning hour as well as in the evening let us get accustomed to the thought of the crossing into the Beautiful World. Let it be Beautiful for us.

Change and eternal lifeFW II, 369

“We do not die, but change”—can one speak any more clearly about eternal life?

Letting go of earthly habitsFW III, 84

Departing from the earthly sphere, the spirit must be cleansed of lower emanations. Any superfluous husk which the spirit brings along into the Subtle World causes inexpressible pains. In a well-developed consciousness a purification takes place which frees the spirit from the husk. But the spirit which zealously retains its earthly habits experiences in the Subtle World all the infirmities which it was accustomed to undergoing on the earthly plane. Going uphill, any superfluous load causes shortness of breath in the Subtle World. It is very distressing to carry things which were not previously overcome, and which in the Subtle World have become a burden. Most painful of all is the perception of one's own coarseness.

Separation of the mental body from the physical bodyFW III, 95

At the threshold of passage into the Subtle World there occurs a separation of the mental body from the physical. The development of fiery receptivity assists the flight into the Higher Spheres. The separation of the mental body can be clearly realized by the spirit which senses the breaking away from the Earth and aspires into the Higher Spheres; thus takes place a unification of the two Worlds, which liberates the spirit from the physical body. The question of death greatly preoccupies humanity. Precisely it is the transition which frightens people so much.... One should consciously prepare the spirit for the breaking away from Earth. In this manner the affirmed threshold is disclosed to the one newly arrived, in all the Fiery Grandeur.

Lower strata of the Astral WorldFW III, 296

The liberated spirit always aspires into the higher spheres, but the spirit attached to Earth remains for a long time enchained in the lower strata of the Astral World. The

bond between the physical body and the astral is not easily broken during earthly consciousness. The occurrence of a rupture between the bodies recoils painfully on those spirits which manifest earthly attractions. During ascent of the spirit, of course, the liberation is affirmed at the point of breaking away from the Earth.

Physical and astral centersFW III, 297

The bond between the physical and astral centers is saturated by intensified transmutation during life. Functions on both planes manifest unity, the distinction being merely in that independent activity which is manifested by the centers on each plane. The transmuted centers intensify the centers of the subtle body. But at the same time, while the centers are laboring in fiery tension on the earthly plane, the astral centers have an opportunity to propel the subtle body into the Fiery World. A sensation of pains is manifested on the astral plane and on the mental, but only at the beginning of the ascent. After that, each center, while preserving its connection with the physical body, can function by being intensified in other spheres. There follows a separation of the bodies, freeing the subtle body from pains. The physical pains then correspond to the creative tension of the astral centers. Thus do the Worlds act in mutual intensification. On the path to the Fiery World let us be affirmed in fiery transmutation.

The last hours of sojourn on earthFW III, 97

One should be very solicitous about the last hours of sojourn on Earth. Often the final striving can predetermine the succeeding life, also the stratum in which the spirit will dwell. Indeed, it is inadmissible to recall the spirit into the earthly spheres when it already has broken away. Tissues which already have been freed from earthly attractions must be strained in a terrific effort in order again to be assimilated into the earthly atmosphere. People should learn to think during someone's departure, as well as during birth, and should be able to ease the processes. As delays are harmful during birth, they are likewise harmful during death. The subtle formation of the new body must be taken into consideration.... It may be said that it is not death which torments but living people.

Transformation and preservation of consciousnessAUM, 153

Amazing is the extent of man's transformation at the moment when he leaves the earthly sphere. People call this death, but it is really birth; therefore, how pitiful it is when the subtle body sojourns long in sleep. Especially noteworthy is the transition wherein consciousness is preserved. Then it can be clearly imagined how the earthly tatters fall off and the imperishable accumulation emerges, revealing itself to be a true treasure. It can be understood why this most subtle treasure cannot be revealed amid crude conditions.

Light in the Subtle World and DokyoodFW I, 153

We shall return later to the question of birth, so bound up with the Fiery World. But now I shall reply to the question about light in the Subtle World. Indeed, the transcendental nature of the condition communicates a corresponding aspect to the whole world-content. When you visited Dokyood, you saw sufficient light. But certain regions of the Subtle World are striking because of their twilight. The Light is within ourselves and we open up the way to it. So, too, the inhabitants of the Subtle World who desire light have no scarcity of it. The inhabitants to whom the need of Light is alien dwell in twilight. This refers to unlimited thought-creativity. That sun which we on Earth perceive under one aspect, can be transformed into many conditions under the power of thought-creativity. He who desires Light gives access to it, but he who sinks into a twilight of thought receives that to which he has limited himself. This is why we repeat so often about clarity of consciousness, about boundlessness of thought, and about containment. Such an adaptation of the organism to the future produces the most desirable results. How many inhabitants of the Subtle World look about themselves in the Fiery Mist and dimly regret something that has been lost!

Strongholds in the Subtle World and DokyoodSUP, 41

Every co-worker of the Brotherhood comes into close contact with the Subtle World. We have entire Strongholds in that world. You already know their names, you have heard about the wondrous tree, Elgatih, and about the structures created by thought. One must clearly realize these conditions in order to direct oneself to Dokyood. Thought not obscured by doubt will lead to Our supermundane Abodes. The Abode of the Hierarchy in the Himalayas is in constant communication with the Abodes in the Subtle World.

Urusvati visits DokyoodSUP, 132

Urusvati remembers her visit to Dokyood, where it was a great joy to see children striving for heroic deeds. It is also interesting to see those who have not yet outlived their physical experiences. They are unable to approach the physical atmosphere from the Subtle World, because such an approach causes tension in the subtle body, and results in the secretion of an unusual sweat that decreases the vital force. Thus, the Guide must regulate the inner condition to conform to the degree of desire for Service.

Deodar

The symbol of a Deodar's fallen branchesHEART, 236

If we look at a deodar tree, the tallest and most powerful, we will find many marks on the trunk where former branches have fallen away. Far from weakening the deodar, the departing branches leave the most powerful evidence of the tree's strength—even steel will break against these spots. No Teaching feels frightened about those who fall away. The Teaching knows that the lower branches must fall. In fact, when carried off by the wind, those that have fallen away may end up carrying out what they have been assigned to do. They may even give birth to new deodars. And their resin will have

curative properties, all the same. Later, when they are joined together to support the corner of a house, they will unite in bearing the overall pressure. So, do not be frightened when people fall away. They cannot go far from the resin of the heart. And if you observe from above, looking down upon the multitude of crossroads that intersect, you will even smile upon the travelers who are meeting. When you realize the length of the infinite path, you will come to apply different standards of measurement. There is nothing frightening about people wandering; it is only immobility that is chilling.

The difference between falling away and betrayingHEART, 237

A guarantee will make a good shield but let us distinguish between falling away and betraying. Falling away may be due to some karmic cause or some peculiarities of the physical body, but there are no circumstances that justify betrayal. I can assert that the consequences of betrayal are the most impossible to avoid. Nothing can free the traitor from the fate of being betrayed himself. A betrayal of the Teaching is considered to be the most heinous of all. Human beings cannot blaspheme the Highest Spirit. In studying the activities of the heart, you can see what physical shocks are brought on by betrayal of the Highest. The disintegrative force that issues from a betrayal is not limited to the boundaries of the personality; it acts ceaselessly over vast expanses. Just as the highest spheres sense every benevolent ascent, every betrayal resounds like the stones of a crumbling tower. Following up the analogy of the deodar, one might say that betrayal is like a hollow tree in which bats have nested.

Deodar oil is the balsam of the heartHEART, 387

Deodar oil has been called the balsam of the heart. Actually, some substances belong to Nature's heart, and their noble quality is conducive to the purification of the human heart. Rose, musk, and amber are examples of this. I am naming substances with various properties in order to suggest the dimensions of Nature's heart.

Benefits of the fire of deodar wood and resinFW I, 430

The inhalation of fire is practiced by certain yogis and is a purifying action. One should not understand this literally. One cannot inhale flames, but fiery emanations are useful. For such inhalation, the yogi chooses a quiet place, keeping his spine erect. Before him the yogi makes a fire of deodar wood, or, if deodar is unavailable, twigs of balu, so arranged that the smoke does not reach him. Then the yogi performs the usual pranayama, but in such a way that the emanations of the resin reach his breathing. There are two results—first, a purification of the body; second, the strengthening of the Agni energy. Nothing so helps the kindling of Agni as the properties of deodar. As you know, insects cannot endure the strength of deodar resin. You also know that imperfect entities cannot approach a fire of this wood. Usually, deodars prefer a volcanic soil to grow in; in this way a significant kinship is manifested. Volcanic soil in general merits study, along with its vegetation. Not only has the inhalation of fire been practiced by the yogis but also lying on deodar planks so that the spine comes in contact with the heart

of the wood. Various records of antiquity indicate how ardently people have sought the fiery element. Experiments are necessary in order to understand the value of deodar. The significance of Fire should be remembered in order to understand volcanic soil.

In the south of India sandalwood has also been used for fiery inhalation.

Deodar and the accumulation of fireFW II, 6

Let us recall the myth about the "Origin of Lightning." The Mother of the World said to the Creator, "When the Earth will be covered with dark veils of malice, how will the salutary drops of Bliss penetrate?" And the Creator answered, "Torrents of Fire may be gathered which can pierce the thickest layer of darkness." The Mother of the World said, "Verily, the sparks of Fire of Thy Spirit can give salvation, but who will collect and guard them for use when needed?" The Creator replied, "Trees and herbs will preserve My sparks, but when the leaves fall off, then let the deodar and its sisters preserve throughout the year their accumulations of Fire." Thus, in various myths there has been reflected the link with the Higher World. Everywhere there has been stressed solicitude about humanity and all creatures. Likewise did the ancient priests carefully watch over the correct distribution of the creative Fire.

Nowadays man crosses fruits and plants without proper supervision, but one should observe through lengthy experiments how best to preserve the fiery substance. One must not lightmindedly interfere with the creativeness of Nature. The best counsels can be given from the Fiery World, but one should seek this Benefaction.

Deodars and the Subtle WorldFW II, 244

Not only is the odor of the deodar pleasant, but it helps to invigorate breathing and expel dark entities. Many oils have a purifying property, but not all have an influence on the Subtle World. The deodar has a significance in the Subtle World, and it is usually connected with places of sojourn of the Rishi. They know that the deodar possesses the quality of driving away evil entities.

Purifying the consciousness by burning deodarFW II, 279

It is possible to purify considerably the consciousness just by burning deodar. Likewise, Morua stands on guard and does not admit many undesirable visitors.

Deodar belongs to the life-giversLHR I, 1 August 1934

Everything in Cosmos is built according to one plan; hence, the great correspondence between all the organisms of the various kingdoms of nature. Therefore, when the heart energy of nature is spoken of, one must seek in every organism of nature the magnetic, vitalizing substance which corresponds to the precipitations of the energy of the heart. In the Teaching, several particularly clear examples of the precipitations of this fiery

substance are mentioned. Deodar or cedar, musk and amber—all of them belong to the life-givers.

Deodar is a remedy against astral entitiesLHR I, 8 May 1935

I do not know of any better remedy against astral entities than the oil of eucalyptus. Before retiring you can add a few drops to a cup of boiling water. Of course, the oil of deodar is just as good but is not commercially obtainable.

Destiny

Battle is our destinyAY, 179

Even when facing the greatest battle, we must continue to follow our usual daily plan. It would not be correct for a battle to disrupt the current of life. Battle is our destiny, and one must simply include it in the daily plan.

Thought can change our destinyAY, 463

Who can change destiny? Where is the power? Only in thought. People do not trust thought sufficiently, and the power of their will is fettered seven times over. A man says, "I have gathered all my will power," yet at the same time he is afraid, and doubts, and hates, and hesitates. The will does not act in this way. It can send its arrow only when all fetters have been removed.

The best destinyAY, 649

A disciple who has responded to the call of the Teaching and is aflame with all fires of devotion is truly a co-worker of the Cosmic forces. Having increased by his own actions the forces of Cosmos, having adorned spatial thought with his thoughts, is he not then a creator? And is not the wisdom of the ages his best adornment?

The vastness of the spatial Fire of Cosmos offers the best destiny to searching humanity.

Destiny is the affirmation of InfinityINF I, 31

The top, revolving around its own axis, symbolizes the destiny of the man who has dissociated himself from the eternal motion. He who carries the Lotus, who is open to meet the Cosmos, and who displays the best differentiation of the lights of the centers, typifies the builder of life, co-measuring his constriction of the centers with their opening. Let us find a correct definition of the vital principle. The open Lotus embraces everything; the differentiated lights of its flaming petals rotate to cover all directions. When the sacred Fire, representing the spirit, is in touch with the All-existing, then the cosmic ring and the wheel of life move in conjunction....

Our indicated formula moves forward, in the direction of the manifold spatial fires. When humanity will accept the affirmation of Infinity, destiny will reveal itself not as a punishment but as a cosmic expansion. The beauty of the vastness of life is measured by the consciousness of creativeness.

Man creates his destinyINF I, 137

The force determining karma is determined by the same Cosmic Magnet. The acquired combination of differently compounded forces is what we define as destiny. Men have difficulty in understanding that confluences of cosmic combinations are induced precisely by man himself. Everything borne by a man reflects all the idiosyncrasies of his lives. Very often the power of the Cosmic Magnet strains all currents in order to assemble that definite compound assigned to the man for his creativeness. So great is the power of creativeness that the coalescence of currents and energies may produce a formula of inexhaustible energy. Of course, the essence of cosmic magnetism should be consciously adopted.

The law of exchange of energiesINF I, 143

It is correct to regard death as a life-generating exchange. How may one ease the most poignant hour? Through realization of the exchange of energies. Great is the law of exchange, and the direction of his destiny depends upon man. Cosmic Decree ordains for each one a progressive step, but the spirit itself decides the rejection or acceptance of it. But the interchange of substances and energies is without end.

The predestined and purposeINF I, 316

The destiny of man on this planet is but little understood. The existence of a cosmic being certainly should have its predestination, but humanity is striving so blindly to its own narrow horizon that it cannot discern its cosmic destination. The creativeness of Cosmos grants a purpose for being to even the smallest worm. Everything in Cosmos creates with a purpose, and, as the relative connection between man and the lower beings is evident, so does there exist the relative connections of the higher spheres. The creativeness of the Cosmic Magnet predetermines each action, as well as the role which the beings are predestined to enact. Thus, the human spheres are designated for cooperation. The Great Reason strains all cosmic spheres; hence, the destiny of man has as its basis the cooperation and beauty of Infinity.

A plaything of destinyINF II, 176

When man became a plaything of destiny, he himself had chosen his fate. When man became subjugated to the yearning for possession, his egotism obscured his development. Man indeed, has become the slave of the dark forces; therefore, the sword of purification is imperative. The development of consciousness strains all

centers. Striving is awakened at the approach of the sword of purification.

The destiny of a Man-GodHIER, 14

But We Brothers of Humanity seek and proclaim Man-God on Earth. We revere all Images, but none more than the great Image of Man-God, who bears in his heart the full Chalice, ready for flight, but bearing his full Chalice on Earth. Renouncing his destiny, he strains his fiery being. In the fulfillment of his destiny man confirms the Cosmic Magnet. Man-God is a fiery creator. Man-God is the carrier of the fiery sign of the New Race. Man-God is aflame with all fires. Thus, inscribe in the records about Man-God: Arhat, Agni Yogi, Tara—so shall We inscribe.

Purification and destinyFW I, 578

Not through fear of any punishment, but in anticipation of their own destiny, should people turn to purification. What each one metes out for himself is not severity but justice. The thought of purification must lead to the realization of Fire.

The Fiery World is our destinyFW II, 467

One can choose a beautiful affirmation through such Torches from the Earth to the Fiery World. Let us not droop, for this is unbecoming to Fire. Let us not belittle any fiery significance, nor tokens, which you have seen and felt. Let us assist friends to proceed flamingly, for non-affirmation of the Higher World is self-destruction. And let us consider the Fiery World as the most proximate, the most guiding, the most flaming. It is necessary to think about the Fiery World as our destiny.

A threatening destinyFW III, 337

Not the World is cruel, but man. Not the World affirms injustice, but man; for man's choice of the path of isolation and selfhood has brought on a most threatening destiny. Intolerance toward everything high and enlightened has become the disgrace of humanity. The purification of the consciousness is the great task on the path to the Fiery World.

The routine life and destinyAUM, 385

People will finally apprehend what powerful influences surround them. They will realize that all their routine life manifests a great reaction upon their destiny; they will learn to consider attentively each object; they will surround themselves with true friends, and guard themselves against destructive influences.

Attachment and destinySUP, 141

There were times when attachment to insignificant earthly objects influenced not only

the destiny of individuals but that of entire nations. It is shameful when an object made by human hands can interfere with the path of true achievements.

How one's destiny is determined SUP, 256

Urusvati knows that decisions are made in the Subtle World concerning the tasks in one's future earthly life. Most people in the earthly state do not accept this, but those in the Subtle World know that their incarnations will take place with their knowledge, and, more importantly, with their consent. When they are about to incarnate, people understand the karmic load that will compel them to undergo certain trials, but once in the earthly state they lose the memory of how their destiny was determined. Similarly, dwellers of the Subtle World are fully aware of life on the far-off worlds, but once they are in their physical bodies, they usually lose this knowledge completely.

Destiny and consciousness SUP, 323

People are not aware that their destiny depends upon the scope of their consciousness. They do not like to discuss the concept of consciousness, because this kind of discourse reminds them of their responsibilities.

Names of destiny SUP, 522

Urusvati knows the joy of Universal Justice. Various names were given to this concept in different nations. Each one in its own language called it Karma, Moira, Fatum, Kismet—thus did people name destiny. Some approached it with joy, others with gloom.

Evolution and destiny SUP, 772

You must tell people that in this evolution of peoples there can be no return to the past. Everyone who realizes the immutability of evolution, has already made his own destiny easier.

Involuntary destiny Letters of Helena Roerich I, (29 May 1931)

A person who has no principles has no convictions in general, as he has deprived himself of discrimination, consciously and voluntarily, and his destiny is like that of a ball that is driven by the accidental strokes of circumstances. Is it not said in the Teaching regarding such a person: "Oh ball of destiny! Where wilt thou fall and whither wilt thou rebound?"

Archangel Michael Letters of Helena Roerich I, (12 December 1934)

The Archangel Michael is now guarding the destiny of our planet. He is destined to fight the last Battle with the Prince of this World. (This is also stated in the Bible).

Destiny and the importance of human value Letters of Helena Roerich I, (21 May 1935)

Sad will be the destiny of those who are left on the fragments of the wrecked ship or shifted to Saturn. But naturally, this destiny will be only for those who have lost every vestige of human value. Therefore, do not feel sad, but strive with all your heart to the Hierarchy of Light.

Destiny of Woman Letters of Helena Roerich I, (31 May 1935)

Woman, who gives life to people, has the right to govern their destiny. We want to see woman taking part in government, in the councils of ministers, in all constructive activity.

Man chooses his destiny Letters of Helena Roerich II, (11 October 1935)

Thus, having free will man chooses this or that destiny. And still, man zealously piles up heaps of rubbish which will engulf him if a regeneration of his spirit does not take place in time.

Destiny and will Letters of Helena Roerich II, (11 June 1937)

If man is the only creator and recorder of each of his motives, thoughts and deeds, who then can alter anything at all in his being, and therefore in his destiny, without his direct will?

Devotion

The quality of true devotion AY, 251

Of what do We speak? Of the quality of devotion and also of alertness—the ability to see clearly. Devotion—irrepressible, all-conquering, creative, adorning the path. Alertness—all-penetrating vision, all-comprehending, indefatigable, strengthening aspiration. Are there many who can cultivate within themselves both devotion and alertness? Where will the devoted but unseeing ones arrive? Should one safeguard the eyes of those who can see but are traitors? To those who are devoted, all plants can be entrusted. To those who can see, all flowers can be shown.

The concept of devotion is vastly demeaned. People are quick to show discontent. Not lengthy is Our list of those devoted to Us. Cherish each evidence of devotion. But the true measure of devotion is revealed only at times of difficulty. And the ability to see is tested only through the cover of mist. Our Shield is simply the understanding of devotion. People usually understand devotion as love, readiness, or solicitude. But these fragments of devotion are only a smile of sympathy, whereas true devotion is radiant, like a warrior ready for battle. Speak often of devotion, and praise alertness. People need affirmation.

Absolute versus conditional devotionAY, 87

One must distinguish between absolute devotion and conditional devotion. Most often people display absolute devotion when they receive, but each act of giving in return is difficult because of self-imposed conditions. Some accept what they have been given, but then raise obstacles in their own consciousness, and begin to think that the given treasure is but a piece of mold! One should remember that the measure of one's devotion determines the measure of receiving. Faith must be equal in degree to knowledge. Each limiting condition set upon one's faith sets an equally limiting condition on its fruits. Yet no one would wish to be called a conditional disciple. Such a title would provoke offense. The law acts identically under all conditions. But the law does not take offense—it co-measures. Be assured of the co-measurement of devotion.

As actionLMG I, 341

Guard the spirit.

Devotion is proved by action.

Goal-fitness awakens devotionAY, 67

How to awaken devotion? By goal-fitness. How to improve quality? By reverence for mastery. How to awaken creativity? By the desire for beauty.

Being worthy of the TeacherSUP, 784

Urusvati knows how precious is devotion to the Teacher. But how much disagreement there is around this simple truth! Some speak about devotion, though by their very nature they do not understand it. Others insist that such devotion limits the free will, and a third group denies even the need for a Teacher....

Often people complain about the Teacher, not understanding the reasons for His actions. People suppose that their own earthly decisions better serve the purpose, but they do not understand many things relating to earthly life. Only a few understand the value of Teachership. Perhaps their devotion will help them to become worthy of the Teacher.

The Thinker affirmed, "Learn to be worthy of the Teacher."

Forges bondsAY, 349

The Teacher is ready to accept every sign of devotion. Devotion and readiness forge the bond between the worlds.

Advancing in the direction of the TeacherLHR I, 15 January 1931

Some people pour a daily gruel over the Image of the Teacher and imagine themselves to be in the Great Service. The Teaching and Service first of all presuppose the expansion of consciousness on the basis of adherence to the Teaching and reverence to the Teacher. In studying Infinity one should first of all realize the limitlessness of love and devotion. It is not wise to say that love has overflowed and devotion has withered because the consequence will be disintegration of one's self. One should understand the limitlessness of love and devotion as the first steps toward Service and Yoga. One should set oneself this task at least as a means of self-progress. One should advance only in the direction of the Teacher. Then only does relief come. But making a daily onion-gruel out of the Teacher will not lead to success. Sacredly, limitlessly, let us sustain our love and reverence to the Teacher, as a healing remedy toward regeneration....

Devotion to an idea, devotion to a leader, works miracles. In all times people realized the significance of devotion, and according to their consciousness used various means, from the demanding of an oath up to the church's anathema and Inquisition.

Devotion to the TeacherHIER, 128

Therefore each striving leading to the unification of the disciple with the Teacher leads to cognizance of the higher laws. The disciple in rejecting the Teacher acknowledges his own ignorance, because he arrests his development. Each force attracting the spirit upward is a force of development. How shall we broaden our consciousness and uplift the spirit if we do not accept the Hand of a Hierarchy? Conceit very harmfully retards progress! Hence it is urgent to point out to all those who speak against extreme devotion to the Teacher that only by the force of devotion can refinement of consciousness be achieved. The culture of the spirit and thought are to be followed, thus manifesting an unconquerable devotion to Hierarchy.

Devotion to Hierarchy and straight-knowledgeFW II, 15

Nothing can so much turn one away from the path as the rejection of straight-knowledge. But the beginning of straight-knowledge lies in the devotion to Hierarchy. Only true devotion will prevent one from polluting the straight-knowledge by personal egoism. Only devotion will teach not to distort the Indications of the Teacher. Only devotion will help to find new strength. I will not weary of repeating about true devotion, because often people substitute for this concept the most abominable fanaticism. Thus the Fiery World is ordained.

The tower of devotionHIER, 287

Let us turn to devotion. This concept is also subject to many distortions. Devotion does not resemble a windmill, or a hired singer of praises. Rather, it resembles a firm tower upon a summit, which the enemies avoid in awe, but in whose chambers a shelter is

ever prepared for a friend. Devotion is the opposite of doubt, which is nothing but ignorance. It means that devotion rests upon enlightenment. Thus, validity of learning is akin to devotion. It is not credulity, not levity, but firmness and steadfastness. Truly, the tower of devotion is not constructed by haphazard toil or by petty decisiveness; and devotion can be violated only by perfidy, which is the same as betrayal. But valuable are the towers of devotion! Such ashrams, like magnets, attract powerful hearts; they are nurseries of spirituality. Even material nature is transformed in the proximity of these towers.

Mutual devotionSUP, 492

Urusvati knows that devotion is of greatest value when it is manifested in the fullest measure possible. Only then is created a powerful, beneficent effect, salutary even over great distances. The kind of devotion that only goes halfway belongs to the realm of hypocrisy. Man deceives himself and others in this way and generates powerful poisons. Man ought to be able to say that he is devoted, even when it is of no benefit to him. But what ugly devotion it is when people choose to be devoted only when it is profitable to them! Everyone will agree that such covetous devotion deserves a very different name.

Our Brotherhood is based upon a mutual devotion that no circumstance can disturb. One may think that such intense devotion is the result of long collaboration. This is true, but people often collaborate in ways that do not necessarily encourage their devotion to grow. Thus, one's devotion should be tested in the smallest details. True devotion will point out the right conduct, and will teach a careful, loving, and simple attitude.

Devotion is not slavery, it is a smile of understanding and sympathy. Ponder upon this beautiful word, sympathy, for it expresses harmony based upon the consonance of feelings.

The rarest quality of nobilityLHR I, 11 August 1934

But those who are far from the understanding of the sacred conception of discipleship must not be forced by us. Let them go their own way. The shortest way—the way of the heart—is rarely reached, or rather rarely chosen. It requires a great degree of devotion, this rarest quality of nobility, which in our age has all sorts of substitutes, and which is being chiefly replaced by devotion to the “golden calf.”

. . . I shall tell you about one wonderful example of devotion. In the Great Community there is one Brother, who, in the seventeenth century, was a famous chemist. During his earthly life he had a servant who was devoted to him, body and soul, who spent most of his life working in his master's laboratory. In spite of small intellectual development, this servant, because of his profound devotion, was accepted into the Community after his death; and now, in his subtle body, he is able to help his Master as formerly. Verily, devotion performs miracles; it is the first quality that determines spirituality. In fact, spirituality is impossible without this quality.

After such definitions of devotion it may be clearer to you why the significance of the Teacher and of the Hierarchic Chain are so emphasized. With this, I shall conclude my explanations, and I shall point out once more that all who sincerely try to apply this Teaching in life are definitely under the Ray of the Great Teacher, and it is just a matter of perseverance and past karma to be eventually accepted into a closer discipleship. Therefore, let us be elated and joyously strive toward the great aim—may I say, the greatest aim—for by entering the path of real service to the Hierarchy of Light, we fulfil the object of life on a cosmic scale.

Dharma

Fulfillment of one's abilities LHR I, 18 October 1934

Few wish to understand that the highest achievement is not in psychism, not in astral visions, but in synthesis, in the development of one's own abilities. This is achieved by the scrupulous fulfillment of one's duties, or, as those of the East would say, by dharma. Truly, the manifested world is upheld and is developed by action, and only action gives birth to new energies. It is also said that the world is created by thought, or that thought engenders action. Therefore many, supposing that thought is higher than action, plunge into dreaminess, taking it for creative thought, forgetting that only that thought which is saturated by fiery will can create. But one can acquire such will only by stubborn practice, and by the application into life and action of one's own thoughts as well as the thoughts of others. Therefore, one must first earn the right to a purely mental existence.

Hence, one must emphasize the significance of an active and as perfect as possible fulfillment of the earthly tasks, or, as it is said, of "one's dharma to the end." Only in this way is it possible to achieve the true progress of the inner man. "Man comes to perfection by the constant fulfillment of his dharma," says Krishna in the Bhagavad-Gita.

Stubborn fulfillment of your duty and karma LHR I, 12 December 1934

The Call has been sent and you have hearkened to it. You love the books of the Teaching and thus you have accepted the Call. But besides the acceptance of the Call, the one who is ready for the heroic service is obliged to work hard toward self-perfection. Why should it be thought that great deeds have to be performed not where we live but somewhere else under different conditions? Verily, great is the deed of bringing the Teaching into our daily life, giving joy and knowledge to those who surround and who meet us. As Krishna says in the Bhagavad-Gita, "Man achieves perfection by the stubborn fulfillment of his dharma (i.e., duty, karma)." Is it not a great achievement to work for self-perfection, for the benevolent influencing of our surroundings, together with a constant readiness to apply one's forces whenever the need arises?

Buddhism regards all existing phenomena as one reality LHR I, 11 June 1935

Physically and psychically these phenomena are dharmas, objects of our cognizance. Within us and without, we come in touch only with dharmas, as in us and outside us exist but dharmas. The word “dharma” is one of the most significant and most difficult to translate in the Buddhist terminology. Dharma is a manifold factor, a factor of consciousness, with an inherent property of definite expression. Our organs give us sensations which are transformed into dharmas through the action of cognizance. Ideas, images and all intellectual processes are, first of all dharmas....

It is customary to call the Teaching of Buddha itself Dharma, since dharma also signifies law. Subjective and objective phenomena are continuously changing. They are real; but their reality is momentary because all that exists is but part of an eternally unfolding development—dharmas appear one moment in order to change in the next. This doctrine of eternal flux of all things was so fundamental a characteristic of the Teaching that it was even named ‘The Theory of Instantaneous Destruction. . .

Every dharma is a cause, for every dharma is energy. If this energy is inherent in each conscious being, it manifests itself in a twofold way: outwardly, as the immediate cause of phenomena; inwardly, by transmuting the one who has engendered it and by containing in itself the consequences revealed in the near or distant future.

Difficulties

Difficulties are caused by one’s habitsLMG I, 283

What is unattainable today comes with ease tomorrow. The difficulties of the path are caused by one’s earth-bound habits. Therefore, guard the children from such habits. Like fungus that spreads upon the walls of a house, must they be destroyed. A plague of beetles swarm in the corners, poisoning the walls. Darkness has chained humanity, but the sword’s flash shall cleave obscurity asunder. Light shall prevail!

Overcoming difficultiesAY, 444

Are not the difficulties that arise preferable to dead silence? Is not the whirlwind the product of motion? The teaching about the overcoming of difficulties is the teaching about the striving toward good.

The easiest way can turn out to be the most difficultFW I, 457

There is a parable about the trial by difficulties, in which it is shown that people always try to choose the easiest way, whereas that which seems easiest turns out to be the most difficult. Examples both amusing and tragic can be cited. It is justly pointed out that the cleverest person may enumerate to himself all the details of an easy achievement but forget just the one which turns out to be the most difficult. By body alone we cannot escape fire and water. One should remember about flaming thought.

Difficulties and egoismFW I, 607

Also, let us rejoice at such a path. Let the thought about transformation of the heart be a source of joy. Many sorrows and difficulties come from egoism. Many horrors arise from egoism. Many obstacles originate in egoism. One should cease to think about limitations. Since the fiery seed is bestowed, one should rejoice that we carry so great a pearl because of the trust of Hierarchy itself.

The most difficultFW II, 106

Let us approach the most difficult, before which all former difficulties will appear as blissful moments. The most difficult is the blessing of the Fiery World. This entry is so difficult that it seems that not even our minutest cell can endure this World of ecstasy. It has been said that when all covering has fallen away and only the radiance of daring remains, then the resplendent Fire enters the Gates, there being no admittance for the body. But in order to kindle such daring, let us preserve ecstasy in the face of the most difficult. Therefore reflect, the way you would wish to imagine existence in the Fiery World. Indeed, thought creates in the Subtle World, but it is quick as lightning in the Fiery World, and transcends all earthly measures; there is the Seventh Light.

Coworkers who know difficultiesNEC, 156

We summon those coworkers who know the difficulties. We call to those who will not turn back. We summon those who know that joy is a special wisdom.

Those who would flee from difficultiesFW II, 191

On entrance into the monastic life all difficulties of such a path were usually pointed out. Some would say—all is easy; others would warn—all is difficult. To people with fiery heart one may say—all is easy; but for the ordinary consciousness it is better to caution—all is difficult. If someone takes to flight at a single warning about difficulties, then he, all else being equal, is unfit for persistent labor. One should not gather together people who are obviously unfit. Fear of labor is already a treason.

Aspiring to spiritual difficultiesFW III, 94

The abyss may be conquered by different paths. Courage in the face of the unfolding abyss is attained precisely when the spirit places everything at stake. It is correct that the spirit can be tempered only in life. The overcoming of life's difficulties will bring the spirit its spark. Spiritual conquests are so difficult. The physical body endures privations in self-satisfaction, but the spirit conquers difficulties. And the fiery spiritual strife can uplift to a great height. Thus, let us aspire to spiritual difficulties. The abyss can unfold itself before the heart. Thus, it seems that the path of life proceeds inexorably; but the heart which realizes the abyss is also conscious of the Light. For, when a final boundary has been manifested it is possible to unroll a Fiery Infinity. Only in complete striving can

the spirit unfold its wings. On the path to the Fiery World one must be imbued with fearlessness before the abyss. The winged spirit knows this joy of attainment.

Joy and difficultiesSUP, 281

Urusvati knows how essential is the joy of life. It is not only a healing remedy but also the best helper for communion with Us. Where does this stimulating feeling, called the joy of life, arise? It does not come from wealth or self-satisfaction, but is often experienced amidst the most grievous difficulties and persecutions. In times of stress, joy is especially valuable and healing. We call it the joy of Be-ness, for it does not depend on personal circumstances, success, or profit. This joy has no earthly reasons; it comes as a forerunner of the highest currents, which spiritualize the entire surrounding atmosphere.

The Subtle World and difficultiesSUP, 391

What then will happen if We tell you that the Subtle World is also filled with all kinds of difficulties? Those who have been interested will scatter, forgetting that their running away will not free them from having to enter the Subtle World. But is it not far better to provide oneself with the information that is needed for the future journey?

Love will overcome the gravest of difficultiesSUP, 769

It must be understood that We have in mind not the isolated, easily extinguished flashes of love; these mirages have no significance. It is steadfast love that is needed, devotion that burns unextinguished, through all of life's trials; such love leads to the Motherland of the heart, where, as in one's beloved Motherland, all is familiar, dear, beautiful. Such love will not be destroyed by earthly cares; on the contrary it will strengthen the spirit, enabling one to overcome the gravest of difficulties.

One's attitude toward difficultiesSUP, 790

Someone will say, "But blessed are the obstacles, so why should a happy man avoid difficulties?" We must not forget that he who walks in harmony with evolution meets with many obstacles, but his attitude toward them is different. He does not fall into despair, but joyously overcomes the waves of chaos. Let us not think that the path of happiness is easy, it can be more difficult than a life of stagnation.

How difficult ascents are achievedSUP, 128

Urusvati remembers the difficult ascent of a smooth mountain wall, deep in snow, when the Hand of the Teacher was stretched out to offer support. Urusvati did not doubt and therefore conquered all difficulties. This should be an example to co-workers of how difficult ascents are achieved. One should ponder how other Brothers have succeeded in their efforts.

There cannot be an effortless ascent.

Try to love difficultiesLHR I, 1929

And I beg you, do not fear difficulties. Display readiness to meet all obstacles, for each obstacle strengthens you and leads you to the future victory. Try to love the difficulties, and say, "Blessed be the obstacles, through them we grow." Courageously, inspired by striving, realizing the majesty of the endless perfecting of creative life, strive toward the calling Infinity—infinity of lives, infinity of achievements, infinity of knowledge, infinity of construction, infinity of beauty!

Difficulties are the result of neglect toward the given indicationsLHR I, 13 May 1931

First of all, let us be honest and let us admit that all difficulties and failures are the results of manifested neglect toward the given indications, of forgetfulness, light-mindedness, doubts and selfish envy. It is impossible to conceal the worm of doubt; even an inexperienced observer can notice it. Let us apply against this parasite the most effective remedy, and this remedy is gratitude to the Great Teacher. Sometimes it is helpful to compare oneself with the millions of souls tossing around—those who have no idea of tomorrow. It is helpful to look back and to give oneself, if possible, an impartial account as to what one used to be and what one has become. It is helpful to exercise our imagination and to picture to ourselves what our destiny would be without the wise and benevolent Guidance. And indeed, it will be most helpful to remember constantly about the indicated constructive work for the culture of the future.

Difficulties precede successLetters of Helena Roerich I, (5 May 1932)

Is it possible that one of us, out of shameful weakness of will, would allow the success of the work to be overthrown? This would involve him in misfortune, and he would realize it only after the opening of the eyes of his heart. Unity now is the order of the battle, and there cannot be complete victory without the precise fulfillment of this essential order. It is most beneficial to reread the indications, as they are given not just for a particular day; and it is good to have them always in mind. Last year, for example, the significance of the Banner for the defense of the treasures of art in times of war was constantly emphasized, so that the idea could finally be assimilated. Let us remind the doubting ones how the Red Cross was started, what difficulties this movement had to go through in dealing with ignorant officials, through whose hands this highly humanitarian project had to pass. Really, sometimes one would think that the human conscience is going backward instead of forward.

I beg you with all my heart: remember about unity. My heart is concerned about every one of you. I would like so much to relieve the hardship of the present time, but such periods are absolutely necessary. Let us apply our most vigorous efforts in helping each other as much as possible. Let the very difficulties beautify and uplift our deeds which

are meant for the General Good.

Smile at difficulties Letters of Helena Roerich I, (26 April 1934)

. And another theme, "Smile at the difficulties of your path," also should be broadened. You should emphasize even more what actually gives us the strength to withstand all the difficulties and to "smile at them," and in what we find an inexhaustible source of joy; then enlarge the idea of "joy as the highest wisdom." These are only brief remarks; such meditations on subjects from the Teachings are most valuable. It would be very good to take such ideas as "Simplicity" and "Podvig." These two ideas are especially emphasized in the books of the Teaching.

Disciple(s)

How a worthy disciple attains a mastery FB, 49-50

In a talk with a young Brahmin, Buddha pointed out how a worthy disciple attains a mastery of the Truth: "When, after a mature consideration, the disciple acknowledges that the indicated man is entirely free from possibility of error, he trusts this man. Approaching him with trust, he becomes his disciple. Having become his disciple, he opens his ear. Having opened his ear, he harkens to the Teaching. Having heard the Teaching, he retains it in his mind. He analyzes the meaning of the truths that he has retained. He meditates upon it. From this is born his decisiveness. What he has decided he will undertake. He appreciates the significance of the undertaken. Having appreciated, he applies all efforts. By applied efforts he approaches the Truth. Having penetrated into its depths, he sees. Yet all this is only the recognition of the Truth, not its possession. In order to master it completely, one has to apply, to nurture, and to untiringly repeat this psychological process."

A light that calls you LMG I, 27

I bestow My Wisdom upon you.

I am not a bridge built of promises, but verily the Light that calls to you.

I teach love. My disciples must realize happiness in the love of Christ

The path of disciples LMG I, 32

Through joy, purify the path.

While you are disciples, learn to overcome irritability.

My disciples must have a sympathetic eye.

As through a magnifying glass behold the good, and belittle tenfold the signs of imperfection,

lest you remain as you always were.

Disciples and their friendsLMG I, 70

Do not turn away from your friends—in My Name can you enlighten them.

Have courage—be true disciples of the Master.

Teach them to love the world of spirit.

Sow the wisdom sent unto you.

Four types of disciplesAY, 105

Disciples are of four types. Some follow the Indications of the Teacher and ascend in proper order. Others, behind the Teacher's back, follow the Indications to excess and thereby often harm themselves. Others, in the Teacher's absence, take occasion to prattle and thereby destroy their path. Others, behind His back, criticize the Teacher and betray Him. Dreadful is the destiny of these last two kinds!

Let understanding of the concept of the Teacher be affirmed.

Three tests of choosing disciplesAY, 217

Do not be too hasty in choosing disciples. Apply three tests to the approaching ones, so that they may reveal themselves unsuspectingly. Let the first test be the affirmation of the General Good; let the second be the defense of the Name of the Teacher; let the third be the demonstration of independence of action. If one, during a task, begins to threaten—reject him. If one whispers around the corner—reject him. If one thinks that he is overburdened—reject him. I do not speak about traitors. By the ways in which their tasks are performed, you will know the tested ones. Freedom of will abides in all, and the planet itself is in the power of the human spirit.

Understanding the Will of HierarchyHIER, 73

Certainly, one can attain only through adherence to Hierarchy. Only the understanding of the great law will open the eyes of humanity. How, then, not to penetrate into the might of constructiveness? Therefore, Our disciples must be imbued with an understanding of the affirmation of Hierarchy. Therefore, one can build only when Our Carriers of Fire carry Our Will and the disciples accept that which is sent. Each builder knows the law of Hierarchy.

Questions for disciplesHIER, 129

Let us write down questions for a disciple: "Dost thou not serve darkness? Art thou not a servitor of doubt? Art thou not a traitor? Art thou not a liar? Art thou not ribald? Art thou not a sluggard? Art thou not irritable? Hast thou a tendency to inconstancy? Art thou not negligent? Doest thou understand devotion? Art thou ready to labor? Wilt thou not be afraid of Light?" Thus, ask disciples when preparing them for probation.

Disciples on the path of ServiceHIER, 317

The disciples on the path of Service must apply all the best strivings of their spirit and consciousness. While creating, one should understand that only the application of the best actions affords corresponding results. Thus, let us not expect beautiful results where the spirit has not applied its best strivings. Often people wonder why their undertakings are unsuccessful. Let us say then, did you apply all your best impulses? Did not light-mindedness, the dullness of inflexibility, negligence, and lack of ardor for the Hierarchy intrude themselves? Thus, one may expect correspondence based upon cause and effect. Thus, one must understand that each irresponsible action, each non-goalfitting deed, may bring many unnecessary and harmful consequences. Thus, the disciples on the path must display their best strivings and ardor to the Hierarchy.

Disciples and dangersFW III, 526

The Teacher will show how the disciples can avoid dangers when the link is strong. The link must be understood in all its vitality, not only on holidays but amid all labors. Indeed, such constancy is inaccessible to many. The Sacred Fire must always be alight.

Disciples and joyBRO, 495

The Teacher has more than once exclaimed, "Joy!" But the disciples have looked around in perplexity, asking, "Where is this joy? The sky is beclouded and there is sorrow everywhere." Yet the Teacher has foreseen joy over and above the temporary frame of mind.

Disciples and thoughts of spaceSUP, 176

Human thoughts also grow in space. Every heroic, unselfish thought can be a seed for generating the future world. The Great Teachers are Cosmic Creators, but every thinker can also become a creator of good.

People do not want to think about the distant worlds, but such thoughts can become excellent purifiers of consciousness. On the paths of space there will be no envy, hatred or coarseness.

The Great Teacher often directed the gaze of His disciples to the planets, saying, "Many

are the homes, and there is life everywhere.” He wanted His disciples to love Infinity.

All Our Sisters and Brothers commune with the distant worlds. When Sister Urusvati turns her gaze to the Radiant Planet, she recalls her flight and rejoices at the distant worlds.

Disciples and fearlessnessSUP, 295

The Thinker pointed out that the disciples must test their fearlessness. When the Teacher observed that a disciple was afraid of something, He placed him at once face to face with what had frightened him. The same trial was also used in the schools of Sparta. There, the expression of the eyes was watched in order to confirm the disciple’s courage. Thus, We also watch the motion of the spirit, and rejoice when We perceive true courage.

Fear of scarecrows in this earthly life only shows an unpreparedness for life in the Subtle World, where one is also confronted with frightening images. But the courageous do not even notice them! Only fear breeds ghosts.

Disciples and the Higher WillLHR I, 15 January 1931

“When thought comprises striving toward the fulfillment of the Higher Will a direct connection with the Shield of the Higher Will is established.” How can this Shield protect us if we only partially fulfil the indications? Therefore, those disciples who strive to guard sacredly the testaments and to practice and apply the smallest indications will develop their creativeness and will broaden their consciousness.

The law of the Higher Will is the creator of all goal-fitting deeds! This law saturates space and only the fulfillment of the Higher Will crowns our deeds. How is it possible to turn away from the Indication of the Higher Will without losing victory? How is it possible to find better ways when the Shield of the Teacher is affirmed by the guarantee of Hierarchy? The executors of the Will of Hierarchy are leading to victory. Therefore, the disciples must apply the most precise strivings to fulfil the Higher Will. Only thus shall we succeed. Only in such a way shall we affirm victory.

Destined disciplesLHR I, 21 July 1934

Also, there are destined disciples, those who were disciples in many of their previous lives; and in this present incarnation such a disciple, from very birth, is under the high guidance of his Teacher. The conditions of his birth are determined by the Teacher, and from early childhood he knows his Teacher. Therefore, for such spirits there is no deviation, and the events of their lives, as an unrestrainable torrent, carry them toward the predestined shore.

Disciples and reincarnationsLHR II, 17 May 1937

One should not fear reincarnations, on the contrary, a true disciple accepts with joy a new experience and new possibilities of achieving most valuable accumulations. Indeed, the disciples of the White Brotherhood walk the shortest path, and with the help of the Elder Brothers they accelerate their incarnations in order to outlive their karma and help their retarded brothers.

Disciples and darknessLHR II, 16 August 1937

One more paragraph which is quite useful for the knowledge of the disciples. "The stronger the light, the denser the darkness"—and this saying is also not understood, whereas one must accept it simply. It should not be thought that darkness increases from the light. Light reveals the darkness and then disperses it. The bearer of light also sees the dark shadows, which vanish at the approach of light. The timid assume that darkness will fall upon them; thus, thinks timorousness, and the light trembles in its hands, and because of this tremor of fear the shadows come to life and play antics. In everything fear is a poor counselor.

Discipleship

Requirements for discipleship, accepted disciples, the path of preparatory discipleship, and the danger of psychismLHR I, 29 August 1934

Let us talk about the accepted and destined disciples, and about discipleship in general.

In the question of the acceptance of a disciple, his karma plays the main role. Precisely, in connection with discipleship it is most essential to realize the law of Karma and to comprehend it in all respects. Thus, a person overburdened with karma cannot hope to become a close disciple. Only those whose earthly karma is almost completed can be accepted among the closest disciples. There are few who realize what a heavy burden the Teacher takes on by accepting a disciple. Therefore, the Great Masters, who are constantly watching and directing the world processes for the maintenance of its balance, and who lead in the gigantic cosmic battles, accept only those about whom They have no further doubts, those who have gone through and purified themselves through many fiery tests, and who in this life have again displayed their readiness, devotion and self-denial not in conditions of comfort but on the edge of the abyss. Precisely those whose high spiritual centers are not only open but are undergoing the fiery transmutation. Hence, the small number of the closest disciples.

One must seriously ponder the concept of podvig as the necessary condition. The profound understanding of all the qualities that are included in podvig is extremely important. Therefore, it is useful to write down from the books of the Teaching all the necessary qualities enumerated there, as well as all vices which are obstacles on the path. Verily, it is most difficult for people to realize that the foundation of discipleship and of all spiritual achievement is the striving toward the Highest Ideal and the fiery

purification of all one's feelings and one's whole character.

Also, for everyone who enters the path of discipleship and is not just studying the books on occultism, it is absolutely essential to decide in the depth of the heart which of the Great Teachers of the Brotherhood is the nearest to him, and then to surrender himself completely to this High Guidance, without any limitations or conditions. The beginner will not necessarily receive a message from the chosen Great Teacher, but hope must not be lost. Great patience and courage must be found. In spite of the silence of the Great Teacher the aspirant must continue to strive and to work in perfecting himself, applying his abilities for the General Good.

I may cheer you up by saying that, although the path of preparatory discipleship is long and there are many obstacles and trials on this path, the mastering of these difficulties bring its own joy, achievement and revelation. Also, you must know that these tests are not artificially created but deal with the inner attitude and presence of mind of the disciple, giving him a chance to show how he will act in cases of sudden difficulty and amid general trying circumstances. In Theosophical literature seven years is usually mentioned as the first period of trial, followed by the next period of seven years. But these periods can be shortened or prolonged indefinitely. All depends upon the karma of the disciple and on his inner development and aspiration. For one must achieve the gradual opening of the higher centers; otherwise it is impossible to become an accepted disciple. But remember that until the age of thirty years is reached, not all the centers can be awakened without terrible harm to the organism. To force their opening is equal to suicide.

And now, I would like to warn you against psychism, as this condition is especially dangerous on the first steps of discipleship. Psychics have contact with the lower spheres of the Subtle World, and often they mistake the voices of entities from these spheres for the true Call and the Voice of the Great Teachers whom these entities are trying to impersonate. It is a mistake to think that these voices will always suggest evil acts, depravity, or crime. Only the most primitive and low forces act in this way. Much more dangerous are those who approach under the mask of the Teaching of Light. We know many cases of such "guiding" voices and "luminous" visions. Therefore, the Teachers always warn against psychism, which can be acquired by those who practice pranayama.

Discipleship and Service; danger of lower psychism LHR I, 8 November 1934

I am so happy if my letter brought you the necessary explanations, as it is most important to have a clear understanding of what is meant by the path of discipleship and the path of Service. Without a realization of the difficulties and of the austere beauty of service, without the firm decision to choose precisely this path of achievement and self-denial, we may be drawn into the horrible snares of psychism, mediumism and black magic. I say horrible because, if once caught, an incredible effort of will power will have to be used in order to rid oneself of it. And how many possess such a will power?

Therefore, avoid all mechanical exercises, which develop the projection of the subtle body and the acquiring of low forms of psychism.

Probationary discipleship and serviceLHR I, 8 September 1934

Even those who have entered the path of discipleship and who consider themselves advanced are surprised at the first new aspect of Truth manifested to them, and sometimes they even begin to scoff at things that are sacred. That is why the acceptance of a disciple is such a rare thing and, as it is said, there are too many fingers on one hand for counting them! Those who have entered the path of probationary discipleship must go through many tests before they can hope to be considered as eligible for real discipleship....

Therefore, let us strive toward the true discipleship and service, which are manifested in austere, continuous, heroic achievement, and in selfless work for the General Good. All else will come in due course, without any artificial methods, which can only retard our true spiritual development.

Discipleship and the way of the heartLHR I, 11 August 1934

But those who are far from the understanding of the sacred conception of discipleship must not be forced by us. Let them go their own way. The shortest way—the way of the heart—is rarely reached, or rather rarely chosen. It requires a great degree of devotion, this rarest quality of nobility, which in our age has all sorts of substitutes, and which is being chiefly replaced by devotion to the “golden calf.”

Discipleship, choosing a Teacher, and the application of Living EthicsLHR I, 6 May 1934

You declare that you are monogamic. This, no doubt is a very important quality for every serious disciple. But for true success the devotional love should be focused on a single Teacher. There are several Teachers of the Great Brotherhood who accept disciples and direct them. Each one who enters the path of discipleship (and this is not just studying occult literature) must firmly decide in the depth of the heart which of the Great Teachers of the Brotherhood is the nearest for him; then, one must completely surrender oneself to this High Guidance, without any limitations, any conditions. But quite often the called and aspiring one, in the desire for immediate progress, squanders his forces and looks for other Great Teachers and Teachings. By this dividing of himself, twice, sometimes thrice, he loses his place in the scale of ascent. Think of everything that is said in the Teaching about choosing the Teacher!

The Great Teachers are grieved because of the predomination of lower psychism at the expense of true spirituality. Without the understanding and application of the Living Ethics, without spirituality, the lower psychism can lead to the most grievous results. Therefore, in order to be accepted as disciples it is necessary, first of all, to practice self-perfection, to improve morally and spiritually, and to apply the Teaching in life. This will

broaden the consciousness and bring the necessary balance. The Teaching is beautiful and true when it is realized, but no tricks of pseudo-occultism and magic will lead to true discipleship. In order to fill one's vessel from the High Source, one has to establish the corresponding high vibrations. The application in life of the Living Ethics is the quickest way to reach the goal.

The Teacher, discipleship, and striving LHR I, 21 July 1934

When such a constant presence of the chosen Image comes into the life of a disciple, when there is no further deviation, then there is true readiness; the Teacher appears and the disciple under observation is accepted. But of course, there can also be some communications through individuals, and sometimes wonderful little books setting forth the foundations of the Teaching are given through pure psychics, but true discipleship is something entirely different....

You yourself may have to deal and talk with undeveloped souls, and when telling about the Teacher and discipleship you must firmly emphasize that without striving and strong determination nothing can be achieved. Much has been said about the harm of halfwayness. The Teacher awaits only him who is firmly, infallibly absorbed in complete striving and going toward the goal. And when the last obstacle that separates the disciple from his Guru is conquered, the Guru stretches forth his Hand. There are many crowding at the base of the mountain and who are hoping to follow the path, but it is certain that the Teachers are not waiting for all these! For high is the summit and narrow is the path, and many will be frightened and will leave, without even traveling half the way. Only after crossing a certain point may a disciple hope to attract the attention of the Guru. As, verily, it would be a waste of time, and a great incommensurability to attend to the leapings of unstable travelers of the spirit.

I must tell you that you are wrong. You should not think that there can be something personal or profitless in the purifying of the Teaching from incorrect commentary. You cannot imagine how many perverse accumulations are gathered around the Teachings. Precisely, the Great Teachers insist on this purification. Therefore, the one who can understand, who seriously wants to enter the path of discipleship, should learn to deepen his understanding.

Discipleship, reverence to all links of the Chain of Hierarchy, and purity in all LHR I, 14 June 1934

But the fundamental rule of every Teaching requires the affirmation of one particular Teacher, and then reverence to all the links of the Chain of Hierarchy. The High Hierarchy has his own trusted ones, and not one of the approaching disciples can leap over or omit the nearest link without danger of losing his place in the whole chain. But all this concerns only the serious seekers and those who have firmly decided to walk the path of Great Service. The rest may draw benefit from the books of the Teaching, without pretending to enter the path of discipleship or to receive special Guidance....

The idea of eating pure vegetable food is not based upon sentiment but on purely medical reasons. Those who enter the path of Service and true discipleship should be most particular about purity in everything. Also, you should point out that sleep is absolutely essential. When the body does not interfere, the spirit can be nourished especially well by the vivifying substance of the Subtle World. Deprived of this nourishment, the spirit droops.

Discipline

The discipline of spirit LMG II, (preamble)

One must manifest discipline of spirit; without it one cannot become free. To the slave discipline of spirit will be a prison; to the liberated one it will be a wondrous healing garden. So long as the discipline of spirit is as fetters the doors are closed, for in fetters one cannot ascend the steps.

One may understand the discipline of spirit as wings.

Whosoever will comprehend the discipline of spirit as illumination of the future worlds is already prepared.

Discipline LMG II, 253

Discipline is the beginning of everything.

Discipline and free will AY, 222

Free will is a subject that is interpreted in many ways. One sees it as willfulness; another as irresponsibility; a third as the madness of the ego. Only the one who has gone through the discipline of spirit can realize how strict the reality of freedom can be. The abuse of freedom is a festival of ignorance. People cannot reconcile themselves to the Hierarchy of Knowledge, nor can they respect discipline of the will. But is any Yoga possible where there is no responsibility for one's will? Each yogi wields his sword directly over his own heart; to that degree is he responsible for every action of his will. The consequences resulting from the will of a yogi may be indescribably severe, but he has chosen them consciously. Thus, one can see the yogi as a tireless warrior, always on guard.

Whoever is sure in his will — let him enter!

The will and discipline INF II, 377

Beautiful is the thought about Brotherhood upon Earth. Each disciplining of spirit produces striving. Only the will can give discipline to the spirit. But when the thought

rambles, asserting selfhood, then verily there is no channel for true vital action. Every applied thought will bring growth to the spirit. Thus, each applied thought furthers the expansion of consciousness.

Cooperation in disciplineHEART, 571

It is useful to observe traces of discipline wherever they may appear. Among the various conscious, collective disciplines, attention should be paid to Japanese Zen monasteries. It is rare for Hierarchy and cooperation to be preserved without compulsion. One should understand discipline to be organized, voluntary cooperation. Among the various approaches to educating the heart, the voluntary organization of cooperation has great significance.

Discipline of thought will lead to the highest, fiery spheresFW I, 549

Not rare are the instances of the harm of petty thoughts! So many of the best channels are clogged by chips only because humanity does not respect thought. Brainless superstition will undoubtedly rail against each reminder about the reality of thought; people will cite the contrast between nature and bliss, whereas the lower carnate strata are entirely incommensurable with the highest. Discipline of thought will inevitably lead up to the highest fiery spheres. Instead of becoming a source of infection man can become a purifier of space.

Discipline of thought brings joySUP, 559

So many people imagine themselves to be yogis, yet they are filled with malice! People assume that they will experience a sudden enlightenment that will by its own power carry them over all obstacles. It is true that enlightenment can be sudden, but for this to occur a great inner tension must be steadily accumulated. It is not the crossing of the legs, but the concentration of good thought that will be effective. Voluntary, daily discipline of thought brings the best results.

We return many times to this concept of voluntariness. It is the foremost condition of discipline. The least thought about forcing destroys all achievements. Not only does the Teacher not compel, but the disciple also must not force himself. The discipline of Good is a self-generated joy. What an indestructible immunity is created through joy! The calmness of a yogi is not due to detached imperturbability, but to an inner, flaming joy. Such is the path of discipline. Some will say: How easy! But they do not know that joy is a special wisdom.

The Thinker taught, "He who has learned joy has already stepped onto the path of wisdom."

Discipline in thinkingAUM, 404

It has also been said that sometimes it is not easy to force oneself to think, but it is still more difficult to command oneself not to think.

The ability to control thinking depends upon continual exercise; for experimentation such exercise is indispensable. Each day one can discipline oneself not to think of some definite thing. But one should beware of self-delusion lest the command not to think contain a thought within itself.

Complete abstinence from thought and preconception is already a great mental discipline.

Love that creates disciplineFW II, 98

One must manifest care about Hierarchy. Hierarchy is not despotism, but the Stronghold of Love. Only out of love is born the reverence which creates discipline. But few love the one who helps them. It means that ignorance is great.

Unification and disciplineSUP, 249

When We speak about unification, We have in mind an important achievement. It is correctly noted that the so-called “complex of immortality” is an equal tension of all energies. It is precisely this unity of energies that creates the highest state. But people do not want to discipline themselves to be freely unified. They consider unity an abstract idea and would prefer that the Teacher give them specific instructions, little understanding that preparation for the unification of energies is a vital necessity that must take place in one’s everyday life. The Living Ethics consists of disciplines that enable you to become more conscious in any sphere, but alas, people avoid such daily disciplines. They will often invent an utterly impractical meditation in their attempt to conquer the higher planes, yet neglect their immediate obligations. The Greek philosopher said, “He who knows how to rule his household will also be able to rule his nation.” Of course, household duties are not meant in the sense of cooking and cleaning, but rather in the sense of a conscious awareness of general perfectment, or unification.

Inner discipline for self-relianceSUP, 546

Urusvati knows that the inner life of those who labor for Us is founded upon various forms of inner discipline. Independence of action, courage, goalfitness, tirelessness, compassion, reverence for Hierarchy, and many other qualities are developed diligently and consciously. One cannot imagine leading a sensible life if it is still subject to chaotic behavior.

Our workers know that each aspect of inner discipline is developed by them of their own free will. They do not regret the effort required to achieve it. They understand that self-reliance must be developed to the fullest. Before turning to the Guide, each student will

first ask himself whether he has exhausted all possibilities on his own. Every aspect of discipline can be cultivated under any of life's conditions. People do not understand this; they think of Us and Ours as imperious and rich, and do not know that We endure all the difficulties of life and gain strength through them.... Our co-workers know that all forms of discipline are necessary for progress.

The Teaching explains clearly the task of Our co-workers, and each one must decide in each life which aspects of inner discipline are needed. Our Inner Life is based on strict inner discipline.

The Thinker insisted that His disciples should learn to love discipline, for without it one cannot become strong in action.

Loss of discipline and harmonySUP, 585

Urusvati knows that loss of discipline destroys the best undertakings. Do not think that this worm is easily removed. Even the best co-workers can fall victim to this disorder.

It is difficult to talk to people about discipline. In many cases people take offense at the slightest hint about their destructive conduct. It is easier to speak about disorder, because people do not see much harm in it. But violation of discipline is a loss of harmony, a disorder of the most harmful kind.

People may read books that inspire discipline, but the small details of everyday life can intrude and disrupt, with a cacophony of disorder. Even institutions can be destroyed by a thoughtless act that causes disorder. People rarely admit that they can be guilty of such harm. They think they act for the good, when in fact they set up obstacles to the best and most significant undertakings. People usually believe that whatever pleases them constitutes good discipline, but what kind of discipline is it when people undermine useful work?

Difficulty of disciplineLHR II, 30 August 1935

If you are to succeed you must remember constantly and ardently with your heart the One Chosen Image. Also, if you wish to practice self-discipline, choose one or two of your worst qualities or habits and try to rid yourself of them. This discipline seems very simple, but in reality, is extremely complex and difficult; still it is certainly the most fundamental method.

Discrimination

Discrimination was place in the foundation of discipleshipLHR II, 12 July 1938

As to those who refuse to read the books of Living Ethics out of personal offense at my opinion about certain books, it remains but to pity them. We never refuse to read any

book offered to us, in order not to somehow pass by a precious pearl. However, discrimination was placed in the foundation of discipleship, always and in all Teachings. H. P. B. especially insisted on discrimination, which is contained in the fires of the heart, in straight-knowledge—this eye of Dangma.

Intrigues and betrayalLHR II, 7 December 1935

Intrigues are not far from betrayal, therefore let us practice caution. Discrimination is the first quality on the path of discipleship, and it does not come easily.

Discrimination is acquired through many accumulationsHEART, 579

Grasp this once and for all: the so-called gift of discrimination is no gift at all but the result of labor and experience. The ridiculous word intuition is based on nothing but a limited understanding. One can acquire discrimination not through intuition but through many accumulations. To assert that discrimination has no particular cause is like insisting that imagination is not a reflection of previous experiences. The time has come for that which seems to be extremely abstract to enter into the chain of events. Human beings have gone through many situations and have thereby refined their ability to judge. You can be sure that a person who lacks discrimination led a crude existence, which he made no attempt to leave behind, and thus deprived himself of the benefit of perceiving through the heart.

Knowledge of the spirit and the growth of consciousnessINF II, 444

The growth of consciousness consists in the discrimination in the qualities of the energies. Only through this knowledge can the spirit determine the cosmic creativeness. Hence, the knowledge of the spirit leads to the discrimination in the qualities of energies. Thus, the subtle centers of an Agni Yogi know the ordainment of the Cosmic Magnet. Therefore, the enemy fears greatly Our knowledge. Hence such opposition and hence so many obstacles and so many great victories. Thus, We saturate the space.

Discrimination is a glimmer of the language of the Fiery WorldFW I, 660

Discrimination is one of the most pronounced fiery qualities. It is not straight-knowledge, but a glimmer, as it were, of the language of the Fiery World. Truly, the man with open centers does not judge by words; he understands all the inner meaning of speech. If all judges were at such a level of fiery discrimination, many offenses would appear in a different light. But such discrimination needs cultivation. It exists in the seed of the spirit, but one must evoke it from the storehouse of the Unmanifest. Therefore a sharpening of the consciousness must be urged.

Records must be scrutinized with discriminationFW III, 10

Let us continue about sendings and receivings. The ability is given to a fiery spirit to

receive subtle energies. Only the fiery consciousness is able to conduct a current of subtle energies. Therefore, the records must be scrutinized with a great deal of discrimination. It is because humanity has become accustomed to visualizing the Highest on a low plane, that the Images of the Lords have acquired such distorted forms. Indeed, people have become used to the thought that the Higher should serve the lower, but they do not realize that only the understanding of Service gives one the right to a manifested link of the Chain. Thus it is the distorted understanding of Sendings that produces the results which litter the space. We know of cases wherein the Higher Ones called a disciple "Mahatma," but some recipients of the gray variety perverted this great sending to the point of ugliness. Therefore, We shall give a fair warning against all distortion and false records. When we call a disciple "Mahatma" We affirm a great potentiality. But what does a medium or a recipient poisoned with imperil reveal? Thus, it is necessary to purify the profane human actions and to destroy these records in the future. In the Fiery World only the fiery consciousness can be a true recipient of Our Sendings.

Key to discriminationFW III, 391

Thus, on the path to the Fiery World it can be affirmed that the fiery consciousness will bestow the key to discrimination.

Thought teaches discriminationAUM, 140

Thought, if not scorned, teaches discrimination between the higher and the lower.

Distinction between thought and word in the lower spheresBRO, 165

One should not be surprised that certain names are not pronounced. It is possible thus to understand the distinction between thought and word in the lower spheres. A thought is not perceived, and only the sound of a word can give away something held secret. Therefore, one should exercise discrimination in uttering names and in writing them, because writings may be seen.

Discrimination of people is of paramount importanceLHR II, 23 September 1937

Assuredly, any contact with the dark ones inevitably brings its consequences in one form or another. Hence, discrimination of people is of paramount importance, so that we may know how to protect ourselves from these wolves in sheeps' clothing.

Distant Worlds

Beauty brings understandingNEC, 30

It is one thing to discuss abstractly distant worlds; it is another to realize oneself a participant there. Only he who has not closed for himself the path to beauty may

understand how near to him is the manifestation of the far-off worlds.

The bearer of the full truthINF I, 383

The Hierarchy impels humanity to boundless affirmation. When the spirit in its growth is imbued with this realization, then its path is determined as a near one. Therefore, so much is assigned to the spirit to whom a place in the highest flight is accorded. The spirit who stands on the highest rung in the Hierarchy penetrates the most distant worlds. But We have to speak of those who discern only a partial truth. Hence, We, Brothers of Humanity, measure the progress in proportion to its proximity to Truth. Thus, the spirit striving toward the far-off worlds is the bearer of the full Truth.

How cooperation with the distant worlds developsHEART, 68

After all the demarcations have been made, we inevitably arrive at the synthesis of the heart. We need not mention that silence arises from an intermingling of all the sounds. So let us learn to correlate the heart with silence. But this silence will not be a void; it will saturate space with the synthesis of thought. Just as a heartfelt prayer has no need of words, a saturated silence has no need of formulas. An intensified silence requires creation of many strata of thought as well as many benevolent desires. So the heart, intensified by silence and full of energy like an electric generator, beats out the rhythm of the Universe, and personal desires are transformed into the all-guiding Universal Will. That is how cooperation with the distant worlds develops.

The heart connectsHEART, 313

Affirmation of the heart is especially needed now, for without it the unaware heart will not be able to withstand the hurricane of elemental confusion. Therefore, think of the heart as a mediating principle that connects you with the distant worlds. You should be aware of just what it is that burdens the heart most.

The heart sensesHEART, 73

One can get a deep grasp of the constant communion with the distant worlds that the ancients were said to practice, for the magnetism of the distant worlds brings imponderable power. And doesn't the heart sense the subtlest of vibrations?

Memories of the distant worlds are found in the heartHEART, 252

The agony that the heart suffers in its striving to the distant worlds gives rise to a special kind of anguish. Hearts that have been tested many times cannot be confined to an aura that is fixed and earthly in its scope. And their experience confirms how powerfully the Teaching summons them to an expanded understanding. Nothing will erase the memory of the distant worlds in those who have approached them in the fiery body. Just as the stars are innumerable, the memory of the distant worlds is inexpressible in words.

Likewise, the heart will not forget about the silvery thread, which extends like a ladder into the Infinite. The earthly body cannot withstand many fiery revelations, but the thread of the heart maintains an awareness of the distant worlds.

The distant worlds transform AUM, 18

Do many concern themselves with spatial thought? It is distressing to realize how few. Is it possible to pass one's entire life with never a thought about the Highest? Examples of such vegetative existence are before our eyes. But no one, under any circumstances, should ever place himself on a level with the lowest. Let us recognize what man receives from even one approach to the far-off worlds. Such an approach separates man from all that is law. A single vision of the distant worlds is enough to transform one's entire life.

Apply the best action AUM, 170

Man does not know wherein lies his best action; therefore, to pride oneself on one's actions is ignorance. Human deeds depend upon many conditions. The distant worlds are either allies or adversaries. The causes and motives have been written down on such lengthy scrolls that the results cannot be read by human eyes.

Therefore, let us only apply all our forces and best strivings, leaving judgment to the Higher World.

Assimilate rhythm AUM, 572

Assimilation of rhythm is a step toward the distant worlds. No one can perceive subtle vibrations if he has not assimilated rhythm and does not understand the significance of harmony. To some it is empty sound, but there are those who have already harmonized their whole life. Not the rhythm of mediocre music but the fiery rhythm of the heart is what I have in mind.

Someone, hearing about the help of rhythm, engaged a drummer to beat into his ears—the dullard merely became more stupid.

Infinity SUP, 176

People do not want to think about the distant worlds, but such thoughts can become excellent purifiers of consciousness. On the paths of space there will be no envy, hatred or coarseness.

The Great Teacher often directed the gaze of His disciples to the planets, saying, "Many are the homes, and there is life everywhere." He wanted His disciples to love Infinity.

All Our Sisters and Brothers commune with the distant worlds. When Sister Urusvati turns her gaze to the Radiant Planet, she recalls her flight and rejoices at the distant

worlds.

The three sections of the workLHR II, 17 January 1936

You might like to copy the whole way of life accepted in the Stronghold of the White Brotherhood, but this is quite impossible for this life is so different from our conditions. The Brotherhood works in groups, and the growing problems harmoniously unite the Council for new combinations. The work is divided into three sections; first, search for means to ameliorate the conditions of the earthly plane; second, search for ways to convey to people the results obtained; third, search for means to communicate with the distant worlds. The first requires diligence and patience, and the third demands alertness and fearlessness, but the second demands such self-sacrifice that the most difficult flight would appear as a rest.

Dogmas

Dogmas do not allow the spirit to strive to higher spheresINF I, 29

The reorganization of life by way of cosmic fires will provide the salvation, but fear overcomes people at the thought of a reorganization of life. The old outworn forms attract, and thus do traditions originate. If the concept of tradition is regarded as one that leads to a foundation, then benefit may be derived, for a broadened consciousness will lead to a covenant of wisdom. But the traditions of our contemporary life do not allow the spirit to strive toward the higher spheres. The church has dogmas; families have walls of restrictions erected by the forefathers; nations have laws which deprive them of the affirmation of independence. Thus, deprived of the spirit of beauty, how will they perceive Infinity?

Purging of dogmasFW III, 69

It is right to think about the purging of dogmas which lead away from a just thinking. The concepts of purgatory and hell may be replaced by the concept of affirmation of the life of the Fiery World. There is no mightier purgatory than earthly life, if all the potentialities of the spirit are intensified. Likewise, there is no mightier hell than the earthly infections of the spirit. To affirm purgatory on Earth as a beginning leading to the Subtle and Fiery Worlds is a problem of the purification of consciousness. All strivings of humanity for knowledge of the Invisible World should impel the consciousness to take up the thought of purification, which will continue the earthly path to the Fiery World. Only the concept of oneness of the path will impel people to live in beauty, and to depart this life as wayfarers continuing their journey. When the World will apprehend this indissoluble bond with the Subtle World, purgatory will then take its rightful place in Eternal Truth. Therefore, it is so important to become affirmed in the realization of the endlessness of life; the continuing, as it were, of the great Wheel of Life. The manifestation of the accumulation of the "chalice" gives great power to the spirit in the Fiery World; just as the path of darkness imposes its own dark existence. Let us direct thoughts of people to

the idea of purgatory on Earth.

The first foundations, not theories and dogmasAUM, 552

The mother can lay the first foundations for the investigation of psychic energy; even up to birth of the child, the mother will take note of the whole routine of life and of feeding. The character of the future man is already defined in the mother's womb. Certain peculiarities that predetermine character can already be observed in the desires expressed by the mother herself. However, in this case it is necessary to make honest observations. But the capacity of observation itself needs to be cultivated.

Thus, again We direct attention, not to theories and dogmas, but to experiments and observations.

Dogmas caused humanity to neglect the process of thinkingLHR I, 1 March 1929

Even this simple truth still does not find its place in the consciousness of man! Our scientists—biologists, chemists, physicists—should know the truth about the dual Element, or polarity, but they are silent. And such truth, in its most sacred and vital application, is scorned, and the rights of the strong selfishly dominate. The trouble is that the mind of man is disconnected from its source—the Cosmic Mind. Being part of the Cosmos, the human being yet does not see his solidarity, his unity with the Cosmos. And his observations of the manifestations of nature do not suggest to him any analogies.... People, like parrots, love to repeat the favorite ancient formula “Macrocosm is microcosm”! Much is said, much is repeated without the proper attention to its meaning! The enforced dogmas, human laws, and the standard of life have caused humanity to neglect the process of thinking; and the human mind, with rare exceptions, has become an automaton. Everybody is preaching various freedoms, but the most opposite schools of thought agree in one thing—they all are afraid of freedom of thought!

Time to discard distorted accumulationsLHR I, 2 June 1934

We have plenty of adherents even among the official representatives of the various churches. It is impossible to stop all progress, and it is impossible to share the mentality of the ancient priesthood, the creators of Christian dogmas, who, at their synods for instance, discussed very seriously how many spirits could be placed on the end of a needle, or whether or not woman possessed a soul, and similar gems of profound spiritual revelation. In addition, at their Councils, these ancient holy men pulled each others' beards and soundly boxed one another's ears! Let us not forget that the law of Reincarnation was rejected by these wise men only in the sixth century, at the Council of Constantinople. No, it is time to look through all the Teachings, discard the later distorted accumulations, and return to the pure original sources.

Dead dogmatism and the ruin of the churchLHR I, 8 September 1934

Dead dogmatism killed the luminous Teaching of Christ; that is why the church so easily came to ruin in our country. And in other countries also it is on trial. The difference is only in the fact that the representatives of other churches are much better educated, and they realize that they must consider the laws of evolution and the demands of our time. Therefore, some of the members of the Western clergy are abandoning the mental attitude of the Middle Ages and are even beginning to accept the law of Reincarnation. Recently there was a meeting of bishops at which it was decided to start the study of the works of Origen—that light of true Christianity and martyr to the ignorance of his contemporaries. Yes, great sin is committed by the church in holding back the thinking of the people entrusted to her, keeping them on the level of the ignorance and darkness of the Middle Ages.

Dogmas would fall awayLHR I, 12 September 1934

Verily, if our church fathers would follow the example of certain of the Western clergy and study the works of Origen, that great light of Christendom, the symbols and sacraments of Christianity would be revealed in their true light, and the ecclesiastical dogmas would fall away like severed iron fetters, and the Church—the Body of Christ—would be resurrected. Even small children begin to think more logically than our grey-haired instructors!

Liberation from dogmasLHR I, 25 March 1935

I was very happy to read your letter. Most of all, I value people with self-command, people who take karma into their hands and who, through honest searching, achieve liberation from all forced dogmas and prejudices. I therefore welcome you on your chosen path of bringing light into the consciousness of people. Quite correct is your approach; one should never force but should give only what can be assimilated. All teachers, from the smallest to the greatest, had and have disciples of various degrees. In order to succeed, one first of all should consider the consciousness of listeners.

Woman and dogmasLHR II, 10 September 1938

I do not agree that “in our time only a man who is put in prison can dream about liberty.” True, a prison deprives a man of freedom of locomotion and action, but how many other skillfully hidden forms of slavery still exist in all state systems! It is in vain to think that there is at present no legitimized social slavery. It may be even stronger now than ever before. And the most lamentable of these types of slavery is assuredly slavery of thought and slavery of woman. It is unbelievable to imagine that in this, our age, when even the most backward consciousnesses have accepted the law of evolution, there can still exist dead dogmas, or that the subjugated position of woman, mother of humanity, is tolerated! Indeed, this subjugated position of woman is a most shameful madness and is the cause of the degeneration of humanity. Soon this truth also will become obvious. But at present, alas, even among the acknowledged “outstanding” minds, one may hear the

opinion expressed that women should not be given equal education with men, and also that women should not aspire to the professions and positions occupied by men. The later circumstance is of course the most important. What abysmal egoism rings out in this statement!

Dokyood

Directing oneself to “Dokyood”SUP, 41

Every co-worker of the Brotherhood comes into close contact with the Subtle World. We have entire Strongholds in that world. You already know their names, you have heard about the wondrous tree, Elgatih, and about the structures created by thought. One must clearly realize these conditions in order to direct oneself to Dokyood. Thought not obscured by doubt will lead to Our supermundane Abodes.

Light in “Dokyood”FW I, 153

But now I shall reply to the question about light in the Subtle World. Indeed, the transcendental nature of the condition communicates a corresponding aspect to the whole world-content. When you visited Dokyood, you saw sufficient light. But certain regions of the Subtle World are striking because of their twilight. The Light is within ourselves and we open up the way to it. So, too, the inhabitants of the Subtle World who desire light have no scarcity of it. The inhabitants to whom the need of Light is alien dwell in twilight. This refers to unlimited thought-creativity. That sun which we on Earth perceive under one aspect, can be transformed into many conditions under the power of thought-creativity. He who desires Light gives access to it, but he who sinks into a twilight of thought receives that to which he has limited himself. This is why we repeat so often about clarity of consciousness, about boundlessness of thought, and about containment. Such an adaptation of the organism to the future produces the most desirable results. How many inhabitants of the Subtle World look about themselves in the Fiery Mist and dimly regret something that has been lost!

Protection of “Dokyood”; coworkers relax thereSUP, 124

Urusvati has seen Our protective tissue. We speed invisible currents of this luminous tissue, which blocks the attacks of the dark forces and protects Dokyood, where Our co-workers relax before undertaking their new work.

Dokyood and children striving for heroic deedsSUP, 132

Urusvati remembers her visit to Dokyood, where it was a great joy to see children striving for heroic deeds. It is also interesting to see those who have not yet outlived their physical experiences. They are unable to approach the physical atmosphere from the Subtle World, because such an approach causes tension in the subtle body, and results in the secretion of an unusual sweat that decreases the vital force. Thus, the

Guide must regulate the inner condition to conform to the degree of desire for Service.

People forget about significance of “Dokyood” upon returning to EarthSUP, 131

It is not a small task to unify consciousness in true collaboration. In the higher spheres of the Subtle World the soul begins to understand that collaboration brings power and success, but when people return to Earth, they forget the value of reciprocity. They also forget about Our existence, though they were aware of Us in the Subtle World, met Our Brothers, and understood the significance of Dokyood.

Doubt

Doubt as two kinds of serpentineAY, 53

We must also turn our attention again to the serpentine venom of doubt. Doubt is of two kinds: one coils in its lair, in darkness, immobile and barbed. The other is ever crawling, sliding, and whirling. Usually the first is characteristic of youth; the second, of old age. The basis is not so much fear as deceitfulness in the nature of people. People distort their current judgments by these traits, influenced by their own past deceptions. Though man is not inclined to self-examination, he is always ready to judge others, using himself as a standard.

Try to catch hold of the tip of doubt. Do not hinder your steps with such soiled fetters. Truly, it is easier to carry a real snake in your bosom than to be strangled by the boa constrictor of doubt.

Which doubt is the worstAY, 236

? It should be understood how, in every sense, trust increases one's possibilities. But what kind of trust is the best? And what doubt is the worst? The inner trust that needs no words of affirmation is the best. The fleeting doubt is the worst. It is not the gnawing serpent of doubt that is most to be feared, because with just one achievement the serpent can be destroyed. But the swarm of small worms of doubt requires a lengthy cure. The strongest trust can be upset neither by thought nor word. It would be better to swallow a deadly poison than to remain in the illness of doubt. He who is shielded with trust needs no other armor.

Doubt devours psychic energyHEART, 6

Doubt means the downfall of quality. Doubt is the tomb of the heart. Doubt is a source of ugliness. Doubt must be touched on in every talk, because where will we end up without quality? What will we understand without the heart? What will we attain without beauty?

People will ask, “Why does Infinity come first, then Hierarchy, and only then Heart, rather than the reverse?” But first comes the direction, then the link, and then the

means. One must not mar this sacred means with doubt. Let us observe the quality of a person's pulse when he is experiencing doubt and also when he is engaged in faithful striving. If doubt is able to change the pulse and emanations, what physical deterioration it may work upon the nervous system! Doubt devours psychic energy.

After thinking about doubt, let us recall treachery itself, for who is more intimate with doubt than a traitor? One can overcome this darkness only through communion with the Hierarchy, with the most inevitable, partaking of It as one would the radiance of the sun. True, it does burn, but without it there is darkness!

Doubt and the word "if"FW III, 556

If reading writings about the Fiery World, one remembers even the two words—Fiery World—that in itself is good. There could also be a dangerous trend of thought in which one would say—if the Fiery World exists.... In this "if" is already contained a great mistrust. No good words could cover such deadly doubt. It means that such a traveller must pass through a great deal before he views the Fiery Heavens. There are many such remarks about the Fiery World; even from people who consider themselves initiated or enlightened. It is of no value to shake the fingers or to whirl in the round-dance, when the heart is silent in coldness. Such a small number wish to prepare themselves for the distant journey.

Doubt as primarily uglinessAUM, 506

The worm of doubt is a very indicative symbol. Actually, the worm is similar to a bacillus which decomposes psychic energy and influences even the composition of the blood. In times to come scientists will reveal the psychic and physical peculiarities of the man who falls into doubt. The effects of the disease of doubt are among the most infectious.

From the first years of childhood the best prophylaxis against doubt should be employed. A healthy, rational, inquiring mind does not engender doubt, but any ignorance can be the source of the most ugly doubts. Doubt is primarily ugliness, and finally, it leads to betrayal. The epidemic of betrayal is already a planetary calamity.

Thus, out of an insignificant worm grows a most frightful dragon.

Doubt weakens the towerLMG I, 383

Doubt destroys one's armament.

Each loose stone weakens the tower.

Doubt and regretsNEC, 68

Do understand the name of the son of fear and doubt—his name is regret. Indeed,

regret after entering upon the Great Service cuts off all the effects of former labors. He who doubts binds a stone to his leg. He who is afraid constrains his breathing. But he who is regretful of his labor in behalf of the Great Service terminates the possibility of approach.

Doubt has blinded the peopleHIER, 380

Are there not enough earthquakes? Are there not enough wrecks, storms, excesses of cold and heat? Has not the fiery cross risen? Has not a star shone by day? Has not a fiery rainbow flared? Have not the signs sufficiently multiplied? But humanity amidst chaos does not wish to be aware of the apparent signs! And so, We shall not insist upon a visible sign when doubt has blinded the people. But amidst these blind and deaf the children of fire are found. To them We send signs, that they shall know of the approach of Light.

The main entrance for the dark onesFW I, 356

Doubt is the main entrance for the dark ones. When doubt begins to stir, the Fire becomes low; and the front door swings wide open for the black whisperer. One must augment harmony and find joy even in a hen laying an egg. Thus, in great and small, we outdo the enemy.

Doubt is a false teacherFW II, 448

Assist all who strive for perfectionment. Discern where there is striving and where possibility of defection. Discern where there is love for ascent and where the restlessness of doubt. He is a false teacher who elevates doubt into dogma; distrust is not the aim of the discipline of the spirit kindled by Truth.

Doubt and self-pityAUM, 352

To indolence is attached doubt and self-pity. No energy comes into action through such a poisonous handicap. Doubt corrodes everything. Unsustained efforts and self-pity weaken even the strong in spirit. Such an exordium must be given to each one who wishes to bring psychic energy into action.

Unbelief and doubtBRO, 184

Unbelief is the crystal of doubt. Therefore, one should distinguish the two. Doubt, as a form of unsteadiness, can be treated with psychic energy; but unbelief is almost incurable. The unbeliever plunges into an obscure abyss, to remain there shuddering until he receives a purifying shock.

It must not be thought that the path to Brotherhood is possible through unbelief.

Favorite methods of the dark ones is doubtSupermundane, 26

The cunning ways of the dark ones are multiform. In addition to their crudest attempts, there may be subtle approaches that influence one's weaker side. Creating doubt is one of the favorite methods used by the dark ones, and he who doubts is already defenseless. One would think that this axiom is sufficiently known, yet how many perish from this poison! I consider that a great many enemies of Truth are created by whisperers of doubt. Obvious fools are not as dangerous as petty hypocrites. If new kinds of poisons are invented, why should not new kinds of hypocrisy appear? These descriptions of the attacks of the dark ones must be remembered when you picture the Inner Life of the Brotherhood.

Doubt is like a hole in a balloonSUP, 102

If we were to imagine the greatest Spiritual Toiler on Earth, we would associate Him with tremendous power in the Subtle World. But contact with the purified Fire of Space would direct Him even to the Fiery World. There is no force that can prevent the ascent of the spirit that harbors no doubt. Doubt is like a hole in a balloon. Everything is in motion and is carried into Infinity. I say this to remind you that the natural direction of man is upward. Doubt is nothing but holes in one's pockets, and diamonds cannot be carried safely in such pockets.

Doubt cannot enter the Subtle WorldSUP, 761

Urusvati knows that science has established that there is a poison in the human organism that is produced by anger and irritation. Likewise, science recognizes the poison caused by fear and doubt. Doubt is a cousin of fear, and decomposes the organism.

It should be remembered that the one who doubts harms not only himself but also the benevolent forces. The very emanations of such a person prevent assimilation of the energies sent to him. Such a one cannot make contact with the Subtle World, and cannot sense the reality of subtle influences. He remains in a state of constant negation and destroys his own creativity. Doubt is deadening, and must be distinguished from realistic, sensitive discernment. Man must think sensibly about all that occurs, utilizing the straight-knowledge that is given to him. It safeguards him against errors. It can be developed and will protect him from the viper of doubt.

Man, when filled with the poison of doubt, cannot respond to the subtle energies; an infected being cannot soar to the higher supermundane realms. Physical health alone cannot save man; health of the spirit is needed.

The Thinker said, "He who doubts is like a fleeing timid warrior."

What doubt doesATNW, 251

Doubt paralyzes our outer centers and the best messages cannot reach us. With doubt one cannot cross a ditch on a narrow board, or descend a staircase without a handrail. Many small, common actions become impossible when there is doubt, and even more when one is working with subtle energies.

Dream(s)

The thread of lifeLMG II, 210

Dreams and visions also are not miracles but a thread of life; that is, a knowledge of what is impending, revealed to such an extent as not to infringe upon karma. If people could without prejudice accept dreams and consciousness, the path could be improved.

Former livesHEART, 568

Dreams and visions of former lives always have significance. A page from the astral archive flares up, so to speak, reminding one of the very same frame of mind being experienced in the present time. Take, for example, the most recent vision. It arose during a time of fatigue from dealing with people, but the first need that came into view was that of extending aid immediately. This is the very path of the Bodhisattva, on which we forget ourselves in order to help out.

Helena Roerich dreams from past livesATNW, 51

Since 1910 a series of dreams began that apparently were related to her past lives. Unfortunately, her notes were lost and some of the dreams were forgotten.

The fundamentals of dreamsFW I, 179

Dreams have been examined from many angles, yet the most significant is usually overlooked. Knocks at night, poor digestion, irritation, and a great number of superficial influences are not overlooked, but all the reflexes of the Subtle World, all the influences of thought at a distance, and, finally, all Hierarchic warnings and fiery sensations are disregarded. One must possess a highly atrophied imagination and perception to neglect these fundamentals of dreams. Not only did the materialist turn his attention merely to the superficial data of dreams, but this observer was of a limited nature. Materialism can be accepted as a striving for reality, but not for belittlement and not for limitations. Dreaming has an immense significance during earthly life. Almost half of life is passed in contact with the Subtle, and even with the Fiery World. One must have respect for a state in which one spends time equal to that spent in wakefulness. One cannot regard overeating as the primary consideration. One must conscientiously and undisparagingly remember all four fundamentals mentioned above. Thus it will be possible to discern much that is both instructive and beautiful.

Detailing fiery sensations and dreamsFW I, 475

Thought coming from outside seemingly sets the centers aflame and should be engraved, as it were, in order that it be transformed into conventional energy. The same applies to dreams and visions. We not only receive fiery impulses from outside, but our subtle body exerts its entire fiery essence in order to condense the perceptions and intensify the conviction. It can be observed how the fiery perception collects all the most characteristic details. At times one is surprised at the degree of observation and the easy flexibility of the fiery eye, as compared to the earthly one. One can write down many dreams and sensations which will reveal the sharpness of the collected details. Often the fiery creativeness condenses details. It does not lie, but combines all the homogeneous parts. Therefore We strongly advise that close attention be paid to the fiery sensations; in them lies truth—molded by Fire, the genius. It may take decades to perceive through intellect what fiery illumination effects almost instantaneously.

Dream about a Temple and M.MSF, 16

Last night E.I. clearly heard the voice of Master, Who told her, “It is time, time for you to leave this foreign American land.” She also told me about a dream-vision that she had a couple of months ago in New York. That was, incidentally, quite a difficult time for them. She saw herself in an enormous Temple, with only a few people in it, and among them, M.M., standing next to her by the Altar. M. steps away from her toward the Altar, makes some signs (or possibly incantations); the radiance becomes stronger, fills the entire Temple, and a magnificent, lofty music resounds. For about five days after that dream, her entire soul was filled with song.

Then [E.I.] told me about a different dream, in which she found herself at the foot of the tower where M.M. lives. The tower is very tall, made of a yellow stone, like sandstone, with T-shaped black iron brackets set into it. The tower tapers toward the top. E.I. stands very close to it and does not see the top. Beyond the tower she can see the bright blue sky. She had that dream in London.

Influencers of dreamsBRO, 494

Do not think that one's own thoughts can have a preponderant influence upon dreams. Remote spatial thoughts can also produce such influences. The perception of distant thoughts is very easy during sleep. Dreams must be studied still further.

Time in relation to dreamsAUM, 49

Dreams are beyond time; they demonstrate the relativity of earthly measures. Thought also can reach the higher worlds without requiring time. The speediest air mail nevertheless needs time. Let the speed of thought be studied, such observation is useful for realization of the far-off worlds.

Not to violate karmaFW I, 180

Hierarchic dreams can remind about much that has already been formed in space. Thus, when it is necessary to remind about the urgency of collecting all data, the symbol of a searching man may be seen. Let us not forget that the indication is always a very careful one in order not to violate karma.

Symbolic dreamsAUM, 182

So-called symbolic dreams express in a lofty degree the bond with the invisible world. A consciousness cannot synthesize alone, it must receive an impulse from Above in order to see the future in a simple and clear symbol.

Dream of Helena RoerichATNW, 54

About the same time, I often saw in my dreams a blackboard and a male handwriting some numbers on it in chalk. Those numbers were encountered in real life and served as guiding signs.

Previsioned encountersBRO, 507

In dreams there sometimes appear clearly defined faces of complete strangers, whom one meets later on in life. There are many explanations for such prevision, but first of all, it becomes clear that by some sort of sight man perceives that which he will see later in the physical aspect. Indeed, these encounters bear witness to the Subtle World and to activity in it during sleep. But these deductions do not enter the minds of those who investigate the domain of dreams. It is especially noteworthy that such previsioned encounters often prove to be unimportant in the physical body. This circumstance proves that actions in the Subtle World operate differently from those in the physical one. It is a cause for rejoicing that even by visual examples one may see how heterogeneous is the life of man.

An early recognition of M.M. in a dreamSF, 15

When she [E.I.] was about thirteen, she went to visit her aunt. And that was just before Ivan Kupala Day. So her aunt tells her, "You will see your future husband in a dream." E.I. saw the following dream: that she is in a huge empty church, kneeling in front of an icon of the Blessed Virgin, and behind the icon, in darkness, a man is standing there. She can only see his face in profile: smooth black hair swept away from the forehead, enormous eyes, with the rest of his figure hidden in mist. And he tells her, "Pray, my dear." Only later did she recognize M.M. in that figure. And this winter He told them at a séance, "And you recognize My profile when I came to you."

The dreams of heroesSUP, 98

The most valiant heroes have recollections from early childhood, when they had visions and dreams and heard voices that called to them and led them.

Adjustment to the Subtle WorldsSUP, 352

Urusvati knows that one cannot perceive the exact moment of falling asleep, and that dreams or participation in the life of the Subtle World do not begin immediately. There seems to be an unexplainable transference into a new condition to which one must adjust. The same occurs in all contacts with the Subtle World, which are more numerous than one may think.

Urusvati's dreams as a childSUP, 928

Urusvati opened the gates of Yoga; from early childhood, visions and dreams were impressed upon her mind. Usually children do not pay attention to such manifestations or they begin to be afraid of them, thus breaking the link with the Supermundane World. But the yogic nature collects into the consciousness all received psychic messages.

Study the symbolism of dreamsLHR I, 28 February 1935

Some occult books give a detailed account of visions and adventures in the Subtle World, and often those who have read them see these brain impressions and mistake them for reality. Our main task is to warn people about the harm of forcibly developed psychism (which may result from the following of pseudo-occult books) as well as about the harm of spiritualism. It would be much more useful to study the symbolism of dreams. Indeed, each consciousness has its own symbols, which often have the reverse meaning for another consciousness. Dreams are so little studied, whereas correct research in this field could yield most valuable findings. But, as in everything else, honesty (this rarest of qualities) is necessary. And alas! on the spiritual plane—or rather on the psychic—it is still rarer.

Prophetic dreamsLetters of Helena Roerich II, (7 October 1935)

. Meanwhile, prophetic dreams, best of all, inform mankind about the future. Thus, the map of the world was already set a long while ago to such an extent that it can actually be perceived in prophetic dreams. I remember how, at the very beginning of the war, I saw the map of Europe and Asia exactly as it is now. However, a new destiny is already prepared by the engenderments of the old world. As for our motherland, let us not worry about it. Assuredly, not the various parties will save it, but verily the hundreds of thousands of Ivans.

DreamSF, 13

Once she saw in a dream a woman that flew over her with a kind of strange sound. That happened before the death of her little sister.

Dreams that led to an N.K. paintingSF, 11

She told us about two dreams she had in 1910 and 1912.

The first dream: she and N.K. are riding on a wagon somewhere in Russia; it's black, dark all around; a thunderstorm is raging, the land is empty, and suddenly an enormous serpent soars in the sky and then falls on the ground; its tail divides in two and the two branches cover the sky. Under the influence of that dream, N.K. painted Cry of the Serpent.

The second dream followed a couple of days after the first one. Again both of them are riding in a wagon in Russia; the land all around them is empty and gray, as if dead—such a dreary gray day with no color at all. Suddenly a hill appears in front of them. E.I. comes out of the wagon and approaches the hill, wishing to ascend it and look around. And then she sees that it's not a hill but a huge fat serpent coiled up many times over itself, sleeping. She wonders at it and then leaves.

Ego, or Egotism

Four ways to perfectmentAY, 643

Once a Yogi was asked how he shaped space psychologically. He answered, "The emanations of psychic energy are like the fragrance of flowers. Why strain that which ascends to the highest Aum? The finest ether absorbs the currents of psychic energy, and people inhale it; thus the effects occur."

There are four ways of perfectment: acceptance of the gift of the Teaching; liberation from the ego; manifestation of courage, knowing all dangers; learning to make the enemies work for the General Good.

The lever of spirit and the heartINF II, 119

Cosmic creativeness expresses forms by these levers. In Cosmos, the lever of the spirit is the consciousness of *Materia Lucida*, and the lever of the heart is the same manifested symbol of attraction. How greatly humanity has deviated from the great principle of the creative Magnet! Man has accepted the center of the creative impulse as his Ego, and the action of the Ego absorbs all tensions. Thus, instead of a cosmic action there results a focus of egotism. The creativeness of Cosmos evokes cooperation. The creativeness of Cosmos evokes striving to the far-off worlds. The focal point of the Ego, rejecting all ordinances of Cosmos, generates causes which affirm the manifestation of isolation. Cosmos attracts forces which are identical with the direction of the Cosmic Magnet. The core of the Ego proceeds in isolation. The creativeness of Cosmos manifests boundless cooperation.

Transmutation of the EgoINF II, 125

When the spirit surrounds its own power in the seed by an accumulation of encumbrances, it renounces its striving. So burdensome are the encumbrances that the spirit loses access to the Towers. Hence, those who come to know this advance only through transmutation of the Ego. When the spirit cannot push itself to outlive its encumbrances, it piles up solid obstacles. A balance is maintained between the striving and its result. Thus, the wings of the spirit provide the power of flight into the higher spheres, but the weight of a burden marks the steps of him who strides to the lower spheres.

How people dread to adhereHIER, 430

How much significance people attribute to their ego! How people dread that their personality may be intruded upon by something incomprehensible to their consciousness! How people dread to adhere to the Highest and prefer to remain on the boundary of darkness! Each intention brings one closer to a better decision if the spirit strives toward the Hierarchy of Bliss. Man can ascend each step in evolution if he accepts the Leading Hand and each Command of Hierarchy. History is built by the Hierarchy of life. The best steps of humanity were built by Hierarchy. The best achievements were affirmed by Hierarchy. Thus one can attain only through Hierarchy.

Thus is the Great Time affirmed, and We saturate space with a lofty call.

Egoism and all its appendagesFW I, 606

Indeed, one must free oneself from egoism in order to transmute and affirm the radiant Ego. One may carry the transformed Ego to the altar of Light without fear of being burned. What, then, is subject to scorching if not egoism with all its appendages? Egoism, like a cancerous swelling is engendered by lack of Agni. Let us not forget that egoism attracts and fills itself with carnal lusts and begets evil. Around the bait of egoism flock the influences of family, clan, and nation. The very sediments of the physical and of the Subtle World seek to wind themselves about egoism; such a bristly ball is unsuitable for the Fiery World. But the tempered and conscious fiery Ego enters the Fiery World as a welcome guest. Thus, let us distinguish all that befits the Higher World. Let us not regard this attraction to the Higher World as an achievement. Let it be only a luminous duty. It is not fitting to consider the predestined assignment as a unique achievement. People should accustom themselves to the transmutation of the heart as a manifest path, known long ago.

A developed imagination and realitySUP, 568

Urusvati knows that an undeveloped imagination is an impediment to the process of self-perfectedment. People usually think of imagination as the creator of things that are unreal, but in fact a correctly developed imagination serves to broaden the

consciousness, and adds to the flexibility of thinking.

When people hear a piece of information or an idea, they will usually interpret it according to their own ego's understanding, and instead of discerning the true meaning, they replace it with illusive interpretations. Because of their poorly developed imagination, their understanding is narrowed and distorted.

People think that the imagination tends to lead them away from what is real, but it is the developed imagination that permits a broader perception of reality. Let us not forget that the imagination derives mainly from the accumulation of experiences from one's past lives. Research based on such experiences cannot produce a mirage.

The joy of creative recognitionSUP, 569

Urusvati knows the joy that comes from feasting one's eyes on perfection: the grandeur of nature; a self-sacrificing deed; quality of craftsmanship or of engineering. High quality is always a feast, and a joy. This kind of admiration is without ego.

People are endowed with a beautiful gift—the ability not only to create, but also to recognize quality and rejoice in it. Whether rich or poor, ruler or beggar, all can do this. And from this, joy is born—a healing dome over our long-suffering Earth.

Replace the “I” with “we”SUP, 831

” Urusvati knows the power of victory over self. People may say, “This battle is beyond the strength of human nature. We do not even know how to begin such a battle.” However, each entrance has its own key.

Do not think of yourselves as unprecedented heroes when you begin your attack against the monster of ego! First of all, wage the battle against your “I” and try to replace “I” with “we.” It can be seen that such a replacement is not difficult, especially if you recognize that none of your actions can be exclusively yours, for every act is performed by both earthly and supermundane groups. No one can insist that he acts without strong co-workers. Only those who are foolish and ignorant fail to notice how their actions are shaped.

Labor as the highest standardSUP, 839

Urusvati knows the gift of labor. Humanity is beginning to understand labor as having great value. We regard labor as the highest standard, but many still think that it is a curse. Where does such an unjustified idea come from? It is because of a lack of understanding of the Supermundane World.

People do not want to know the first principles of the supermundane life. They do not realize that labor is liberation from the ego, that most harmful impediment to the

attainment of supermundane creativity. Labor of high quality permits man to rise above the ego. A creator, at the time of true inspiration, does not think of himself. A worker striving for better quality cannot be enslaved to his ego. Therefore, the gift of labor is liberation from selfhood.

The heaviness of selfishness and lower spheres Letters of Helena Roerich I, (17 August 1930)

Selfishness is the breeder of all grey accumulations; therefore, when selfishness obscures the spirit it can be positively said that the transmuting fire cannot reach us. . . . When the spirit surrounds the manifested power of its essence with burdensome accumulations, it departs from striving. The burdens are so heavy that the spirit loses its approach to the Tower. That is why those who know this affirmation move ahead by transmuting their ego. When the spirit does not strive to outlive its burdens, it attracts the affirmed obstacle. Thus, there is a balance between striving and consequences. The wings of spirit bring the power of soaring to the higher spheres, but the heaviness of selfishness draws one to the lower spheres. . . . Only those surrounded by the wall of selfishness may affirm self-conceit. Therefore, an obstructive wall remains on the way, and only the destruction of this wall will bring us to the first step of transmutation. If the center of ego exists separately, it will be destined to solitude. Only cooperation of heart and spirit leads to the keys of the Teaching.

Ego, race, and physical body image Letters of Helena Roerich I, (8 August 1934)

Strange is the expression of your correspondent, "not only is the consciousness of a man immortal, but also the real man." But consciousness, as you correctly state, is the real man! And, of course, being a combination of high and low energies, the consciousness must possess its own vehicle, which will correspond to its own degree and to that plane on which this ego (or consciousness) exists....

Further on, your correspondent writes that an evolved Ego builds the physical body according to its image. Yes, of course, a developed Ego can achieve many improvements even in the structure of the physical body; however, everything that is manifested on the physical plane is subject to the laws of that plane. Therefore, the evolved Ego, when born into a certain race, or nationality, bears all the characteristics of that race. You may tell your correspondent that in all the various incarnations of the Great Teacher he mentions there were evident the characteristics of that race and nationality in which He incarnated.

Man, the sower, and the reaper Letters of Helena Roerich I, (12 September 1934)

But until man comprehends all the grandeur of his origin, that his being is an immortal part of the Divine Ego and is eternally changing its forms, and until man realizes his responsibility and that there is no one who can forgive his sins or reward him for his merits, that he himself is the creator of causes and effects, that he is the sower and the

reaper of everything created by him—until he realizes all this, he will remain the disseminator and propagator of the insanity, criminality and corruption which threaten our planet with dreadful destruction.

Fiery Dwellers and Materia Lucida Letters of Helena Roerich I, (30 April 1935)

The Great Individuality of Buddha, His Fiery Ego clothed by Materia Lucida, is now in the spheres close to our planet. In view of the threatening period of Armageddon, a number of the Fiery Dwellers are in the spheres not far from our Earth. The approach of the fiery energies makes their presence possible. You can well understand how threatening is our time and what Forces participate in the salvation of our planet.

Cooperation always, everywhere, and in everything Letters of Helena Roerich I, (9 July 1935)

From this, it should be clear that no one can forgive or redeem the sins of another, but that he certainly can help him, at a specific time, to open his heart toward his higher Ego, thus awakening within himself latent divine forces. In turn, these divine forces will benefit the aura of the one who has helped, and he will become a participant in the good results caused by his helpful awakening of the divine forces in another. Cooperation always, everywhere and in everything.

Christ the Redeemer certainly abides in every one of us. You know already that for the first Christians, as well as for the whole Ancient World, the word “Christos” or Christ, was synonymous with our higher Ego. In this sense, one should understand that Christ is the Redeemer of sins. Thus, the redemption of personal sins is performed by the soul—the conductor and the messenger of Christ—perpetually, during the long chain of earthly lives of our individual Ego. “The crucified Christ is represented in every human being, who, after the achievement of a certain degree of evolution, must descend into hell and bring back to the higher or normal state the soul fallen there through the lawless deeds of its lower ego. In other words, the Divine Love must reach the heart of a man and must conquer and regenerate him before he is able to realize the monstrosity of his sins against Divine Law. This can be achieved only through a complete fusion and unification with the higher Ego or with the Divine Law of Love.”

The great law of Goal Fitness Letters of Helena Roerich II, (11 October 1935)

We can also recall H. P. Blavatsky, and all the appearances of the Mahatmas. How skeptically and often scoffingly were their messages and manifestations received! But, as I have already written, “Even if Christ Himself appeared now among us, would He be able to escape imprisonment, or even execution? ... One must realize that the Greatest Individuality cannot be manifested now, in the midst of chaotic thinking and the vibrations of depraved crowds. The Great Lords apply in everything the great law of GOAL-FITNESS. Please realize that in view of the level of contemporary humanity, the Advent of the Highest Ego in a physical form is entirely impossible and would be

disastrous for the whole of evolution. The Great Individuality—invisibly visible—will rule, and is already ruling, garbed in the Rays of the powerful but invisible LABORATORY.” Soon, very soon, these Rays will be directed to the awakening of the spirit of humanity.

Equilibrium

Equilibrium as a basic principleFW III, 275

Indeed, if the consciousness be affirmed in the fact that only through equilibrium is it possible to develop any swiftness whatsoever, then humanity will become accustomed to thought about the transference of all magnitudes, for each construction is developed through equilibrium. Every consciousness can attain this systematic constructiveness through intensified search for that with which to adorn the treasure of life. Through equilibrium speed increases creatively, and the focus can affirm its own radiation for a corresponding constructiveness. Thus is it important in cosmic reorganization to accept equilibrium as a basic principle. The power of growth of the structure is affirmed in the proportions upon which equilibrium is established. On the path to the Fiery World let us strive for equilibrium.

The Golden PathSUP, 743

The development of true equilibrium, called the Golden Path, permits one to distinguish the various steps of achievement. People should rejoice at each fiery spark, but remember always how lengthy the path of achievement is.

Equilibrium does not mean immersion in the Supermundane WorldSUP, 806

Urusvati knows fiery equilibrium. Much has been said about co-measurement and equilibrium, but such concepts are not utilized because their main foundation has not been understood. Even experienced researchers mistake indifference for equilibrium. Everyone knows that the nature of Be-ness is fiery, but how can one apply this in earthly life? Truly, one can attain fiery equilibrium by living consciously in the earthly and supermundane life.

But one should not think that one need only immerse oneself in the Supermundane World to achieve equilibrium. On the contrary, one should actively apply all one's forces to the earthly existence, but with the understanding that this effort is needed for supermundane achievement. It would seem that this is not difficult to realize, but it is rarely achieved. Too often one tends to live in abstraction or becomes lost in the daily routine.

Do not think that equilibrium is easily achieved. It must be cultivated from one's earliest years, and for this popular books about the Supermundane World are needed.

Only equilibrium reveals the GatesFW III, 346

Spiritual development must inevitably open the eyes of man to those frightful errors which are roots of evil. Inadmissible are discussions about the stronger or the weaker principle, for such discussions lead to lack of co-measurement. Cosmic Equilibrium is not maintenance of stronger and weaker principles. In fact, this human division is what has brought the Cosmic Scales to such a condition. And only atonement by humanity for the violated law will result in new constructiveness; for it is possible to divide mankind only according to established potential. Often man does not even understand what has affirmed the equilibrium on Earth. Cosmic Laws must be looked upon as prophetic Commands. Therefore humanity must learn to adapt the small to the great. In the reconstruction of the World a most important care will be the establishment of the cosmic laws, precisely by the Cosmic Will, not by the earthly. Thus, on the path to the Fiery World only equilibrium reveals the Gates.

The leadership of women will lead to equilibriumFW III, 347

In the future reconstruction of the World, on the higher spheres there will not be access for those who do not understand equilibrium. Long incarnations will be necessary, to study how to create cosmic equilibrium. Indeed, empires have fallen, nations have fallen, countries have been destroyed, all because the greatest question, that of equilibrium, has been reduced to nothing. Therefore it is so important to affirm the significance of the feminine principle. Precisely, not in the household measuring scale, but in that of the state. If the planet is retained, then future countries will flourish only through equilibrium. We will even admit a preponderance on the side of the feminine principle, because the conflict will be very intense. Indeed, Councils of Ministers will have to include women. Woman, who gives life to a people, must also have a voice in the making of its destiny. Woman must have the right of voice. If woman were accepted, as was ordained, the World would be quite differently impregnated.

Equilibrium unites different spheres—the highest and the lowestFW III, 342

The Cosmic Will directs consciousnesses to understanding of the necessity of equilibrium; indeed, of that equilibrium on the spiritual and the earthly plane without which the different spheres cannot be unified. The spiritual plane appears as something so strange to the majority of humanity! Above the limits of the very lowest spheres mankind does not penetrate, and the lowest psychism is the result. That toward which man is striving becomes his manifest tyrant and his scourge. The subordination of humanity is, indeed, affirmed by these concupiscences. The Cosmic Will summons to regeneration of the consciousness. On the path to the Fiery World let us strive for the realization of equilibrium.

Indignation of spirit and the spirit of equilibriumHEART, 190

In order to sharpen the senses of taste, hearing, and smell, people shut their eyes; in order to concentrate the sense of sight they accompany their gaze with hand gestures.

So people adopt all sorts of artificial methods because they cannot balance the effects of psychic energy. Likewise, people do not know how to strike a balance between indignation of the spirit and equilibrium. Both concepts are indispensable for attaining perfection, but how can one reconcile militant indignation of the spirit with wise equilibrium? Usually these concepts seem incompatible, but what allows indignation of the spirit to avoid turning into irritation and creating imperil if not the response of equilibrium? And far from giving rise to imperil, an enlightened, selfless indignation creates the most precious, ruby-colored armor. So it is only when psychic energy has been given the right direction that a treasure takes the place of poison.

Self-sacrificing creativeness leads to equilibriumINF I, 221

An Agni Yogi represents the highest balance because the self-sacrificing creativeness of his spirit leads to the equilibrium of universal correlation. Therefore, the unbalance and disharmony of the centers is changed into equilibrium. The Teaching reiterates about these subtle differences; therefore, for ascent to the next step, one must understand the lack of balance in lower manifestations and the harmony in the higher.

Equilibrium as a cure for diseaseFW III, 416

Psychic energy penetrates all tissues, establishing equilibrium throughout the organism. During sickness psychic energy flows away from a certain center, weakening the function of the glands. Psychic energy is then impelled to those centers which are able to support and maintain equilibrium. The glands depend so much upon psychic energy. Swelling of the glands may be explained as an ebbing of psychic energy. The weaker the flow of psychic energy, the greater the swelling of the glands, because the physical development is being affirmed without control. Therefore all growths, up to cancer, can be attributed to the ebbing of psychic energy. Spiritual equilibrium can help to eradicate many illnesses. The more prolonged the ebbing of psychic energy, the more malignant will be the diseases.

The seekers should think about equilibrium rather than restHEART, 260

Since the so-called state of Nirvana is not rest but rather the highest tension of energy, one might ask whether rest even exists. Indeed, how is it possible to imagine rest if everything is in motion and exists on account of motion? The very concept of rest was invented by people who wished to flee from existence. They preferred immobility, forgetting that there cannot be a moment without motion. Equilibrium is the concept needed. The seeker should think not about rest but about how to maintain equilibrium in the midst of the whirlwinds. The silver thread is made taut by the power of striving, and for that very reason one should know what equilibrium is, so as to avoid burdening the thread of the Hierarchy by faltering. The thread will not break when it is tautened, for even a straw holds out so long as it is not bent. The silver thread is based on the very same law of connection, but if a person does not refrain from fluctuating in a disorderly manner, he usually cannot hold fast to the link.

Rest does not mean a lack of action; it means a constant tension that leads to equilibriumBRO, 44

Let us agree on the meaning of the concept of rest. Around this concept a multitude of false and harmful interpretations have clustered. People have become accustomed to think that rest is inaction; in this way it has become transformed into psychic enfeeblement. Inaction is most corruptive for psychic energy. Each spiritual immobility will fatigue, not regenerate.

Physicians prescribe rest, quiet, all kinds of inaction, and assume that in a moribund state it is possible to restore strength. But these same physicians understand that weakness and collapse result from violation of equilibrium. Thus, rest is nothing but equilibrium. But equilibrium is a proportionate tension of energy. Only thus is it possible to restore and strengthen one's forces.

It is of no consequence whether equilibrium be acquired in desert or city—the main requisite is constant tension. The path of tension is the path of striving, that is to say, the path of life.

The incompetent physician warns against expenditure of strength, but strength is dissipated through lack of equilibrium. Truly, then, equilibrium will be the best, the only panacea. A sensible use of fresh air is worthy of consideration as an assisting expedient, but this does not require a long period of time.

Dates of Cosmic EquilibriumFW III, 231

The cosmic laws of Equilibrium are applicable to all dates on the planet. Spatial solutions are attracted to the designated dates and can be manifested in all the affirmations of life. Equilibrium is saturated with these spatial solutions. Therefore designated dates must be subtly calculated. One may study the map of the World in different epochs and perceive how the Cosmic Scales have manifested great Equilibrium. The Command has affirmed its manifested actions as Cosmic Equilibrium. Dates are attracted according to these spirals of Cosmic Ordinances. Thus menacing epochs have been displaced by creative ones, and destructive epochs by constructive ones. According to the spirals of creativeness one can observe on-coming cosmic displacements. On the path to the Fiery World let us manifest understanding of displacement, affirmed by the dates of Cosmic Equilibrium.

Fear creates more fear; only equilibrium will be strengthened by such obstaclesSUP, 449

People often lose their equilibrium when they hear about danger, and fearing one danger, they evoke ten others. But with experience people will learn that danger, first of all, must be faced with equilibrium. When travelers are warned about danger, only a few

accept the warning intelligently. The timid traveler will enumerate all the possible dangers and conjure up insurmountable difficulties, while the true warrior will collect his strength to overcome the obstacles. He knows that danger can appear from below, from above, and from every side, but this does not frighten him. On the contrary, the intensification of his forces fills him with joy.

Evil

The song of harmony LMG I, 108

Blessed are you who face the assaults by the evil ones—they attest that you battle for Me.

Fear not being insufficiently active; the air is tense and the fiery cross of love will cover the field of your battle, and the song of harmony will ascend.

Take care and battle LMG I, 257

You must take care of yourselves and endure until the finish of the battle.

A powerful wave must be directed to engulf the entrenchments of evil.

The noumenon of power must be invoked.

And with the created teraph must the fortifications of evil be broken.

The spirit freed from evil LMG I, 400

If you could remember the ecstasy of the spirit freed from evil,

You would rejoice, not mourn!

The spirit burdened with malice cannot rise.

But kindness set free soars into the radiance of the Light.

Gossip is treason, sources of untruth AY, 173

The yogi is not given to hypocrisy; the yogi is not given to gossip against those belonging to the Brotherhood. Such gossip is equal to treason in its consequences. The yogi knows how much he himself is affected by his own thoughts. The yogi welcomes each sign of evolution. The yogi valiantly recognizes the evil of cosmic refuse and quickly destroys the sources of untruth.

Dark currents and the power of Light INF II, 461

During the cosmic reconstruction there is apparent the manifestation of dark currents which oppose the Cosmic Magnet. Each wave of Light evokes the tension of dark forces. Thus, the Cosmic Will is apparent in cosmic reconstruction. The gatekeepers of evil soak the cosmic reconstruction with asphyxiating gases, but in the cosmic reconstruction the power of Light becomes active transmuting Fire. Thus, Light burns the darkness. Thus, the cosmic reconstruction can be affirmed in Infinity.

The affirmed HierarchyHIER, 276

How many unnecessary manifestations people create for themselves! How many superfluous karmic impediments they create for themselves! And all this only because of unwillingness to admit the Hierarchy to their hearts. Thus, all affirmations can enter into life only when the consciousness can accept the Hierarchy. Each evil in the world is generated because of resistance to the great principle of Hierarchy. Each victory is gained only by the principle of Hierarchy. Therefore, one must be so strongly based upon the affirmed Hierarchy.

No place for indifferenceHIER, 313

When the spirit is filled with striving, there is no place for indifference. When the spirit is aflame, there is no place for indifference. This quality provides immunity to indifference. Only when the spirit tends to egoism can its death occur. Therefore, one should flamingly protect the spirit from indifference where the evil generated by neglected striving will nestle, whence this evil will inflict a blow that will bear fruit. It is difficult to detect the root of evil generated by indifference. Only in endless vigilant striving can one find protection for construction. Hence, while constructing great works, one must understand that egoism and indifference are inadmissible.

How to understand evilHIER, 378

Resistance to evil is one of the fundamental qualities of those who are in search of Hierarchy. Physical qualities will not give tenacity against evil, but the spirit and the fire of the heart will create an armor against the cunning of evil. But how to understand evil? Certainly, first of all, it is destruction. But replacing an old house with a new and better one will not be destruction. By destruction is meant dissolution leading to an amorphous state. One must know how to oppose such destruction. One should find the strength of spirit to overcome the cowardice inherent in non-resistance. Thus let there be readiness to oppose evil.

The forced grin of evilHEART, 64

One needs to clearly visualize the ceaseless radiation of the heart. It is necessary to understand why the presence of evil hearts is so painful to good hearts. Neither the smile nor the forced grin of evil can conceal what the heart is radiating. The

establishment of good in the heart in no way excludes righteous indignation, but irritation is the domain of evil. Only by striving to the Hierarchy can a person determine the boundary between many feelings.

Strive into the futureHEART, 82

It is difficult to wipe away an evil act. You would have to build on so many extra stories and towers to muffle the howling of a vicious prisoner who tries again and again to get through any door that is not shut all the way. Ask people about how they are relentlessly pursued not only by their evil thoughts and deeds but also by their unsuccessful ones. The path of life is covered with the marks of actions that manifest as indelible spots; that is why it is wise to strive into the future. In flight to the future there is no time to get spots on the white wings.

CommunionHEART, 90

Look upon the hours of Communion as a prayer, as a casting away of everything evil and destructive. If a person's thought does not run counter to the good, means that the Gates of Wellbeing are open. This is the hygiene of the heart that is most necessary.

The Great Battle and the TowerHEART, 197

Isn't it amazing that in the days of the Great Battle we can still speak about the imagination? For the Battle is not a work of imagination but already the clash of hordes! So one more page has been turned. I insist on great caution, great care, for the time is a great one. We are also gathering in the Tower in order to oppose all the evil ones. You ought to be ready for great battles, for only the inconsequential are not called to battle.

How difficult it is to transmute evilHEART, 499

Evil creates a substance that is just as dense as good is. Naturally, it is inadmissible to maintain seedbeds of poison in space. So can we not say that the law is just, inasmuch as the sower must reap—in other words, must transmute—what he has generated? It would be unjust to load all of the evil onto the good spirits. Of course, a great spirit quaffs a huge quantity of evil and transmutes it, but even for such a spirit it is not easy to take on the poison of the world. You know how difficult it is to transmute evil from every part of the world! You know the price paid for an outflow of heart energy.

Fiery rays as protective armorFW I, 17

The substance of fiery immunity was described by Zoroaster. He pointed out that from each pore of the skin people could call forth fiery rays to smite all evil. A man clad in a protective armor cannot succumb to any contagion. One can increase this resistance through unity with Hierarchy. Thus, the heart becomes like a sun reducing all microbes to ashes.

Unity with HierarchyFW I, 539

Thought about unity with Hierarchy is also an excellent purification. When all the reptiles of evil crawl out of their holes, there remains only striving upward. Let us then assemble all the expedients of equilibrium. Let us not think of weariness, which comes from yesterday; let us look to a morrow which is not filled with disparagement.

Affirm, light conquers darknessFW I, 543

Why should evil sometimes seem to be the victor? Only because of the instability of good. By a purely physiological method it can be proved that domination by evil is short-lived. Evil emerges together with imperil, but can at first produce only a strong flash; afterwards it begins to deteriorate and gradually destroys its own progenitor. This means that if Agni is even partially manifested, it will not cease to increase. Thus, when imperil begins to decompose, Agni, on the contrary, acquires its full strength. Therefore I advise that the first attack of evil be endured, in order to leave evil to its own destruction. Moreover, during the duel between evil and good—in other words between imperil and Agni—the latter will grow proportionately, as imperil putrefies its possessor. Thus should one observe the duel between the low and the high, but only a mature consciousness can encourage one to withstand evil. It is useful to remember this and to gather not only strength but also patience, in order to conquer that which is in itself doomed to annihilation. I affirm that the truth, “Light conquers darkness,” has even a physiological basis.

Be the wiser to not speak badlyFW I, 579

Do not speak ill of those who have crossed into the Subtle World. Even of a wicked man one should not speak badly. He has already assumed his true visage. And to speak badly of him means to invoke a harmful enemy. Often evil grows, and one may bring upon oneself a giant of evil with all his co-workers. It is better to send the evil one a wish that he be freed of his hideous mask—that will be wiser.

The armor of the heart's currentsFW II, 144

Conformity of the qualities of consciousness creates the possibility of entry into the Fiery World. Thus, side by side with love of good must be aversion to evil. Love of good alone, without aversion to evil, will not be real. Aversion to evil is a highly active quality, it is the touchstone against evil. The mind cannot sufficiently well discern evil. A great many reasonings may be found in which a viper is concealed. But the heart feeling of repulsion to evil does not err. The nerve centers revolt against contact with the dark principle. It is impossible not to notice this heart sign, and then is created the resistance to evil. One may observe how the heart current immediately strengthens the armor of radiation. One may say to such a warrior—Verily, brother, you have armed yourself. Or, as one hermit compared himself to a dog sensing a wild beast—Though the eye see

not, nor the ear hear, yet the heart has already sensed and armed itself, for evil is not enduring for the pure heart. Evil can adorn itself with many garments, but no mask will deceive a vigilant heart. So let us study the qualities needed for the Fiery World.

The sword stands on guardFW III, 586

Never does an evil heart draw near the Fiery World. Like a black stove-lid stands a charred heart. Only malice burns up the life devoted to the ruin of others. Therefore, so much more needed is the sword of Light which, without malice, sheathed in justice, stands on guard.

Higher Worlds can restore balanceAUM, 64

It is frightful to see the spectacle of madness when evil attempts to wipe everything rational off the face of Earth. Malice acts like a destructive whirlwind. Only the bond with the Higher World can restore balance.

Goodness and harmonySUP, 349

Urusvati knows how emphatically We insist upon the need for harmony and unity. We often speak about unification, but now We wish to point out a special aspect of this concept—harmony. Only unification will bring right results. It is true that any kind of unification will intensify energy. Even unity in evil can be effective, but it can never be harmonious, for evil by its very nature is disharmonious. Also, unity in evil cannot last, and its results will be vague. But goodness is always harmonious, and it alone can produce meaningful results. Thus, by speaking of harmony We affirm goodness.

Many degrees of goodSUP, 454

Urusvati knows that every human action can be turned to evil. Ancient physicians, after performing a cure, added, “Let this good not be turned into evil.” One can cite many instances of calamities that have resulted from the best intentions. For example, a farm worker who has been advised to arm himself against impending danger will think only about his own safety, and will neglect his land and crops.

Evolution

Approach evolution joyfullyLMG II, (preamble)

He who has envisioned evolution will approach it carefully, joyously brushing away the dust on the path. Most important, there will be no fear in him. And rejecting the unnecessary he will acquire simplicity. It is easy to understand that the realization of evolution is always beautiful.

Strive for true cooperationLMG II, 169

The striving towards a true cooperation lies at the foundation of evolution. Only by the awakening of creativeness may the march of ignorance be destroyed. Though its forms be even monstrous, though the sun be made in a back yard out of chips, still the foaming torrent will break through the walls of matter. New discoveries will stimulate the collecting. Instead of stock market speculation let there be striving for discoveries, supported by cooperative societies.

Evolution and the lower strata LMG II, 218

The path of the world evolution proceeding under your eyes requires different conditions, and the time is coming when psychic forces must be strongly restricted for the sake of the spirit. For the last decade the lower strata of nature have taken possession of the lower psychic manifestations to such an extent that a danger to evolution is arising.

You can progress not by the way of the lower strata of phantoms and encumbrances but through cooperation with the Higher Planes.

Evolution is abolishing the old ways NEC, 143

You are beginning to do a great deal correctly. You abolish handshaking and thus recognize the potency of contact. You avoid handwriting and thus recognize the stratification of living energy. You abbreviate the language and thus recognize the need of cosmic conservations. You establish Societies of Mutual Aid and thus recognize community. You begin a re-estimate of transitory values and thus recognize evolution. You abolish the usage of compulsion and thus recognize the Teacher. You abolish foul language and thus recognize the value of sound. You abolish vulgar dancing and thus recognize the significance of rhythm. You abolish vulgar shows and thus recognize the importance of color. You abolish sloth and thus recognize the power of energy. You abolish tardiness and thus recognize the will. If the scientific significance of your actions is not always clear to you, still, in manifesting the inevitability of evolution, you are acting properly.

Evolution and true anonymity NEC, 176

We know that sometimes the symbol of an individual personality is important for nations, but, for all that, anonymity remains the ideal of true evolution. This is one of the conditions of realization of the brevity of earthly existence, and it is the best way to successful cooperation. The antipode of anonymity will be the self-delineations of ancient kings, unknown at present to anyone. These inscriptions evoke nothing but a smile, and most often have nothing to do with the intention on behalf of the Common Good. To avoid such an antipode, the community will indeed strive for anonymity. But without psycho-mechanics such anonymity will be ugly. Only he can become anonymous who has established his own place among manifestations and objects. He can give up his "I" who has become conscious of space. Thus, can the communities

approach indestructibility.

Evolution is hastened by affirmation of the CommunityNEC, 212

He who affirms the Community contributes to the hastening of the evolution of the planet. Each and every petrification and immobility, signifies a return to primitive forms.

Pay attention to the history of the past; you will perceive clear jolts of progress you will see graphically that these jolts coincide with manifestations of the idea of community—cooperation. Despotic states have been destroyed, attainments of science have been secured, new ways of labor have arisen, benevolent boldness has shone forth, when the banner of cooperation was unfurled.

If humanity had thought more often about cooperation, it already long ago would have entered into universal understanding of the Common Good.

Entering the right current of evolutionNEC, 225

The study of psychic energy is facilitated by the identicalness of basic laws. As with the external-physical conditions, so too the psychic are subject to the analogical process of formations and effects. Let us take the simplest example: a man goes with the wind or the current and preserves much energy. When the man enters the right current of evolution, he passes over obstacles with miraculous ease. The whole matter is simply one of judiciously determining the construction of evolution.

To proceed in the direction of evolution does not at all mean to be dragged along in the tail of the majority. The whole history of humanity indicates that it is the minority that has divined evolution. And these few have drawn from somewhere the strength to surmount the obstacles.

Evolution and refinementHIER, 249

Certainly, the evolution of the spirit requires refinement, without which it is impossible to build. Each one who considers himself a server of culture must accept the affirmation of the revealed synthesis, for how are the steps of culture to be built without a cautious attitude? Therefore, each foundation must be guarded for affirmation to the world. Culture is built, not with an attitude of coarseness toward the subtle energies and thought, but by a creative attitude of caution and responsibility. Hence, while constructing, one should remember about refinement and about striving to the higher spheres. Thus, the evolution of the spirit is achieved.

Desire evolutionFW I, 178

Only through conscious striving can human evolution be advanced. When you think about particular measures for evolution, it is necessary to invoke all cooperation. A

teacher says to a pupil, "You will not solve the problem as long as you have no desire to solve it." Thus, too, in life one must voluntarily wish to move with evolution. Let each one understand this in his own way, but positive action contains at least a small possibility. Mobility of thought already belongs to the fiery domain.

The Teacher leads one to evolutionSUP, 185

The Teacher can create a better future, but the disciple must realize and accept it. It is not easy to recognize evolution. Sometimes it comes in silence, but at other times the outcry of the masses can be a sign of the advance of humanity. Why should you limit yourselves to silence or the influence of noisy crowds? Certainly, the Higher Will does not restrict itself in this way.

Heroes and martyrs lead humanity to evolutionSUP, 272

Who, then, are the heroes and the martyrs and how can they be described? From the scientific point of view, like living volcanoes, they throw out the intense energies needed for evolution. In this we can see an example of how subtly ethics and biology are entwined. The Teachings of the New Life show that exaltation is a blessed intensifier, and people cannot exist without these explosions that open the way. If cosmic explosions can be creative impulses, then human explosions are likewise needed for evolution.

Evolution and the racesSUP, 279

Individuals of much older stages of evolution coexist on Earth with the people of the sixth race. One can observe that the outlook of people varies from the most primitive to the enlightened. We meet with contrasts not only in the earthly realm but in the Subtle World also. It is important to know about these intrusive influences of distant systems. They act like explosions and storms and can bring a form of revolution. Therefore, do not assume that the Subtle World is strictly and forever ordered. One must become accustomed to the idea that even in the higher spheres there can be collisions of psychic forces.

Only an awareness of the great manifoldness can save one from the perils of limitation. One must feel oneself living in the Infinite, and then gain strength by directing one's consciousness to the far-off worlds. In this way, the idea of the manifoldness of evolution will become clearer.

Evolution is, firstly, solving problems in one's own homeSUP, 286

It is near-sighted to think that if war is prevented all problems will be solved! There are those who think so and imagine that they can cheat evolution, not realizing that the worst war is in their own homes. However, there do exist places on Earth where evolution develops normally, and We are always there.

Evolution and stony heartsSUP, 300

Urusvati knows that there are many stony hearts. Let us see what the Thinker had in mind when He made this severe statement. He was referring not so much to cruelty as to an inner stagnation, when the heart feels neither heat nor cold. Such hearts cannot be called evil, because they know not either good or evil.

Unfortunately, these hearts exist in great numbers, but are not easily recognized. They show no evident symptoms, though they are in a state almost identical to the recognizable condition known as coma, in which the organism is neither alive nor dead, nothing is remembered, and the subtle body is immobile and as numb as the rest of the organism. In this condition man ceases to be really human. Stone-like hearts are similar, and so numerous that they are a great burden to the world and impede evolution.

To resist evolution is to oppose the inevitable and commit a dreadful crime. It is amazing that after millions of years of existence humanity fails to understand that the process of evolution takes place in all the kingdoms of nature. It can be clearly shown that outlived forms are dying away and new outlines of life are coming into existence.

Please understand that the spirals of evolution can be accelerated only if senseless human opposition ceases. People do not always know how to create, but they do indeed know how to oppose, and ugliness, discord, and calamities come into being.

We are now witnessing the disappearance of entire countries, but does this always happen in the name of evolution? Indeed not. People often either become like stone or attempt to sink into the old ruts, but Nature does not permit delay.

The Thinker used to say, "Oh, seafarer, do not sail with a cargo of stony hearts. With such a cargo you will never reach your destination."

Exercises

Spirit-knowledge is not the way by exercisesLMG II, 313

No clairvoyance is equal to the spirit-knowledge. The truth can come through this knowledge. The understanding of the needs of the time comes only by this path.

Prophetic ecstasy avoids exactness of time and place, but the knowledge of the spirit foresees the quality of an event. And the way of this straight-knowledge comes into bloom without visible signs, but it is based upon the opening of the nerve centers.

The priests of old considered the spirit-knowledge to be the highest manifestation, for it could not be attained by any bodily exercises but was achieved through the accumulations of former lives.

What exercises are useful in Agni YogaAY, 166

You may ask Me what physical exercises are useful in Agni Yoga. I advise a short period of pranayama in the morning, no longer than five minutes. One should abstain from meat, except smoked meats. Vegetables, fruit, milk, and cereals are always beneficial. All alcohol is barred, except for curative purposes. Narcotics, such as opium, are inimical to Agni Yoga. Cloudy skies are burdensome for an Agni Yogi. I advise insulating one's footwear with rubber and taking morning walks, avoiding smoky air. With courage must all events of life be faced, for it is impossible to decide where is the good and where the bad. He who brings the true Yoga into life fulfills his greatest mission. Thus, before us is the foundation of Agni Yoga.

Do not lose yourself in the limitations of the bodyHEART, 287

If you notice that someone is overly focused on physical yoga, remind him again that such a limitation is undesirable. Tell him once more that the horse which has learned all the exercises and gone through them many times is not the one taken for delivery of an urgent message. So, do not lose yourself in the limitations of the body. Every bodily acquisition also results in a new limitation. Only the spirit knows no limits, and the teaching of the future will be founded on the conquests of the spirit. The bodily yoga must be transformed into a path of subtle fires. Bodily yoga cannot lead to a joining with the Subtle World, for it does not grant the heart an exclusive position. But the subtle transformation will only endure if founded on the heart. It maintains the fiery capacity that is the sole condition for transformation.

Exercises are harmfulFW I, 13

You have heard of certain children who can see through solid bodies. Seek the solution in the karmic fiery nature. Actually, this is an entirely specific physical phenomenon, usually not conducive to the higher fiery attainments. Hatha Yoga intensifies separate centers and it can only be regretted that these partial endeavors do not lead to Raja Yoga and Agni Yoga. Thus, physical and fiery exercises are harmful, disturbing the surrounding equilibrium. Fire is the highest element, and the approach to it must be by way of the higher consciousness. One can understand and learn to love Fire only through this higher consciousness.

Are exercises needed for other Yogas?FW I, 380

Since Hatha Yoga demands certain bodily exercises, the question may be raised as to whether such exercises are also needed for other Yogas? Neither Arhats nor Great Spiritual Toilers practiced these. Verily, theirs are the trials of the spirit, which not only subdue the body but take the place of all exercises of the flesh. Only the avowal of spirit can replace all else.

Bodily exercises cannot develop spiritualitySUP, 852

Urusvati knows the true meaning of faith. People speak about blind faith, but We affirm the seeing faith. Faith is knowledge, but knowledge is divided into that of the mind and that of the heart. It is not easy for people to discern the dividing line of this knowledge, but they must understand that knowledge of the heart cannot be acquired if there are no supermundane accumulations.

Truly, it is not possible to advance in the Supermundane World if the fiery magnet of the heart has not been activated. It should be understood that the magnet must be developed to the fullest possible degree in the Supermundane World so that it may shine forth in the earthly life.

Many ways were invented by people to artificially ignite the magnet. But others thought that only spiritual development could add to the development of the magnet—these were closer to the truth. Bodily exercises cannot develop spirituality. Only mental discipline can produce elevated heart-knowledge. But how can one explain to people that every day and every hour are important for supermundane achievement? The mind can impede the heart and deprive it of precious insights.

The Thinker said, “My knowledge is limited, but I have faith.”

Only thought can elevate manSUP, 853

More than once have We reminded you that the measures of the Supermundane World are different from the earthly ones. Only by understanding this can one grow accustomed to the Supermundane World. No routine practices or exercises are needed; only thought can elevate man. Only during focused thinking can man feel the presence of the inner fire.

Hatha Yoga and the next incarnationsLHR I, 6 May 1934

Even the development of the lower siddhis, to which the Hatha Yogis come by stubborn and terribly difficult mechanical exercises (Western literature has no idea about even half of these horrors) is not lasting, and in their next incarnations they may lose all these siddhis. Only those achievements are valuable and permanent that come naturally, for then they are the result of inner spiritual development and can never be lost. Only in such way can the all-powerful manifestations be reached. Exercises in Hatha Yoga should not go beyond a slight and very careful pranayama, which strengthens health, as otherwise they might be dangerous and could lead to mediumism, obsession and insanity. Quite correctly, the Hindu people of high spiritual development consider Hatha Yoga most undesirable, and they say that at best it is useful “for fat and ill people.” Even Vivekananda, who is so often mentioned now, though he cited examples of fearful demoniac persons whom he knew who were able to perform the most amazing miracles and cure the hopelessly sick by a glance, was very much against the so-called siddhis

and these miracles.

Exercises for the development of psychism are forbiddenLHR I, 8 September 1934

In the group which studies the Living Ethics, there should be inculcated first of all the idea of good deeds and self-renouncing service to one's neighbor and for the General Welfare. All pseudo-occultism, all exercises for the development of psychism, are strictly forbidden. The pupil must try to develop spiritually and to awaken straight-knowledge, which is possible only by purifying the heart and the thought of all prejudices and preconceptions; precisely when the consciousness is broadened and the heart is aflame with the desire to accept the great tasks. True, such a program is possible only for a minority, as few understand and appreciate true beauty and its companion—simplicity.... They do not realize that all psychism, without the Higher Guidance, is an obstacle on the path of true spiritual development. I have already written about the dangers of psychism, and I shall return to it once more in connection with your strange experience, which you wish me to explain. But now I shall continue about the mission of women.

Exercises unworthy of a spiritual thinkerLHR II, 11 September 1937

Yes, that man who lives with his heart and who constantly dwells on the idea of being of service to the welfare of humanity, that man is in complete harmony with his higher Self. You are profoundly right when you say, "The thought that high contact can be achieved through the path of physical exercises seems to me not only crude by entirely unworthy of a spiritual thinker." Indeed, the misfortune of modern pseudo-occultists is that they ignore all the higher qualities of the human soul and its moral purity, the main and most essential condition for all true spiritual achievements. They rush to the easily accessible physical exercises, which either completely ruin their health or, when they fail, make disappointed and embittered unbelievers out of them. But it is still worse when the physical exercises are performed by natural mediums. Because they develop rather quickly a certain ability to communicate with the nether world, and, being often of doubtful morality, as well as ignorant and unexperienced in discerning these communions, they fall prey to the dwellers of the spheres nearest Earth, which often results in criminal obsession. Unfortunately, contemporary physicians do not believe in this scourge of our cruel and licentious age. Therefore, so many miserable victims cannot be cured; whereas suggestion and command issued by a pure heart could eject the criminal entity dwelling within.

Faith

Be unwavering in your faithLMG I, 63

Direct your forces towards the enlightenment of mankind.

Love Me—Bliss will come as comes the dawn.

I shall strike the doers of harm.

Carefully raise up the treasure of the Temple upon M.: 's Mountain.

The Teacher sends you His Blessings.

Learn to understand Me. Be unwavering in your faith.

I shall help those who seek.

Let the flame of faith shine LMG II, 80

Your power will grow, but if you smother the flame you will burn your hands. Let the flame of faith shine freely. The Teacher watches each thought, ready to select the best seeds of the spirit.

Faith and devotion AY, 87

One must distinguish between absolute devotion and conditional devotion. Most often people display absolute devotion when they receive, but each act of giving in return is difficult because of self-imposed conditions. Some accept what they have been given, but then raise obstacles in their own consciousness, and begin to think that the given treasure is but a piece of mold! One should remember that the measure of one's devotion determines the measure of receiving. Faith must be equal in degree to knowledge. Each limiting condition set upon one's faith sets an equally limiting condition on its fruits. Yet no one would wish to be called a conditional disciple. Such a title would provoke offense. The law acts identically under all conditions. But the law does not take offense—it co-measures. Be assured of the co-measurement of devotion.

Faith and the spirit of man INF I, 46

The echo of Space carries the command of cosmic manifestations. And whatever humanity possesses, it draws from the treasury of Cosmos. It is necessary to have full realization of the immutability of our course of evolution. Every beginning depends on the understanding of the affirmation of cosmic evolution. Only acceptance in full faith can bestow the crown of success. The lever of faith will permit penetration into the spirit of man. Only through the lever of faith can one adhere to the Infinite. The great lever of faith will aid the spirit in finding its path. Faith indicates the striving toward the Teacher. Let us take for example the child who conceived in its spirit the love for the Teacher. Faith transformed the child into a warrior of spirit, and the path of solitude was transformed into one radiant with joy. Hope abides, and the wondrous power of Cosmos reveals itself when the spirit manifests faith.

The law of pure faith directs to Truth INF II, 271

Each spirit acquires tension under the powerful impulse of faith. Only this impulse gives man the possibility of penetrating into the higher spheres. And before cognizance the spirit must be filled with striving. Hence, when a man is straining forward upon the basis of an intensified impulse, the law of pure faith directs him to Truth. In the entire cosmic creation, the law of faith governs all beginnings. The faith of a scientist, the faith of the votaries of General Good, the faith of the disciple of the Lords, and the faith of the Lords—these are all-imbuing and are themselves imbued by the pure Fire of Space. Thus, is cosmic striving created.

Faith intensifies energyHIER, 426

Faith is the presentiment of knowledge. In the multiformity of the All-Existent, faith has an actual foundation. Like a motive force, faith intensifies the energy and through this increases the working capability of space. One can welcome the tensivity of energy when it is connected with the manifestation of the substance of Bliss. Thus, We can point out the most evident path of faith together with an uplifted and refined consciousness. Certainly, Hierarchy is that megaphone which will stir the heavens to thunder.

Faith surpasses all religionsFW II, 202

Nowhere do people think about the Living Ethics. They think it possible to pass their lives in the usual way, yet with each day it becomes more evident that it is possible to save people only by means of faith, which surpasses all religions. There is not much of such faith, and let us not try to count in thousands where there are only tens. Unusual are such paths of realization of the Highest.

Faith as the weapon of LightAUM, 162

Darkness is finite, but Light is manifested infinitely. Each one who knows this simplest of truths is already invincible. Any admission that Light is weak and the darkness great makes victory impossible. No matter what is given to the one of little faith, he drowns all in the ocean of darkness. Thus, let us take up the weapon of Light as the surest.

Faith and the poison of unbeliefBRO, 183

An artist once was ordered to draw a symbolic representation of faith. He executed a human figure expressing inexorableness. The face was uplifted to Heaven, and on it was an expression of unbreakable striving; the very look was filled with fiery radiance. The whole appearance was sublime, but from under the folds of the garment there seemed to be wriggling a small black snake. When the artist was asked what meaning was carried by this dark addition, which was out of keeping with the splendor of the picture, he said, "It is the little tail of unbelief."

The meaning is that even into a faith of strong degree there may often creep a small black tail of unbelief. Let it remind one of a venomous snake. Much poison is spread

about by these little snakes. The most radiant faith becomes ineffective through a trickle of poison. Much has been said about the great power of faith, but it must be complete, unpoisoned faith.

Faith has no limitsBRO, 540

Can faith and trust replace the force of muscles and nerves? Indeed, life itself confirms this truth, but what faith and what trust! Man should not affirm that his faith has limits. Love has no limits, and likewise faith. No one will dare to say that faith can be manifested no further. Many will be indignant at the statement that their faith is insufficient, but at some time they will comprehend how much they could have increased their energy.

Brotherhood is a School of Trust.

Faith and negative forcesSUP, 177

Urusvati knows that miracles cannot always take place. In addition to cosmic reasons and interference from the negative forces of the Subtle World, human disbelief can be an obstacle. It is difficult to discern the line between disbelief and doubt; both snakes come from the same nest.

The Great Pilgrim often taught that all is given to us according to our faith. It has been recorded that Christ Himself could not perform certain miracles because of the people's lack of faith. Today scientists would probably replace the expression "lack of faith" with "non-acceptance of authority," but it does not matter which expression is used, the meaning is the same.

Faith is knowledgeSUP, 852

Urusvati knows the true meaning of faith. People speak about blind faith, but We affirm the seeing faith. Faith is knowledge, but knowledge is divided into that of the mind and that of the heart. It is not easy for people to discern the dividing line of this knowledge, but they must understand that knowledge of the heart cannot be acquired if there are no supermundane accumulations.

Faith makes the giant of a manLHR I, 7 October 1931

In order to be able to judge about the height of a mountain, one must move away to a certain distance. The same with work. Sometimes, it is advisable to get away from it in order to realize its cultural significance. It is necessary to realize the cultural movement in its world scale, and this is the most important thing; because if we do not realize it our actions will be lacking in co-measurement and, without the latter, success will be quite impossible. Why do all Teachings insist so much upon the necessity of faith, or on complete understanding of a given task? Just because the intuitive knowledge or faith

makes a giant out of a man. By destroying doubt, such faith creates an invincible persistency which inevitably leads to the goal. We, being limited by our physical bodies, cannot see through the accumulating events. Therefore, we cannot by ourselves fulfil the preordination. And thus, if we are lacking in faith, we withdraw from the direction indicated by the Teacher, or by misunderstanding the terms we break the outlined combinations in which we are a needed ingredient and eventually were supposed to act. Faith is great knowledge and wisdom. A person who lacks faith or knowledge is like a weathercock. He depends on conditions which are constantly changing and which, in his blindness, he cannot foresee and cannot avoid.

Family

The family and karmic lawsHEART, 549

In all Teachings the family is decreed to be a pillar of the entire future. Indeed, alongside all the other ways it is significant, the family is a nursery of karmic ties. Thus, a Teaching would not be complete unless it affirmed the significance of the family. The family should be regarded as the hearth of awareness and cooperation. One can come across true humaneness in cooperation, and this quality will lead to the realization of the Hierarchy. Karmic laws should not be neglected. These laws may often be invisible to the cross-eyed, but an honest observer is shown convincingly each day how the bonds of karma work. But in essence these bonds ought to be wings. The law has foreseen joy and success, not chains. That is how one should understand this law of life's foundation. But what, if not the heart, will remind us about the karmic dates? It is precisely the heart that will contract and palpitate and open when it senses the wing of the law. So let us once again pay homage to the heart.

The blessing of spiritual and blood relationshipsLHR II, 28 May 1937

I agree that the words of Christ, "If any man come to me, and hate not his father, and mother, and wife, and children," etc. sound cruel (should we not ascribe this phraseology to those who write it down, or perhaps translated it), but nevertheless the inner sense is clear. If man serves his family more than he serves the spirit of the Teaching of Good, what good will come of it? In the spirit of the Teaching of Living Ethics blood relationship and spiritual relationship are indicated. When and where is the one who brings light into any sphere recognized by his family or contemporaries? Name him. In daily life is it not those closest to us who most often misunderstand and belittle us? Because of their physical and blood ties, they impose upon us some of their own laws. People refuse to understand that above all earthly relationships there is a spiritual bond, and it is a blessing when both these relationship, spiritual and blood, are combined on Earth, but this rarely occurs. Often in the same family spirits with entirely different past accumulations are gathered.

Communal lifeLHR II, 10 September 1938

Nowhere does the Teaching of Living Ethics, or of New Life, insist upon living closely together. On the contrary, it even warns against bodily jostling. It constantly repeats that cooperation must be revealed in daily life, in all conditions in which we are placed by life. Bodily crowding and all kinds of petty things in life create a heavy atmosphere in which, instead of unity, a malicious disunity is sustained. At all times, everywhere, and in all things a conscious friendly cooperation is needed. But all artificial unions never brought, or will bring, any good. In the family we already have an example of communal living. And why should we think about some sort of primitive, patriarchal community and not try first of all to fulfill our responsibilities in our own family? Among solutions of the problems of communal living why not pay attention primarily to home life? Indeed, if people would realize the meaning of the communal principle, they would manifest more common sense upon entering into a marriage. They would understand the responsibility that they assume for the joining of often incompatible elements.

Brotherhood and the familyBRO, 57

The true family is the prototype of communal life. It can personify cooperation and Hierarchy and all the conditions of Brotherhood. But such families are extremely rare, and therefore it is impossible to say to everyone that the family is the symbol of Brotherhood. It might be replied, "Is not the family a symbol of hostility?" So much have people become accustomed not to respect the home. Therefore, as to the question of upbringing, let us pay special attention to the life in the home. It is impossible to think about building the state without building the home.

What conception of Brotherhood can the people have who do not understand the dignity of state and home? No specific decree can restore the feeling of dignity if it has been obliterated. It is necessary to begin its implantation by education, by recognition of the value of broad knowledge and of exact scientific studies. Only thus can people again remember humaneness.

When a family member opposes another member's spiritual aspirationSUP, 266

It can often be observed that as one member of a family strives for enlightenment, the other members will aggressively mock his aspirations. Indeed, this one member needs all his courage to oppose the rude attacks of the others. It rarely happens that an entire family strives toward the Light in a united effort against darkness. Certainly, opposition to darkness develops strength, but to have to oppose one's own family is an uphill task. There is no greater tragedy than darkness in a family. This is a most urgent problem, which must be resolved, for such families breed the calamities of the next generation.

We deplore the fact that there are so many disagreements within families. Even the best warriors lose their strength due to such disharmony. Instead of goodness, blasphemy and evil talk defeat aspiration and cause waste of the precious panacea of psychic energy! People do not appreciate this gift, and it can be spilled as from a broken vessel. Wherever possible one must help families to maintain their balance.

Marriage is a sacred conceptLHR II, 1939

In one of my letters I already wrote that I consider marriage a sacred concept, and also that I will never cast a stone at a woman who, because of self-sacrificing love, ignored the established conventions, providing, however, that she does not build her happiness on the misfortune of others. It seems to me that this is spoken broadly enough, and I would not want to enter into further explanations regarding all cases when it is permissible to break the conventions. After all, every sensible human being well understands the significance of the inviolability of marriage and of the harmony of the family for the growing generation and in the structure of the state. It is said in the Teaching that the family is the prototype of the state. The welfare and the well-being of the state rest upon the firm foundations of the family.

Should a woman have a child?LHR I, 17 April 1934

You ask, "Has every woman the right to have her own child?" If we discuss this question from the standpoint of Cosmic Right, then of course—yes. But as the cosmic laws have nothing to do with their man-made distortions, I shall have to say that not every woman has the right to have her own child. The conception of family is a sacred conception. But as things are now, there is nothing sacred in it, or almost nothing. Many families are sinful. And I repeat that I shall never condemn a woman who is sincerely absorbed in her love, as we know how many conventionalities and all kinds of circumstances interfere with the legalization of such unions; so much more sinful is it to punish a child born from such a union. But today, there are many men and women who do not deserve to have children because of their profound spiritual corruption.

Cosmic lawfulness of the familyLHR I, 21 July 1934

Every one of us has direct duties toward his family, but let us not exaggerate them. Often families manifest a complete disunion and mutual antagonism and are the hearths of spiritual corruption. Would it be right and sensible to waste strength and sacrifice the high ideals for an artificial maintaining of bonds which in most cases are illicit, being against the higher law? Precisely—illicit because many unions on Earth which are justified by human laws would be considered illegal from the point of view of the cosmic law. Precisely—terrible crimes, the degeneration of whole nations and a downfall in civilization result from many such wrong marriages. The question of the cosmic lawfulness of the family is very deep; it touches Being itself....

And to those hypocrites who, after reading about the replacing of blood relationship by spiritual relationship, will show their indignation and slander the Teaching "because family obligations are demeaned," we may recall the words of Christ, whose Teaching they profess to accept: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and

mothers, and children, and lands. . . ; and in the world to come eternal life.” (St. Mark 10:29-30.) By the way, what an obvious affirmation of the law of reincarnation is in these words and in the similar words in the Gospel of St. Luke (18:29-30)! Significant also is the affirmation “And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death.” (St. Luke 21:16.) . . .

All [is] well and good if the family consists of spiritually united members. If not, no one has the right to condemn if one of the members looks for support outside his own family. Only the spiritual ties, the ties of the heart, are significant and can unite us over millennia; whereas the ties of blood are transitory and their obligations may be considered as a partial karmic debt. How many fathers do not even know their sons and daughters! Therefore, let us not be hypocrites.

Thus also, let us not be sentimental regarding this question, but realize what is the true duty of the family man. When we arrive at maturity of understanding regarding true, lawful marriages, the question of the blood and the spirit relationships will be solved by itself. But meanwhile, let us emphasize the necessity of perfecting the inner man; precisely this self-perfecting will help us to solve many problems in life.

Far-Off Worlds

The Mother of the WorldOEC, The Command

Above Them is She Who veiled Her Face, She Who wove the Web of the far-off worlds, She the Envoy of the Unutterable, the Ruler of the Intangible, the Bestower of the Unrepeatable.

Our manifested path to the far-off worldsINF I, 61

The far-off worlds are our manifested path. The far-off worlds are our enlightenment. The far-off worlds are our vistas of the mighty vision of the Mother of the World. The human spirit seeking expansion finds the manifested far-off worlds. Let us say that the unattainable may become attainable and that privation may become wealth. Therefore, let us direct our will to Infinity, in all its beauty.

Preparation for spaceAY, 112

I realize how difficult it is for the hungry one to wait for his soup to boil, but it is necessary for the dangerous microbes to perish. While preparing ourselves for space, let us gaze into the far-off worlds. Let us feel ourselves as participants with them. The link with them makes the densification of the astral, or subtle, body more achievable, and the sounds of the far-off worlds may soon be discerned. Connections of the far-off worlds with the physical body will be possible in the approaching future.

Astronomy as the gatewayNEC, 110

Among the school subjects let there be taught the fundamentals of astronomy, but let it be presented as the gateway to the far-off worlds. Thus schools will stimulate the first thoughts about life in the far-off worlds.

The ladder upon which we shall ascendINF I, 44

Let the far-off worlds live in the consciousness of men as a wondrous kingdom. This is just as indisputable and just as real as the fact that a growing seed gives birth to a flower. The far-off worlds are interpreted only as something illustrative of the concept of distance. But let us regard the far-off worlds—the life there is affirmed in beauty and in striving for achievement; there are the fires of spirit; there is the fire of love; there the seeming excrescences of Earth are transformed into creations of Fire. The fires of the spirit carry knowledge that the passing of the present and the striving into the better future will be the ladder upon which we shall ascend.

We, the Brothers of Humanity, sound the summons to the far-off worlds!

The Teacher and strivingNEC, 187

Indeed, each Teacher has His own Guide, and the evaluation of thought ascends into the far-off worlds. Reverence of the Teacher and the constructiveness of striving to the far-off worlds are as a rainbow unified by the essence of light.

The hours when you are separated from EarthAY, 148

Let us consider the contrast between the wisdom of Earth and that of the far-off worlds. Certainly, if the spirit has for long been striving toward the perfection of the far-off worlds, life on Earth will be but a gathering of fragments.

All experiments in the fields of subtlest energies best occur in those hours when you are easily separated from Earth, and are filled with an unrestrainable striving to the wisdom of the far-off worlds. Any earthly sensation appears as naught compared with this flight into the Infinite. Yet there are times when we must strengthen the pillars of earthly wisdom. We rejoice at the wisdom of the far-off worlds, but should not forget the earthly wisdom.

Physical realityAY, 20

The new must be seen as urgent and useful. Inapplicable abstractions have no place. We are weary of air castles. Even the far-off worlds must be mastered in their physical reality.

The arc of ascentINF I, 62

The world of form is unlimited, and a developed receptivity and imagination can add multifold manifestations to Be-ness. If we accept the concept of a whole arc of ascent through all directions of Space, we will be able to attain understanding of the far-off worlds. Why not enrich life by admitting into the consciousness the fact that beyond its earthly dwelling the spirit has treasures toward which to aspire? Those who deny the life on the far-off worlds deprive themselves of their own obvious wealth. Why not accept the thought that the worlds cleave to a chain which leads from conception to unending evolution? Creation, which expands in an ascending arc, proceeds just as the Cosmic Fire. Why should one limit the Cosmos to Earth alone, in the belief that the Cosmos provided only the one refuge to man? Let us rise upon the ascending arc in cooperation with the far-off worlds. The spirit knows that creativeness, for the fruits of the next step, must be intensified.

Spatial fire and the far-off worldsINF I, 67

A concept still unrealized in human life is that of the far-off worlds which fill Space. The Spatial Fire and the far-off worlds, in the cosmic understanding, must live in the human consciousness as a distant goal. The consciousness of the Earth dweller admits the realization of a dream. The realization of a distant goal can bring nearer the understanding of the far-off worlds. Refinement and the striving toward the Spatial Fire can open the path to the far-off worlds. All the manifestations of the worlds may be affirmed in one transport of the higher harmony.

Striving is a natural tendencyAY, 135

Striving toward the far-off worlds is the natural tendency of the human spirit, which remembers its interplanetary experiences. It is essential to direct humanity toward the path to the far-off worlds. This direction can take us through the mockery of ignorance to true reality. The manifestation of the far-off worlds will transform life upon the planet's crust. Predestined realities will drive away the stagnation of petty thinking.

Prismatic sight and the granulation of FohatAY, 145

Thus we approached the realization of far-off worlds, which is close to the element of fire and therefore dangerous. That is why a period of treatment with cold was needed. The results were brilliant — because of having achieved the so-called prismatic sight, it became possible to perceive the granulation of Fohat without undue shock to the organism.

Fires of Space, Mother of Agni Yoga, straight-knowledgeINF I, 76

Write down, as a living record, the experience with the fires of Space undergone by the Mother of Agni Yoga. Record the experiment of the Mother of Agni Yoga as a great school of spirit.

As truth surpasses imagination, so is the future beyond dreams. Origen said "With the eyes of the heart we behold Be-ness." Only through the heart can we discern the beauty of the world manifested by the Heart of the Cosmos. The love of the Cosmos actuates straight-knowledge. Love of lilies or of the far-off worlds has as its basis the same cosmic principle. Yes, yes, yes! We shall measure through cosmic love!

Creativeness on the far-off worldsINF I, 89

The indication affirming creativeness on the far-off worlds is in conformity with the world tasks. The world tasks are like fires of joy, and thus the creative task is accomplished. One more task for Us is the molding of the human spirit, finding helpful rays for humanity which will shape and develop beautiful abilities of the spirit. The world tasks are affirmed by the tension of the cosmic fires, and the joy of spatial achievements reverberates as the music of the spheres.

We shall say, "The unattainable here is attainable there. That which is rejected here is accepted there."

Transmutation is at the highest tensilityINF I, 116

Upon the far-off worlds, transmutation is at the highest tensility. One may attain there the most fiery results and seemingly unattainable transmutations for all the highest manifestations of new elements. Only in the most aspiring manifestations of fusion are the highest transmutations successful. Humanity is ill with repulsion, and the earthly sphere is satiated with these suffocating horrors. When humanity ejected the concept of the most sacred principle, the reign of repulsion was established. There is no corner on the planet where there is not repulsion.

The fire of purification and regenerationINF II, 126

During communion with the far-off worlds one must accept the degree of Fire. The fire of purification explains all the ancient mysteries. When Christ spoke of the spirit needing regeneration, He had in mind the fiery purification. When the outline of the law of The Wheel of Life was given by the Lord Buddha, the fiery purification was affirmed. Thus, the consuming of old encumbrances is affirmed by the fiery purification. The new ascent is conditioned by the purification through Fire. Therefore, the purification of spirit lies at the basis of transmutation. The highest Agni Yogi is not an instrument nor a passive recipient but a co-worker and creator. Therefore, when the fires of Cosmos are strained the manifestation of fiery purification is inevitable. Thus shall we establish attunement with the fiery purification.

This planet, the far-off worlds, the Chalice and HierarchyHIER, 19

Upon this planet exists a manifestation closely approaching the constructiveness on the far-off worlds. For millenniums We have been cultivating this manifestation. And thus are

We Brothers of Humanity striving to Our powers of Hierarchy. By the same Magnet We are striving to the very Power which exalts Our creativeness. Wondrous is the predestination of Our existence! Upholding the Chalice of manifestations, one can be manifested as a power; both hands are outstretched to the Chalice.

Sounds of the far-off worldsFW II, 66

One must not think that the sounds of the far-off worlds will be something hard to imagine. First of all they will resound, because the current creates vibration. One should accustom oneself to such sounds. One may understand that the so-called music of the spheres rather often comparatively borders on the sounding of the far-off worlds. In any case, every music of the spheres is already a bond between the worlds, because this vibration reaches unaltered the most distant planets.

Imagination and the far-off worlds, Subtle World, and Astral WorldFW III, 62

How can the imagination be properly defined? Usually people take the imagination to be their own invention of forms, but the imagination itself has its roots and distinctions. One may find the core of the imagination in the “chalice,” as the precipitation of many lives. However, the imagination is nourished not only by the remembrances of past lives, but also by the action of the present. When the spirit participates in the life of the far-off Worlds, or in the Subtle World, or in the Astral World, then frequently the memories of these experiences are reflected as imagination. Often scholars obtain formulas, or direction, precisely through a communion with the Subtle World. Thought and striving are also kindled by the Subtle Spheres. But a spirit possessing the synthesis not only takes from the treasury of the “chalice,” but also is a true co-worker of Cosmic Forces. How many inexplicable causes of unquenchable imagination there are, and how many unexplainable manifestations of heart anguish! Usually, when strength is being spent for a structure, and the divisibility of the spirit is active, heart anguish is inevitable. Furthermore, the heart is a most powerful reservoir for assisting others. There are strong examples of great saints who nourished the far and near with a wealth of currents. The Agni Yogi is such a nutritive agent. On the path to the Fiery World let us sensitively and cautiously refer to the heart which knows fiery anguish.

Feminine Origin

Spiritual perfection of WomenLMG II, 150

The Mother of the World appears as a symbol of the feminine Origin in the new epoch, and the masculine Origin voluntarily returns the treasure of the World to the feminine Origin. Amazons were the embodiment of the strength of the feminine Principle, and now it is necessary to show the aspect of spiritual perfection of woman.

In the name of Christ great crimes have been committed. Therefore, Christ nowadays clothes Himself in other garments. One must discard all the exaggerations. We are not

speaking of slightly embellished works only, as even through the volumes of Origen corrections were slipped in. Therefore, it is time to change conditions in the world.

The springs cannot act before the appointed date, and to hasten means to cut the wires.

The spiritual Mother of Christ and Buddha LMG II, 220

I have already told you that the Mother of the World conceals Her Name. I have already shown you how the Mother of the World veils Her Face. I have already made mention about the Mother of Buddha and Christ.

Indeed it is time to point out that the one Mother of both Lords is not a symbol but a Great Manifestation of the Feminine Origin, in which is revealed the spiritual Mother of Christ and Buddha.

She it was Who taught and ordained Them for achievement.

From times immemorial the Mother of the World has sent forth to achievement. In the history of humanity, Her Hand traces an unbreakable thread.

On Sinai Her Voice rang out. She assumed the image of Kali. She was at the basis of the cult of Isis and Ishtar. After Atlantis, when a blow was inflicted upon the cult of the spirit, the Mother of the World began to weave a new thread, which will now begin to radiate. After Atlantis the Mother of the World veiled Her Face and forbade the pronouncement of Her Name until the hour of the constellations should strike. She has manifested Herself only partly; never has She manifested Herself on a planetary scale.

One may cite many examples when even high Magi left behind them unexpected consequences and a desire to find support in the lower strata of matter. Such perversion could be termed the channel of the intellect, and can arrest for a long time the communion with other worlds.

Now people mechanically search for the already spiritually predestined.

The Teaching of the Future Epoch will be reunion of the spirit and intellect.

The course of the planets permits the hastening of the communion between the worlds, and the development of the human spirit will proceed along new ways.

The luminaries permit the acceleration of the course of humanity.

The creative destiny of woman INF I, 156

It is truly told about the power of love for humanity. Can one love a garden and despise its flowers? Can one worship the power of beauty and not show respect for love? I attest

that the Power adorning Our Universe is confirmed as Our Mother of the World—the Feminine Origin! Indeed, one may cite many scientific examples indicative of the creative destiny of woman. Those who deny the evidence of woman's creativeness should reflect that woman gives voluntarily. It does not mean that those who possess the rights are the ones who affirm them. Hence is the woman's path termed one of voluntary giving. Certainly in Cosmos everything is interwoven, but humanity transgresses the laws of the Higher Reason. Truly, the Feminine Origin is most beautiful! Verily, the pinnacle of Be-ness cannot exist without the Feminine Origin. How badly people have mutilated the great cosmic laws! How far people have departed from Truth!

The one who possesses the full Chalice We call a voluntary giver.

When the Tara was affirmed on EarthINF I, 201

It is very difficult to determine the boundaries in Cosmos between the so-called passive and the active. If We say that all forces are active, men will find this declaration a paradox. But a higher consciousness can understand how We perceive all forces of the Origins as active. The differentiation is so bereft of subtlety that it is difficult to convey to people about the principle which dwells in the manifested power of Mulaprakriti. Likewise, the principle of life cannot be asserted without the realization of the Feminine Origin. Like the Cosmos, Mulaprakriti is a universal principle. The Origins cannot be regarded as competitive forces; only unification of the forces creates life. And We, in the higher worlds, manifest a consecrated reverence for the Origin which humanity calls passive. Yes, yes, yes! The higher consciousness knows the Truth and We are ready to proclaim this Truth to humanity; but for this, humanity must ascend the higher step. Yes, yes, yes! When each Lord had to be given to the world by a mother, how may one not revere Thee, Mother of the World! When each Spatial Fire has to be made manifest in a form, how may one not revere Her who gives life! Yes, yes, yes! How then may one not accept as the highest manifestation of the Cosmos the power in the intense symbol of the Mother!

When the Tara was affirmed on Earth, the three rays of the Lords reverberated. These facets of cosmic fires can be seen on the Tara by a sensitive eye. These facets are so powerfully revealed that their radiance melts all discovered obstacles. One may truly say that the Radiant Image will give new understanding.

She Who taughtOEC, The Mother of the World

The Mother of the Lords is not a symbol but a Great Manifestation of the Feminine Origin in which is revealed the spiritual Mother of Christ and Buddha—She Who taught and ordained Them to achievement.

Fiery World

Lofty sublimation and the Subtle WorldHEART, 159

Even dogs are aware of the Subtle World, but people are unwilling to pay attention to reality. The Subtle World is a lofty sublimation of the earthly sphere. Fire is one of the basic manifestations in every process of sublimation. But if people are so far from accepting the idea of the Subtle World, what can one say about the Fiery World, where Fire is the very essence of all Existence? After the writings about the Heart, about the Subtle World, We will need to write about Fire, about the Fiery World. How far that World will be from the contemporary understanding of life! But a person who knows about the Subtle World will also want to ascend to the World of Fire.

Aspiration and strivingHEART, 165

To understand the common aspiration means to construct the Temple of the New World. To strive and aspire, thereby nurturing each other, will in itself constitute an understanding of the Teaching. Such striving will pave the path to the Fiery World, but the seeker must have the courage to turn his eyes to Fire, to acknowledge it as his sole nurture.

Hearts of the warriorsHEART, 380

Right now there is no one who can get by without courage. Only utter madness whispers that everything will fall into place of its own accord—that cannot happen! Being unable to govern by the basic principles, the dark forces have violated them; therefore, we must close ranks and go forward undivided in everything. The warriors should understand that the spiritual tension of the present time is no longer at the level of the Subtle World, but is already approaching the Fiery World. The Teacher is reminding us: not terror but a sense of the majestic should fill the hearts of the warriors of Armageddon.

The Bell centerHEART, 510

One must educate the heart. One must fill up the Chalice. One must strive to the resonance of the “Bell”—the Brahmarandhra center. One must kindle the flaming wings of the Fiery World. From the heart we shall go onward to Fire—and we shall go soon!

The path of regenerationFiery World 1, 50

Constancy is also a quality of Fire. Everywhere, under all circumstances, the essence of Fire is the same. Fire cannot be formed out of any elements, any compounds; one can only manifest Fire. Likewise it is possible to draw near to the Fiery World. The most astounding regenerations occur through fiery manifestations. The earthly world is regenerated only through Fire. People believe in the Light of Fire. People become blind because of Earth, and are regenerated through Fire. One can cite many examples of how Fire brings about world upheavals. Without the manifestations of Fire you cannot even enter upon a path of regeneration. Many will scoff at the mere word regeneration,

yet even a snake renews its skin. Thus it is better consciously to approach the Fiery World.

ProcrastinationFW I, 54

I ask not to forget that the Fiery World does not tolerate procrastination. Affirming it in the consciousness is already a step of approach.

Fiery World and waves of influencesFW I, 103

Of course, at times we are dealing with remote recollections, but there may also be cases of fiery illumination. It was thus in the case that you recalled. The Fiery World brings us flashes of illumination, similar to lightning flashes in the coarse manifestation of a thunderstorm. Just as storms always supply Earth with a purified store of prana, so does the Fiery World constantly pour out waves of influences. It is a pity that the receivers are few, but if one were to begin to exercise the consciousness for communion with the Fiery World, then such a receiver could become naturally affirmed. But the simplest for all worlds is to adhere firmly to Hierarchy.

Narcotics and unnatural attempts to evoke fireFW I, 120

The use of alcohol and opium are ugly attempts to approach the Fiery World. If Samadhi is a natural manifestation of Higher Fire, then the flame of alcohol is a destroyer of Fire. True, narcotics evoke illusions of a fiery approach, but actually they will remain for a long time as obstacles to the mastery of the true energy of Agni. Nothing brings such misery later, in the Subtle World, as do these unnatural attempts to evoke Fire without a fitting purification. One may imagine that in the Subtle World a drunkard not only is tormented by craving for alcohol but suffers still more from unnaturally manifested Fire, which, instead of strengthening him, consumes the tissues prematurely. The combustion of the subtle body is accomplished quite differently during its transition into the Fiery World; it bursts into flame like an outworn envelope, accompanied by a feeling of liberation. But, like everything in nature, this must be accomplished only in accordance with the basic law, and it does not tolerate violation.

The all-encompassing Fiery WorldFW I, 157

Toward what shall we strive, to the finite or the infinite? The earthly sojourn is of short duration, the Subtle and Mental Worlds are of fixed date, but the Fiery World is beyond dates; this means that one should strive toward it. In the worlds of limited sojourn the fiery armor is acquired. The earthly world is like an impasse—either ascent or destruction. Even the Subtle World will not satisfy a striving spirit; all the other lives are only preparations for the all-encompassing Fiery World. A weak spirit is terrified by the distance to the Fiery World, but the spirits in which ascent is innate can only rejoice. The physical forms are beautiful, but the music of the spheres is incomparable. Yet beyond this subtle illumination is displayed the Fiery Grandeur. Ozone here on Earth appears as

a messenger from Above, yet it is the grossest manifestation of the atmosphere. The earthly azure is lofty, but it is like wool compared to the fiery radiance. Those who have entered the Fiery World cannot breathe the air of Earth. Nirvana is actually fiery ascent. In every Teaching we find a symbol of this fiery ascent. St. Sergius received the fiery sacrament. Thus, graphically is the sign of the higher possibility given. The time is coming and is already near when people will not know how to accept the fiery possibilities. In their confusion they will forget that fiery communion has been ordained. They will excel in counteracting, instead of being filled with, the power of Fire. Therefore I reiterate and remind about the necessity of fiery union. Many dangerous chemical combinations will cause consternation. Precisely the encumbrances in the Subtle World can indicate how sick the planet is. Since this danger has become obvious, it is Our duty to forewarn.

Manifestation of psychic energyFW I, 158

Psychic energy, that is to say, fiery energy, or Agni, is manifest in every living being. Everyone can discern in himself dense, subtle, and fiery elements. Wherever we sense a manifestation of psychic energy, there already is the fiery domain. From these fragments an entire fiery conception of the world can be formed. Each one, through attentive observation of the reflexes of his being, can note a great number of characteristics of the fiery domain. This should be observed, because in such manner we cease to think of the Fiery World as something abstract. Such a conception of the Fiery World is especially harmful, nor do all abstract interpretations assist evolution.

Devotion and the heartFW I, 209

Lacking straight-knowledge, who can imagine the reality of the Fiery World? But this quality must be cultivated with all devotion; and this devotion must be precisely in the heart, not on paper. Also, acceptance of the Fiery World proves courage, for any ignorant thought primarily rebels against the fires of the heart.

The Song of FireFW II, 4

There are no shadows in the Fiery World. This is not difficult to imagine, because even upon earth it is possible if one arranges the sources of light properly. The luminosity of all parts of the Fiery World produces a continuous glow. Thus also is consciousness permanently awake, for there is no sleep. Such tension becomes possible when the inner fire completely corresponds to the cosmic one, but in full harmony the tension is not felt.

It is quite just to call the music of the spheres the Song of Fire. Are not the fiery vibrations concordant? And is not this resounding nurtured with radiations? Thus when we call Agni “the Keeper of the Gates” and understand the unutterable link, then we too resound. One may resound also here, if only for a moment, then all earthly habits become obsolete. Thus one must affirm in the heart all sparks of the Fiery World. May

the earthly habits be replaced by the Fiery Truth.

Changes and propheciesFW II, 7

Even in popular books you read about the changes of climate, about the changes of continents and currents. Let there seem much inaccuracy, but the science of Luminaries is exact. Let it not be thought that the prophecies are erroneous, for they come from the Fiery World.

The living pathFW II, 369

“We do not die, but change”—can one speak any more clearly about eternal life? “The wise man proceeds to Me by the Higher Path”—thus conclusively has been ordained the living path. Unjust is the observation that in the Covenants there is no mention of anything about the life of the Fiery World. There are many clear indications, but people evade them. Can it be possible that the element of Fire, continuously alive, can conform to the concept of death, of deadliness? Thus is it useful to meditate on the pathways to the Fiery World.

Laziness of thinkingFW II, 389

Spiritual laziness is a very common retarding condition. One may encounter people quite capable spiritually, and yet at the same time, going absolutely backward from sheer laziness. Each one can see how the best possibilities are carried away in a whirlwind simply because of laziness of thinking. Such meditation is useful on the path to the Fiery World.

Thought allied with the Fiery WorldFW II, 398

People who aspire above the Subtle World toward the Fiery World are right. We continually mention the Subtle World, but with all means We direct to the Fiery World. A man who is prepared in his meditation for the Fiery World is even in the Subtle World uplifted to the Higher Spheres. We are all uplifted or we descend, and if our thought has been allied with the Fiery World there results a great magnetic attraction. And if our thought is confluent with Hierarchy, the bridge of great daring becomes real.

Love is the most creative principleFW II, 426

We repeat about the Fiery World. Should one contend with it or grow to love it? Can one struggle with that which fills all that exists? Will not such a conflict be a most senseless action? Will not love for the Fiery World provide a most powerful magnet? If in the earthly existence love is the most creative principle, the stronger it is in the Higher Worlds.

Torches from Earth to the Fiery WorldFW II, 467

Actually, Fire cannot remain in a state of immobility. When We speak about the spiral of ascent, We have in mind a fiery structure. The movement cannot be arrested, for this would be incompatible with spatial Fire. People attribute many properties to Fire, but the principal condition remains unobserved. Fiery Guidance is the basis of the resplendent element. It must be remembered that flame is directed upward, it cannot turn its arrow downward. So, too, the adherents of the Fiery World cannot go downward. If We observe a fall downward it means that Fire of the heart is drooping. Let there stand before you examples of radiant Fires! One can choose a beautiful affirmation through such Torches from the Earth to the Fiery World. Let us not droop, for this is unbecoming to Fire. Let us not belittle any fiery significance, nor tokens, which you have seen and felt. Let us assist friends to proceed flamingly, for non-affirmation of the Higher World is self-destruction. And let us consider the Fiery World as the most proximate, the most guiding, the most flaming. It is necessary to think about the Fiery World as our destiny.

Flights

Two kinds of flights of the subtle body LMG II, 188

The flights of the subtle body can be of two kinds: either it flows out of the feet and aimlessly wanders, or it passes through the upper nerve centers and flies upon spiritual missions. It is instantaneously transported across oceans, it teaches people, it imbues auras.

Flights are special missions SUP, 69

Urusvati knows about those close to Us who have gone to the far-off worlds. The ignorant may spitefully misinterpret these departures, and few will understand that the flights are special missions. It is hard to imagine that between the worlds there exist links of thought. It is not easy for man to detach himself from his earthly solidity and realize that the most important place is not here on Earth but in what he perceives as a void.

Flights in the subtle body and helping others SUP, 18

Urusvati, in her subtle body, continuously participates in Our help to humanity. Through their flights in the subtle body Our co-workers render so much help to people that no records are sufficient to contain it.

Flights and invisible battles; selfless flight is an act of faith and straight-knowledge SUP, 136

One can find ancient images that depict “heavenly” participants in earthly battles. Urusvati can testify how swiftly and safely she was able to fly amongst the combatants. You can imagine how often We participate in such earthly battles. We are invulnerable

to human weapons, yet can suffer injuries from the hierophants of the dark forces, whose ruinous attacks fill space. Such invisible battles are not fairy tales. It is one thing to send a Ray from the Tower, but it is an entirely different thing to fly to participate in the righteous battle in space. Flights are possible even in the physical body, and, despite the sceptics, flights in the subtle body have often been proven....

Selfless flight is already an act of faith and straight-knowledge. Urusvati voluntarily aspires to join the battle. Her motto is, "Be strong for victory." One can participate many times in the battle, and We value each effort for the sake of Truth and Light.

Flights bring straight-knowledge LMG II, 226

Our experiments and flights bring straight-knowledge. And if the spirit's subtle body prevents its penetrating farther than certain spheres, the illumination of the spirit contacts the most distant radiations of the Cosmos.

Astral flights, transmission of knowledge flights, and sleep—remembering flights SUP, 200

One might ask how knowledge was transmitted in ancient times, or how people of different nations could exchange information without a written language or other means of communication. Those who are aware of clairvoyance and astral flights can answer this question easily, but it would be difficult to explain such things to a narrow-minded person! . . .

The Thinker said, "Each man has within himself a potential force that can bring him into direct contact with the Highest World....

"Beautiful symbols have been given to people but they treat them as superstition. They look at depictions of winged creatures and consider them to be fantasies. But does not each one of us soar? It does not matter whether the flights are made in the luminous or the dense body, they do take place, consciously or unconsciously. Sleep is a great gift of the gods, and opens the entrance into the Supermundane. Insomnia was always regarded as a punishment, because it deprived man of a natural communion. Friends, we must be grateful to the Higher Spirits, who allow us to have communion with Them.

"Man usually remembers only dimly his experiences during astral flights, but in the depth of his consciousness he preserves the precious treasures. I cannot claim that I am able to express in words everything that I experience, but, just as a mother feels within her body the first signs of her baby's life, so can all people feel within themselves the accumulation of subtle observations....

"Nevertheless, after experiencing the flight, We suffer upon the return to Our physical body. It is stifling, as though one were putting on a tight, uncomfortable garment. Thus, every experience is both beautiful and difficult."

Flights in the subtle body require a broad expansion of ideas and no fearSUP, 113

Whoever rejects the idea of the Subtle World is preparing a miserable abode for himself. One must cultivate a broad expansion of ideas, for without it one cannot hope to have flights in the subtle body. A timid subtle body, even if it succeeds in leaving the physical body, will be terrified and will remain motionless. It is not easy to enter the Subtle World without fear, and to calmly observe and study.

Distant flights require daring; striving for flight in people on Earth defines the New EraSUP, 37

We travel on far-off worlds where We gather many lessons in fearlessness. The alien conditions of the planets' unusual atmospheres can affect the heart of the visitor. Our Sister Urusvati knows the sensations of these distant flights. She knows the particularly difficult feeling upon the return of the subtle body. There are always complications and much courage is needed during these experiences. One should consult Our records of these distant flights to recognize the degree of daring they require.

A striving for flight has been awakened in the people of Earth. Some remember their dreams of daring, others now fly like birds, but in itself, the striving into the heights has put its mark upon this era. The Iron Bird was foretold long ago [Described by the Buddha.—Ed.]; this prediction defines the New Era.

Flights to the far-off worlds, to the higher spheres of the Subtle World, or up to the Fiery Realm and danger; need for preparationSUP, 129

Urusvati attempts to compare a flight to the far-off worlds to a flight into the higher spheres of the Subtle World or up to the Fiery Realm. Fundamentally, both flights are performed in the subtle body, although in different dimensions, and there is danger in both of them. A definite change of pressure is felt when approaching the far-off worlds. For example, let us remember what happened to Sister I., whose flights nearly tore the connecting cord. The dangers are even more grave when we prematurely attempt to contact the Fiery Worlds. The subtle body can be consumed if it has not been prepared by a lengthy, gradual approach.

Do not forget that a subtle body, even of high refinement, remains a material body, and is subject to laws which, though of a higher order, are nevertheless material.

Fiery phenomena, rare on the earthly plane, affect the human heart, and transform all the spheres that they touch. Such instantaneous transformations can cause an extraordinary shock against which the physical surroundings provide no protection. In other words, the fiery sword will burn through the physical sheath.

Only seldom are We able to be in touch with the Fiery World. Normally, these contacts

occur through the corresponding spheres of the Subtle World, and in this way the law of goalfitness is obeyed. With the broadening of consciousness this sense of goalfitness is applied more intelligently....

Also in flights goalfitness should be applied. There is no benefit in being burned before the Fiery Gates have opened....

May the striving toward Our Spheres be a beautiful ascent!

Flights to the far-off worlds require mobility of the subtle body; flights and physical torporSUP, 12

Urusvati can tell about the particular sensations that are experienced in the subtle body during flights to the far-off worlds. It is difficult to describe in earthly words these subtle sensations beyond the limits of the earthly sphere. One must experience such flights in order for the consciousness to accommodate these supermundane sensations. Among the Brothers such distant flights are taken with regularity. People also strive to the higher spheres, but unfortunately do not yet fully accept the mobility of the subtle body. Many experiments succeed, but only with great difficulty....

Thus, for many manifestations one must have a mobile subtle body. Flights to the far-off worlds definitely require this mobility of the subtle body, which, in its tension, attains fieriness. This ability can be attained through many incarnations and ceaseless striving. Mobility cannot be acquired by force.

Our Sisters are especially successful in these flights, because the synthesis of the feminine nature is helpful. The flights are sometimes of long duration, but the Brotherhood knows how to safeguard the bodies that have been left behind.

What seems like physical torpor is often nothing but the effect of a distant flight. People often do not know how to care for someone in such a condition. In ancient times they would have been thought to have a "sacred" ailment, and people knew how to recognize the symptoms. We have many records of such experiences; in the infinitude of time and space such observations are without number. We record diligently each sensation, although radio waves and electric charges often impede Our observations.

Sensations experienced during and after flights into the Subtle World caused by the chemistry of the various spheresSUP, 387

Urusvati knows how diverse are the sensations experienced during and after flights into the Subtle World. Usually these sensations guide one to the Highest, yet at times they can be unpleasant and even painful....

Why then do these sensations differ so greatly during contacts with the Subtle World? They should not be attributed to fluctuating moods, but are caused by the chemistry of

the various spheres. Physicians should study and compare the statements of those who have experienced these flights and they will see that the sensations in the physical body correspond to the impressions derived from the various strata of the Subtle World. There may be confusing or even contradictory sensations, such as symptoms similar to those caused by poisoning. Evidence thus gathered indicates that the subtle body is not altogether free of physical characteristics.

The chemistry of different strata is varied, and as one approaches inhabited locations, their emanations can be felt more strongly. Even places that are not entirely negative can emit disordered emanations that cause pain to the physical body upon the return of the astral body. Thus, experiments with astral flights produce many different physical reactions. The time will come when such flights will be scientifically supervised, but every path of research is full of thorns.

The Thinker often sensed the separation of His astral body, and at such times He directed it mentally toward those spheres where He could learn something new.

Fohat

Fohat's relationship to Parafohat, primary psychic energy, and PranaLHR II, 11 June 1937

Parafohat is the fundamental, or primary psychic energy in its highest cosmic aspect, and Fohat is its next aspect in the manifested Universe, the same psychic energy manifested as life force is diffused everywhere as PRANA. The time has come to bring into oneness the meaning of Primary Energy.

Fohat is cosmic electricity or Primary EnergyLHR II, 1937

Fohat, as we know, is cosmic electricity, or the Primary Energy, which reveals itself in various stages on the plane of manifestation.

Fohat created through Materia LucidaINF I, 199

When the Creative Principle became manifest, Fohat created through Materia Lucida, and this granulation of Being carried life out into Space.

Agni Yoga, 144. "Fohat" as granulation of Primary Matter reaches earthly surface in form of sparks, both benevolent and destructive. As is known, Primary Matter itself—Materia Matrix—does not penetrate to the earthly sphere because of the whirling of the infected lower layers. But the so-called Fohat, which is the granulation of Primary Matter, can reach the earthly surface in the form of sparks and can even be discerned by some eyes when a ray of sunlight crosses the planetary ray, coloring the sparks according to the chemical composition of the ray....

On the one hand, when they are recognized, the sparks of Fohat and the streams of Materia Lucida have a benevolent effect, for they imbue the spirit with an understanding of the necessity of evolution. On the other hand, being parts of the fiery element, they burn and can cause inflammation of the centers. The manifestations of the fiery element can be compared to the most intense colors of electrical discharges; but the electrical light-scale is limited, whereas the variegations of the light-sparks of Fohat are beyond imagination. The light of Fohat is comparable to that emanating from precious crystals. Nurturing the psychic energy, Fohat paves the way to the far-off worlds, whereas Materia Lucida weaves the strengthening of the consciousness. One strengthens, the other leads into the limitless ocean of perfectment.

Fohat is in everything; each spark is the essence of Be-nessINF I, 39

When the differentiation of the elements occurred, the cosmic force did not disunite itself. The manifestation of heterogeneous cosmic fires is but one rotation on the wheel of Fohat. Fohat is in everything, and various manifestations carry its expression. Urusvati knows the myriads of sparks of Fohat when the sparks of Materia Matrix fill the space. Each spark is the essence of Be-ness. Each particle is the essence of various forms. Each atom breathes through Fohat. Fohat and its sparks are one; likewise one is the Universe in all its forms.

Fohat is atomic energyHIER, 236

By this channel we approach Fohat, or atomic energy.

Fohat assists the Cosmic Magnet, the protection of the Fohatic networkFW III, 273

Fohat penetrates all the manifestations with which life is saturated. Precisely into the spiritual manifestations are sparks of Fohat drawn, for the Cosmic Fire saturates all identical affirmations. Therefore contiguity with the current of the Cosmic Magnet attracts sparks of Fohat. These fiery assistants affirm each protective action. Just as the protective network acts around the body, so also acts the Fohatic net. The bond between the protective network and the Fohatic consists of the same fiery spirals which emanate from the depths of the centers. Indeed, the Fohatic network is that magnetic body which the spirit, through powerful striving and tension, weaves around all manifestations which it wishes to guard. Thus is the space being cemented with each tense action which goes along with the Cosmic Magnet.

Fohat is Divine LoveLHR II, 30 July 1935

And now with regard to divine Love, what else can it be but the Great Principle, or the beginning of attraction, or affinity, or that very Fohat in its differentiation as Divine Love (Eros), the electric power of affinity and sympathy, allegorically manifested in the attempt to combine the pure spirit, which is a ray inseparable from the One or Absolute, with the soul. These two form the monad in man, whereas in nature it is the first link between the

eternally unconditional and the manifested.

The magnet of the heart attracts sparks of Fohat and fierily createsFW III, 274

Therefore, the flaming heart can affirm each manifestation. For the revealed magnet of the heart attracts sparks of Fohat. Hence the heart, which creates in the name of Cosmic Right, has that powerful force, and gathers together sparks of Fohat and arrays with them those manifestations which are intensified for creativeness. This magnet of the fused heart creates on all planes. Therefore Our Heart creates so fierily. It is the heart which can contain each affirmed degree of Fire. Such a heart can be affirmed only by Cosmic Right. The Heart which realizes Cosmic Right has all the Fires.

Electricity is the grossest form of Fohat; the heart is a conductor for subtle FohatHEART, 291

Of course, you know that so-called electricity represents the grossest form of the visible energy of Fohat. But when the accumulator—the purified heart—acts as a conductor for the manifestation of the subtle Fohat, then light of a special quality may issue from any surface. Fohat forms strata everywhere; to demonstrate this, all you need is an apparatus of sufficient sensitivity. Only the heart can act as such an accumulator. Of course, this cannot be an easy task when the heart has to assimilate a multitude of energies—everything from a tiger to Fohat!

Thought is the highest quality of FohatLHR II, 16 August 1937

Fohat, or cosmic electricity, is the foundation of all the electrophorous manifestations, and among them thought will be the highest quality of this energy.

Fohat animates everything in Nature; spiritual magnetism corresponds to sparks of FohatFW III, 271

It is not blood that can be squeezed out of a stone, but a spark of Fohat, which lives in and animates everything in Nature. And in the spiritual World is the same law. But with the gradual growth of conscious cooperation with the Cosmic Magnet, the spirit acquires that fiery magnetism which corresponds to sparks of Fohat. Nothing of physical psychism has anything in common with this spiritual magnetism. Indeed, the lofty experience of Agni Yoga results in this spiritual magnetism. So powerful is the action of such magnetism that the thought of such an Agni Yogi, by attracting sparks of Fohat out of space, creates through the Will of the Sender. On the path to the Fiery World the attraction of the spirit is a great creative power.

Sparks of Fohat coming from the mouth and eyesFW I, 420

Sparks and other manifestations of light produce much of the connective tissue with the Subtle World. One can even notice streams of sparks issuing from the mouth and eyes

when the fiery tension is strong. It can be asked whether these are electrical phenomena. In answer one must say they are rather phenomena of Fohat, which are related to the energy of the Fiery World.

Fohat as omnipresent FireFW III, 268

Fohat, as actually omnipresent Fire, is hardly understood....

The ignorant are astonished that the Subtle World can be chaotic; but one should ponder as to how sparks of Fohat remain not fecundated, and how many forces remain either unapplied or distorted.

Sparks of Fohat influenced by fiery consciousness resist spatial assaultsFW III, 276

The sparks of Fohat line up into various extended threads and channels of transmission upon which subtle energies can be directed into space. Sparks of Fohat influenced by the fiery consciousness respond and collect together, for they are thus saturated with the fiery emanations of spirit and heart. These currents can resist all spatial assaults, for they are intensified by a fiery will. It has been said, "He who raises the sword perishes by the sword." Precisely, not the sword of the spirit, but the destructive sword whose name is the malign striving of selfhood. Truly, the sparks of Fohat can resist this sword. Where there is the crude physical sword, there is also disaster. But lofty and invincible is the sword of the spirit, for with it abide the Heavenly Forces.

Characteristics of those able to see and accept "Fohat"AY, 403

You know how difficult it is to see Fohat, how the cumulative efforts of many years are required for one to be able to see this energy. But what will a weak spirit say when he learns that beyond Fohat is Para-Fohat, which in turn is nourished by Pan-Fohat! These energies can fill only the strongest consciousness with rejoicing and with love.

Few are the trusted builders who with self-denial accept the thoughts coming from space into the chalice of their hearts. They are not frightened of being scorched by the fires of the far-off worlds. They do not resent bearing the burden of anguish caused by surrounding imperfection. They are approached by the super-radiant fires of space and exchange thought with the sparks of spatial consciousness, silently kindling thoughts and answering questions.

The importance of Urusvati experiencing "Fohat"AY, 145

Having finished with the semi-material world, we then approached cosmic clairvoyance and clairsaudience. Using the opened centers of Sister Urusvati, rays of different kinds and the structure of the most subtle substances could be shown. Thus we approached the realization of far-off worlds, which is close to the element of fire and therefore dangerous. That is why a period of treatment with cold was needed. The results were

brilliant—because of having achieved the so-called prismatic sight, it became possible to perceive the granulation of Fohat without undue shock to the organism.

Why is it important to experience the manifestation of Fohat? The granulation of this finest energy is at the basis of cosmic condensations. This means that it is precisely Fohat that is the father providing the impetus for the formation of new spatial bodies. He who attains knowledge of the far-off worlds will feel the strength and beauty of the crystals of Fohat. This is a difficult experience, and We rejoice for Urusvati, because the physical body is rarely capable of assimilating the finest energies.

Fohat is the subtlest fiery energy; it can burn and cause deathLHR I, 20 April 1935

Fohat is the subtlest fiery energy, and if it contacts an unprepared organism it may burn and cause torturous fiery death. I myself saw Fohat with my physical eyes, and was full of wonder at the splitting of the sun rays into millions of luminous sparks of Fohat. Afterwards I suffered a slight singeing of the centers. Likewise, I saw the crystal of Materia Lucida. All this was shown to me by the Great Teacher. I also was twice on the verge of fiery death, and was saved by the Rays of the Great Teacher. But this degree of experience is rather rare and one has to go through the preparatory degrees of fiery manifestation, otherwise an inopportune death would result. When the right moment comes for the assimilation of the higher fiery energies, the events of life are so arranged that the disciple comes to the right place where such experience can be given. If a disciple is ready, nothing can prevent him from receiving what is well deserved. As it is said in the Teaching, “each one will allot to himself his share.”

Forgiveness

Have tolerance and forgivenessSF, 210

But tolerance is most important, for nobody is perfect. We should forgive small hindrances, for they may grow into large benefits. And when we see small harm done to the enterprise, we should have a broader perspective and tolerance, forgiving and remembering that these are our coworkers, and we can cast them out only in the case of obvious betrayal.

Take for instance, Chahemb[ula]. He had nothing but hate for E.I. until he entered the Temple of Maitreya; then he came up to her and asked for her forgiveness, and she told him something that caused him to drive out his possessor and to change. That was done not through the will of the Teacher but through the will of Chah[embula] himself, [with] the right circumstances and all the right words said by E.I.

Understanding that it takes timeAUM, 340

Many of the most beautiful concepts have been perverted. All-forgiveness resounds beautifully, but people have contrived to make it into the monstrous form, “The Higher

Forces forgive all," thus making all crimes permissible. However, the matter lies not in forgiveness, which is quite possible, but in outliving that which has been committed. Just is the law of spatial healing. An inflicted wound requires medical treatment. Self-cure requires time, because the torn tissue must be mended. The best consonance of Aum can contribute to the healing of the tissue. But all the consonances of color and aroma can be of help, only if psychic energy admits such cooperation.

Forgiveness needs reformation of lifeAUM, 47

Man prays for forgiveness, yet fails to alter his manner of living. Man bewails his misfortune, but does not abandon a single habit which brought him into his state of sorrow. Just praying for forgiveness has no meaning if it is not accompanied by reformation of life. It is not sorrow but hypocrisy when the Higher Wisdom is burdened by self-pity. Equally meaningless is enforced prayer. As long as people do not comprehend the significance of the link with the Higher World, they only blaspheme by the insincerity of their prayers. One cannot lie before Truth, nor conceal anything in the face of all-pervading Light. Moreover, why conceal that which is sacred and justified by the heart? The bond with the Higher World will be attractive when the heart affirms its own judgment.

Karma and forgivenessBRO, 445

Around the concept of forgiveness there is a great lack of understanding. One who has forgiven someone assumes that he has accomplished something out of the ordinary, whereas he has merely preserved his own karma from complications. The forgiven one thinks that all has been ended, but, of course, karma remains ahead of him. True, the forgiving one did not intervene in the karma of the forgiven one and thus has not made it more burdensome, but the very law of karma remains with both participants. The Lords of Karma can alter this to a certain extent if the fire of purification flashes out brightly, but such a flame cannot easily be set alight.

One cannot be free of karma with simple forgiveness and briberyLHR I, 12 September 1934

And now, what is the greatest sin of the church? The fact that during the centuries the church has inculcated into its adherents a sense of irresponsibility. From childhood people have been taught that a person can commit the worst crimes and yet (if he goes to confession and the priest grants forgiveness) be relieved of all burden. This process of shedding sins for a fee can go on and on, save that progressively perhaps the sinner is charged higher and higher fees. Why not sin, when forgiveness can be bought with coin? How many churches have been built and founded on the tears of orphans! Precisely for the erection of the great cathedrals, from what sources has the money most often come? How many candles, lit in front of the Sacred Images, were placed there by the hands of traitors? Verily, as it is said, "Great would be the venality of Christ if He were ready to conceal treachery for a candle! Such candles are abominations.

Christ does not need such devotees; do not their candles besmirch the sacred vestments?"

What lack of comprehension in the prayer "I, undeserving priest, by the power given to me by God, now forgive thy sins"! Yes, the forgiveness granted to the repentant sinner in exchange for his money is the greatest crime. The bribery of Divinity with gold—is it not worse than the worst forms of fetishism? This dreadful question must be discussed from every angle. Verily, this hideous ulcer is spread all over the world, in all religions. Thus, in Tibet, there is a gang of robbers called gollocks, who believe in lamaism, a religion just as distant from the Covenants of Buddha as our church is from the Teaching of Christ. These gollocks go to Lhasa annually on pilgrimage to pray for the forgiveness of their crimes. On this particular journey they abstain from robbing the helpless population because they hope to be received by the high priests of their sect. But after receiving full forgiveness for their crimes upon payment of money, they give full freedom to debauchery and return to their practices of robbery, with even more violence, whenever they can. Has not their guilt been taken from them, and may they not purify themselves again the following year?

The church, forgiveness, and briberyLHR I, 9 July 1935

You ask whether it is right or wrong to forgive sins. I have answered this same question in another of my letters, where I have quoted the words of the Teaching. "To absolve a repentant sinner for a fee—is it not the most heinous crime?" In the same letter I stated that such remission is one of the most terrible evils of modern spiritual upbringing, precisely because being able to obtain such forgiveness under the powerful and sole protection of the church has thrust into the consciousness of people from early childhood the ruinous sense of irresponsibility. Due to certain considerations of local conditions I would suggest that from school age the importance of personal responsibility be advocated in simple and reasonable words. Children in school should be taught to be responsible for every motive, every thought, every deed. They should be given also a clear idea of the meaning and significance of their existence. From this will come the understanding of the necessity to fulfil the obligations of life. Such concepts should be laid into the foundation of the upbringing of the young generation.

Gates

Gates and ascending the heights to man's own true treasureAUM, 536

In hot weather people on Earth move to the mountains. Similarly, man can ascend the heights and make this ascent with extreme joy. Refined psychic energy helps to familiarize him with the new surroundings. It also attracts the best Guides. It is called Magnet, Bridge, Gates, and Treasure, by all the best names, in order that man may be impressed with his own true treasure.

All Great Teachers are Gates to the SpiritLHR I, 22 March 1935

All the Great Teachers, who have appeared in various nations and countries under different Images, are the Gates to the Spirit.

Devotion and gratitude to Hierarchy open the GatesHIER, 273

Only when a spark of devotion to Hierarchy burns in the heart will one find the Gates open. Only gratitude to the Teacher can reveal the entrance to the Gates.

The fiery requirement for arriving at the ordained GatesFW III, 106

To be affirmed in the heart upon the Lord is the first condition on the path to the Fiery World. It is impossible to arrive at the ordained Gates without this fiery requirement. Of course, Guidance must be recognized in spirit and heart, for the acceptance of the Hand of the Lord is alone insufficient without devoting the heart to the Lord.

Service and opening the Great GatesFW III, 7

I give this farewell bidding to the disciple: "Let thy prayer be—'Thee, O Lord, I shall serve in everything, always and everywhere. Let my path be marked by the attainment of selflessness.'" When the disciple realizes in his heart the joy of the path, a path which knows no friction because all is transformed in the joy of Service, then it is possible to open before him the Great Gates.

The path of ascent is divided into seven GatesLHR I, 26 April 1934

The theme "And we open the Gates" should be expanded. Try to picture the whole path of ascent divided into seven Gates, and point out in sequence the qualities which should be developed for the unlocking of these Gates. If not for all the seven, then at least for four of them.

How to open the first four Gates and ignite the fires of the centers of knowledgeAY, 163

Let Agni Yoga lead on the path of building the flame, a process equivalent to the unending creation of cosmic formations. This most synthesizing Yoga exacts an obligation to construct one's entire life in accordance with a discipline that is externally imperceptible. If this essential discipline is not seen as chains, but is perceived as the joy of responsibility, we can consider the first Gates open. When cooperation with the far-off worlds is embraced, then will the second Gates be unbarred. And when the foundations of evolution are understood, the bolts will fall from the third Gates. And finally, when the superiority of the densified astral body has been recognized, then will the locks of the fourth Gates fall away. Together with this ascent the fires of the centers of knowledge are ignited, and amidst the lightning bolts of the subtlest energies, straight-knowledge unfolds. Cherish, then, the fire of knowledge and guard the growing power.

Mediumship closes the Gates; devotion to the Teaching of Living Ethics opens the GatesLHR II, 24 May 1936

Therefore I shall once more remind you that only he who has completely purified his heart and his mental body from all earthly dross is able to enter the Holy of Holies of Yoga. Without this purification, no pranayama, will help one to reach even the first gates of true knowledge. Pranayama can develop mediumship, which would close the Gates....

I rejoice with all my heart at your devotion to the Teaching of Living Ethics, for only through this can we achieve the opening of the Gates. I am also happy to hear what you say about your other co-workers. Let them temper their spirit through the achievements of every day. Let each labor, even the most monotonous and tiresome, be improved in its quality. The path of discipleship is full of thorns and hardships, mainly because of our old habits and attachments. Therefore, only the firm and fearless ones, those who have burned their selfhood in the fire of self-denial, will reach the destined Gates.

They create an agitation of the waters so needed for the advance of consciousness. Therefore, each one striving for knowledge achieves tranquility of spirit amid storm and stress. Let us not remain in ignorance when knowledge is knocking at all gates.

Overcoming faults is opening the Supermundane GatesSUP, 825

Everyone can overcome his bad habits and thus ignite the fires of the heart. Overcoming one's faults was called in antiquity the opening of the Supermundane Gates.

Qualifications for opening the Fiery Gates. AhamkaraFW I, 602

is the high state of the fiery seed when it can already affirm itself without egoism. Thus the Fiery Gates are opened when not only is egoism burned away but a worthy evaluation of self is achieved. Only then can the spirit verily bring its sole heritage to the altar of Light.

The energy of thought is the deciding factor in opening gatesAUM, 95

People also fail to understand which energy serves as the deciding factor. In all the cosmic amplitudes the basic factor is thought; it can alter karma, it can determine dates, it opens gates, and it can close them.

The first gates to the transformation of the World will be opened by the broadening of consciousnessSUP, 796

How can the complex process of broadening the consciousness begin if people close the gates to higher knowledge?

Man must declare to himself, "I want to broaden my consciousness!" Only a free will can create a powerful magnet. "I want and I can." Thus will man open the first gates to the transformation of the World. But the passionate wish must be tempered with patience, for many processes take time. Such a task can be accomplished only by one who has dedicated himself to the service of humanity.

The key to the Gates of the Fiery WorldFW III, 307

Refinement of the spirit is the key to the Gates of the Fiery World.

The gates are opened by the tremor of sensitivenessLMG II, 330

Outside the window sounded a call. One worker ignored it with "Don't disturb me, I am busy!" Another promised to come but forgot. A third came after his work was finished, but the place was already empty. A fourth was set atremble at the call, and, putting aside his tools, went forth at once with, "Here I am!" This is called the tremor of sensitiveness.

Only this tremor, lit by the consciousness day and night, leads to spirit-knowledge. Over and above the reason, the gates are opened by a tremor which is even audible to human apparati.

If you are unable to suppress within yourself this tremor of sensitiveness—good for you!

Fiery tremor of the heart opens the Gates to all attainmentsFW III, 155

Of all the subtle energies the most receptive is the energy arising from the heart. The current which is united with the Fire of space must have radiation from the heart.... Actually, when the heart beats in unison with the Cosmos all currents can be united through Fire. Therefore, nothing compulsory can replace the fiery tremor of the heart. On the path to the Fiery World let us strive for this palpitation which opens the Gates to all attainments.

The joy of beauty prepares one for the gates of the Fiery WorldFW I, 638

Even in the flowers of Earth, in the plumage of birds, and in the wonders of the heavens, one can find that very joy which prepares one for the gates of the Fiery World. Chiefly, one must not be dead to beauty. Where can one find a better setting than beauty for devotion, for aspiration, for indefatigability?

Feeling will bring us to the Fiery GatesFW I, 207

The root of feeling is its boundlessness. Thus, one can understand why I speak about the approach and constant deepening of feeling. Consider that the fiery approach knows no boundaries—it is beyond our dimensions! . . . Thus, one can conjoin oneself with

thought about Infinity. But, as we agreed, substance is feeling and vice versa. Thus, let us begin to comprehend feeling as Infinity. In other words, feeling will bring us to the Fiery Gates.

The tension of the fiery gates and proving true courageSUP, 516

The state of vigilance refines the organism, but one must also experience the tension that occurs when one is before the fiery gates; only by this test does man prove his true courage. Wisdom is courageous, for it is based on this test. No one can make claims for himself until he has stood before the Fiery Forces. Thus, one must be ready for the possibility of higher manifestations and love them. Negligence about this is a retreat into darkness.

Daring and Fire enters the GatesFW II, 106

Let us approach the most difficult, before which all former difficulties will appear as blissful moments. The most difficult is the blessing of the Fiery World. This entry is so difficult that it seems that not even our minutest cell can endure this World of ecstasy. It has been said that when all covering has fallen away and only the radiance of daring remains, then the resplendent Fire enters the Gates, there being no admittance for the body. But in order to kindle such daring, let us preserve ecstasy in the face of the most difficult.

The great exertion of constant rhythmic work opens the GatesFW I, 379

The lama says, "One should pray each day, otherwise it is better not to pray at all." And fundamentally you know that this is so. Actually, one should preserve the higher vibrations, while not losing the connecting rhythm. You know the value of constant rhythmic work. You know to what an extent such great exertion opens the Gates.

General Good

General Good and qualities neededLMG II, 312

I shall specify the qualities distinctive in those seeking the Common Good. First—constancy of striving. Second—ability of containment, for poor is he who denies but the seeker of truth is worthy to work for the General Good. Third—ability to labor, because the majority do not know the value of time. Fourth—the desire to help, without prejudices and without usurpation. Fifth—renouncement of personal property and the acceptance for safekeeping of the fruit of the creativeness of others. Sixth—expulsion of fear. Seventh—display of vigilance amidst darkness.

The General Good and lower influencesAY, 512

If you want to find out who is subject to lower influences, propose an action of General

Good at a meeting. You may be sure that those who object, have not been freed from dead matter.

General Good and victoryAY, 616

Attain and conquer. You do not conquer for yourself; your victory is important for the General Good.

Hierarchy and the General GoodHIER, (preamble)

Hierarchy is not coercion it is the law of the Universe. It is not a threat, but the call of the heart and a fiery admonition directing toward the General Good.

General Good and selfishnessBRO, 213

From wherever good may come, let it not be rejected. The step of evolution must incorporate containment. And the good, too, must not be one combined with selfishness. Such a lower degree of good must be replaced by a higher. There is so much joy in one's feeling when one can be exhilarated at the good of one's neighbor. But there is so much darkness in a personal appropriation of the General Good. Let the cruel ponder about what has been said.

Perfectment and the General GoodSUP, 51

We encourage all perfectment, because in it is contained the General Good. We have dedicated Ourselves to the Great Service and We summon to it all those who can help the unknown sufferers.

General Good and ServiceSUP, 267

Urusvati knows the many different ways in which Service is interpreted. For some it is a life preserver, for others a millstone around the neck. Some understand the practical value of Service, but for others it is just a vague abstraction. Between these two extremes there exist many different approaches, among which people aimlessly grope.

Very few accept the fullness of Service in its vitality and its achievements. These few know how the steps of Service have been formed and are ready to carry the living word wherever it will serve the General Good. Such heroes are ready to renounce the comforts of life in order to be able to offer inspiration to others. These few realize that, in addition to making scientific discoveries, it is necessary to unearth the spiritual treasures. Now, when multitudes of people are hurriedly shifting and seeking, it is especially difficult for mankind to reconcile material progress with higher spiritual values. The present age resembles a certain period of Atlantis, when the Atlanteans, too, could not find the necessary balance. But today people are aware of this discord, and this gives Us hope that the most vital nations will find the needed equilibrium.

We see where the idea of synthesis can be assimilated. It will be found not where the pendulum of life is dead, but only where it swings fully. There the significance of the General Good is well understood, and it is known that Good can come only from Good. Although this formula is not yet uttered, it nevertheless is ripening in the depths of the consciousness, and this is very important.

Urusvati is justifiably amazed to see that people enjoy the comfort of the General Good, yet do not strive to work for it. These walking corpses only prepare a grave for themselves! Where and when will they see the usefulness of the Common Good? It is service, first of all, that opens the path to realization of the Common Good. Neither garb nor ritual, but only service to humanity, is required.

Words about cooperation have been uttered for many centuries, and the ideals usually outran the material possibilities. But now people have found many useful applications, and the time has come when it is necessary to think about the General Good.

The Thinker liked to say in jest, "I would like to know for whom we have just finished our dinner, for whom we have replenished our strength. If it was only for ourselves it would not have been worth eating!"

General Good benefits allSUP, 488

Urusvati knows that the concept of good must be taught in special ways. Schools teach courses on many subjects, but if they were to announce a course about good the students would try to avoid it! The good must be taught unobtrusively by infusing it into all subjects.

Some may argue that the concept of general good does not exist, because what is good for one is bad for someone else. Those who judge superficially will speak this way, for they only scratch the surface of events and are unable to look into the depths of things. The idea of good is unalterable in its essence. The heart will point out the essence of good.

General Good and thoughtSUP, 611

Everyone can think about the whole of mankind. Many obstacles caused by human conventionalities will be wiped away by these benevolent currents. We harken to mental sendings. We rejoice when We hear thoughts of General Good. We are saddened when We sense that a thought sent is colored by bias. Everyone should try to eject such abhorrent impulses. Like snakes, they coil around the heart and suffocate it.

Do you notice how a sudden feeling of suffocation happens? Perhaps a suffocating thought flew in from somewhere. But We shall gather all signs that lead to the General Good, to unknown friends.

General Good and divisiveness Letters of Helena Roerich I, (17 December 1929)

We must welcome all the dear ones, close in spirit; but all the destroying ones, those who bring division, must be either driven away or put in their places. We labor and create not for self-aggrandizement, not for individual personalities, but for the great General Good.

The majesty of the plan of the General Good Letters of Helena Roerich I, (17 August 1930)

Let us attentively and carefully carry out the given tasks; let us strive to understand all the majesty of the plan of the General Good and our own responsibility. Let us put into the foundation all the given confirmations of the last ten years. Gather together and read them with all your heart. Everybody's place was clearly indicated because only in such a way could there be achieved the greatest and the most beneficial results.

General Good and self-denial Letters of Helena Roerich I, (3 December 1930)

My heart is longing to see growth of understanding of the Teaching; growth of sincere striving, free from any expectation of reward; growth of self-denial; the offering of practically everything for the benefit of the General Good; growth of a correct approach to entrusted work; and, above all, growth of the sense of co-measurement. It must be understood that one may exhaust oneself in action and tension; but, without commensurability, action and tension will result in an accomplishment similar to that of a squirrel which runs continuously in the same circle. Action not balanced by commensurability, action without the creative fire of the heart, will never create a worthy step.

General Good and the Guru LHR I, 17 Dec 1930

You must remember that the Guru has not a single personal thought; absolutely everything is directed and given to the service of the General Good. Therefore, the one who alters the indication, or allows himself to doubt, should lay the blame on himself. All that is done in a halfway manner will bring halfway results. We know that a full dose of a salutary medicine brings life, while but one-half gives only temporary relief which may end in death. Hence, let us accept completely the precious indications, in order not to lose a single bit of life-giving energy. Complete obedience to the indications and the precise execution of them gives health and leads to great victory, to great Light. In ancient times obedience was a step toward the next ordainment. The one who was unable to realize entirely the discipline of obedience could never reach the higher degrees. Only the one who knew how to obey and to execute could take great responsibility and understand all the immutableness of the order....

But drive away petty thoughts. Avoid belittling because the belittling of the entrusted

work is equal to the belittling of your Teacher, which would be traitorous and would injure the foundations on which your own welfare as well as the General Good is based. Drive away all doubts, for where there is doubt there is an arresting of the development of consciousness. The one who doubts, who does not trust, cannot hope for the confidence of the Teacher. Therefore, it is impossible for him to move ahead.

General Good and Will Letters of Helena Roerich I, (15 January 1931)

I shall answer the questions about service. Service to the Hierarchy of Light is service to the General Good. Of course, striving to the General Good opens the gates of higher knowledge and Service. But I would like you to realize clearly what qualities you must first of all develop in yourself for advancement on the path of Service. Many people are dreaming about the General Good and even are ready to work for it as long as it does not interfere with their habits and prosperity. But true service to the General Good, which leads to the gates of the Stronghold of Light, requires sacrifice and complete disdain for everything personal, in other words, the complete abandonment of selfhood. When the consciousness is broadened, when all feelings and comprehension are refined, the law of sacrifice will be accepted as the highest achievement. There will be no room for self-pity, fear for the future, offenses and envy because with every breath will sublimity, beauty, and the highest joy of service be realized....

Let us ardently strive to fulfil the saving Will, which leads us toward the envisioned service of the General Good!

Goal-Fitness

Improving life by goal-fitness AY, 48

There is an urgent need to prepare the pilgrims to understand the Teaching. The simplest act of improving life will help them to follow this unusual path. Usefulness will lead them to a search for beauty. Life itself will reveal the requirements of goal-fitness. A simple explanation of a task can lend confidence to its fulfillment. Thus, will they find the easier, speedier, more useful ways of approach.

Goal-fitness as a single direction AY, 51

It is right to remember that work with Us has but a single direction — that of co-measurement and goal-fitness. The one who betrays his path is simply bereft of these qualities, and his fate is like that of a kitten at sea.

Joy of the New World and stern goal-fitness AY, 94

Striving for knowledge, gain the realization of the Teacher. Truly, reverence for the Teacher is the panacea, even for physical ailments.

There is greater difficulty when one's centers are open, for each breath of the old world brings illness and only the breeze of true evolution can restore health. Therefore, do not wrap yourself in the old world; attract the young ones to the joy of the New World. In all there is joyous, yet stern goal-fitness.

Relinquishing desires and the path of goal-fitnessAY, 259

Many concepts should be considered in the light of yoga. Can one live without desire when even the spirit is incarnated by desire? Desires are like sparks igniting motion. Then what does it mean to say that a yogi is free of desire? Let us take the precise meaning of the words: a yogi is free, not from desires as such but from their burden. He knows himself to be free because he is not a slave to desire. On the path of goal-fitness, a yogi, applying co-measurement, relinquishes desires in the name of the most essential. This ability to change easily is at the core of the yogi's liberation. Nothing hinders his progress.

At the base of creativeness lies goal-fitnessINF I, 400

The goal-fitness of cosmic creation extends over all manifestations of constructiveness. Hence, at the base of the creativeness of Fire lies goal-fitness. When the flame of the center is evoked, a new function is always outlined. Thus, each kindling carries its own special predestination. Hence, each kindling is affirmed by its predestined assertion. Thus, each flaming aspiration leads to one's destination. Therefore, rest is very much needed. The currents are greatly strained. The cosmic instability and the planetary equilibration result in the discharge of unharmonized currents. These currents inevitably reflect upon the sensitive organism.

Striving and goal-fitnessINF II, 317

Adherence to the Cosmic Magnet imparts intense striving to the spirit. Human creativity proceeds along the channel of striving. Existence demands a realization of the qualities of strivings. Thus, each possibility can manifest only through goal-fitness. With goal-fitness as a basis, man can formulate the reason of existence. Matter is affirmed in manifested form through the spirit of man; thus, cause and effect establish the reason of existence.

The work of goal-fitness for the power of the Cosmic MagnetINF II, 494

All laws which lead to confirmation of the shifting are based upon the Common Good. Each new energy is projected into space for the acquiring of a creative quality. Energies are thus propelled from chaos, and each cosmic current can bestow creativeness. The shifting is confirmed only by the principle of the Cosmic Magnet. There where the power of the Cosmic Magnet functions, goal-fitness is at work. Hence, it may be affirmed that when the old is being replaced by the new the cosmic goal-fitness applies vital laws.

Building in succession with goal-fitnessHIER, 164

In cosmic creativeness everything is built upon succession, since the roots of each structure are held by the law of Hierarchy. Each task and plan is built in goal-fitness, and they are affirmed by the great plan of evolution. Thus, all Our affirmations bring beneficent manifestations. Only attraction to the Chain of Hierarchy can reveal the path to Infinity. Thus, the power of blending verily rules the world.

Goal-fitness needed on the path to the Fiery WorldFW II, 160

One may apprehend through many examples how wisely are distributed the Hierarchic forces of advancement. You yourselves see how a Worker, revered by you, remained in the Ashram because His spiritual forces were ablaze near the hearth of accumulations. Only the ignorant think that from earthly considerations alone He did not come out into the field of battle. Everyone who has any conception of spiritual forces will agree that only their conscious application will be wise. Thus, let us realize goal-fitness; it is needed immeasurably on the path to the Fiery World.

Goal-fitness and the joy of prayersAUM, 113

Prayer must be joyful, for communion with the Higher World will actually be full of ecstasy and solemnity. But such joy will be a special wisdom. It is possible only through realization of goal-fitness. It will be salutary through fullness of trust. It resounds with courage when the path is one.

Service of Light by realization of goal-fitnessSUP, 175

Urusvati knows the ways in which cultural activities are ridiculed and abused. Of course, you also know this, but I stress it once more because the Great Pilgrim was constantly asked why the best deeds are rejected by people.

He trained His disciples to bear insults with courage, and said, "Darkness battles with light in an effort to preserve its identity. We may fear darkness, but darkness also fears us. Can Light ever be reconciled with darkness? Can one serve darkness and at the same time be a Light-bearer?" Thus, the Teacher illustrated that one cannot serve two principles.

He impressed upon the minds of His disciples that each one must contribute to the Service of Light by personal discipline. Such an idea of service cannot be understood without the realization of goal-fitness, and such a concept can be realized only when the spirit is aware of its goal. Courage and wisdom come from the same source of goodness.

Perfectment in Cosmos and goal-fitnessLHR II, 10 December 1936

There is infinite perfectment in Cosmos, based on the law of goal-fitness and the leading Principle of the Hierarchy of Light, or Jacob's Ladder! Were it otherwise, chaos would have devoured the Universe long ago. Indeed, everything positive is in the leading Principle. There is no such thing as eternal damnation, nor is there eternal bliss as it is understood by the majority. There are only periods of this or that duration in full conformity with the accumulations of the spirit. In Cosmos there exist only perpetual movement and diversity. Beautiful is the path of limitless perfectment!

God

The greatest God of all peopleLHR II, 28 May 1937

The time has come to indicate that the greatest God of all peoples is the One Living God in Nature, the Only Universal Divinity—the God of Unfailing Law, the God of Just Recompense, but indeed not of Arbitrary Mercy. Verily, this hope for undeserved Higher Mercy probably serves as the strongest stimulus for repeated crimes.

God is a SpiritLHR I, 12 December 1934

Neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.

PreceptsAY, 58

To express the qualities of God, humanity has invented many terms. Each new concept lengthens the thread of knowledge. There are no gates in the East upon which the Name of the Highest Concept is not inscribed. Truly, one cannot enter the regions of the East without knowledge. Let us not forget that upon the very stones the East has carved out its precepts.

God is all-embracingLHR II, 25 May 1936

Your definition of God is correct. Verily, one has to show that the true concept of God is all-embracing. "In him we . . . move, and have our being." If the concept of Infinity exists, then, indeed, God is that Infinity. Therefore, all discussions about Him must inevitably limit Him. All we can do is to bow before this Unutterable Power and Beauty with profound reverence and the highest joy of the heart and strive with jubilant spirit to this Mystery of Mysteries of the Great Infinity. Indeed, the path of the approach to God is infinite.

The highest Hierarchic PrincipleFW I, 628

The loss of religion has shaken the movement forward. Without God there is no path.

Call Him what one will, the highest Hierarchic Principle must be observed, otherwise there is nothing to adhere to. Thus, one must understand how the upward aspiration of people's wills surrounds the planet like a protective net.

The God of LoveLHR II, 2 July 1937

At the basis of all Creation lies a great impulse, or striving toward manifestation. This is the very same impulse, or thirst for existence that induces man to incarnate. In its higher aspect it is divine Love and also sublimated human love. In ancient times, precisely Kama, the God of Love, was revered as the greatest God. God is Love, and in love and through love is each of his manifestations conceived. The whole Cosmos is held by the Cosmic Magnet, within the order of Be-ness. Thus, tell your friends that Divine Love generates all worlds.

God is AbsoluteLHR II, 3 December 1937

God, in his aspect of the Absolute, contains the potentiality of all that exists. In the Absolute, or in the World of the Highest Reality or Be-ness, of course there is no evil, as such. But in the manifested world, which is the result of differentiation, all the opposites are present, i.e.—light and darkness, spirit and matter, the opposite polarities, good and evil, etc. I strongly advise you to assimilate the primary foundations of the Eastern philosophy—the existence of the One, Absolute, Transcendental Reality, its dual Aspect in the conditioned Universe, and the illusion, or relativity, of whatever is manifested.

The path of GodOEC, The Silvery Messenger

Verily, long hast thou traveled the path of God. It is need to end the earthly way. Thou shalt not hear My Voice. Nor shalt thou see My Light. And thou shalt guard thy readiness to walk the way of God.

But when approaches the hour to unbar the next Gates, thy wife, ordained to thee by God, shall hear My Knock and shall say, "He is at the Gates." But thou shalt see Me only on the crossing of the border. And when thy wife shall enter the final way she shall behold thee in My Image.

No man has seen God, as told by St. JohnLHR I, 12 September 1934

And now let us return to the statement of the Mahatma that "no man has seen God at any time." Of course, you realize that it is taken from the Gospel; that these are the authentic words of the Apostle John, whom no one has yet dared to call, or thought of calling, a heretic or an atheist. Thus, we read in the Gospel of St. John (1:18): "No man hath seen God at any time;" and the same words occur in his First Epistle (4:12). Precisely, by these words John gives us to understand that by His very nature, God cannot be seen. Again John says, "God is Spirit, and they that worship Him must worship Him in spirit and in truth." (St. John 4:24.) . . .

. . . Let us say to ourselves: "God is limitless, boundless and intangible, otherwise He would not be God." The God of the Mahatmas is a Cosmic God, or rather, the Cosmos Itself. Is it not said that "He is Omnipresent, All-penetrating, Omniscient?" And also, "For in Him we live, and move, and have our being." (Acts 17:28) All this is said in the Bible. Likewise, in the Teaching it is declared that "people do not understand the meaning of God and Bodhisattva." Indeed they do not!

But, as the great Origen said, "Our mind alone is unable to comprehend God Himself, but can intuit Him as the Father of all beings from the beauty of his creations and the splendor of Nature."

Likewise, the Mahatmas conceive God in the Divinity of Nature, both in its visibleness and in its spiritual invisibleness....

And Origen continues: "Therefore, we cannot consider God as being a particular incarnation, or as incarnate at all. God is Uncompounded Spiritual Nature, excluding all complexes. He is intelligence, and at the same time the source and origin of all intelligence in Nature and Creation. God, Who is the origin of everything, should not be considered complex; as otherwise it might appear as though the elements that have created everything considered complex existed before their very origin."

Impersonal God LHR I, 1 February 1935

You write that in Chalice of the East you came across a complete repudiation of not only a personal but also an impersonal God. This cannot be quite so, for nowhere in the teaching or in the Letters of the Great Teachers is there a rejection of an impersonal God. Possibly the misunderstanding comes from a wrong terminology. What is this impersonal God? Is He not the Divine Immanent and Infinite Principle, or the Inconceivable Cause, of all Existence, who, according to the Apostles John and Paul and the works of the first great Fathers of Christianity, is "the Invisible and the Unknown God?" Do we not read in the Bible (St. John 1:18), "No man hath seen God at any time?" And the same words are repeated in the First Epistle of John (4:12). There are many references in the Bible to "God the Unknown" and about the fiery nature of this God. In Deuteronomy (4:24) Moses says, "God is a consuming fire...."

"Therefore, we cannot consider God as being a particular incarnation, or as incarnate at all. He is Uncompounded Spiritual Nature, excluding all complexes. He is intelligence, and at the same time the source and origin of all intelligence in Nature and Creation. God, who is the origin of everything, should not be considered complex, as otherwise it might appear as though the elements that have created everything considered complex existed before their very origin."

Is it possible to affirm more clearly the concept of God as the purest first Principle or Element of Be-ness than in these words expressed by the great Greek philosopher and

Christian Father?

Likewise, is it not said that God is Omnipresent, Omniscient and Omnipotent, and that “in Him we live and move and have our being?” All this is given in the Bible.

Separateness causes all mistakesLHR I, 20 April 1935

It is the separation of God from Manifested Nature that causes all the mistakes and terrible contradictions. So very few ponder upon the Immanence of God and realize that this first of all implies that man is empowered by God.

CalamitiesFW II, 185

Calamity has actually arrived. People ask—Wherein is God’s wrath? It is in such calamities as people’s turning away from God, their becoming traitors, either in actions, or in thoughts, or in the silence of fear. Let us not enumerate all the aspects of such treachery; it infects the planet and manifests an unmistakable quality. Humanity should not be surprised at ensuing calamities. Let man reflect—has he always acted in purity of attitude toward God? Has he always abstained from blasphemy, and was he able to keep himself free from evil thoughts? Thus people cannot say that the might of God is not manifested. He does not punish, but He can turn away, and then gold will be turned into a consuming fire.

Then will equilibrium be transformed into chaos, and the power of Earth may be exhausted.

God as a manLHR II, 10 September 1938

The East proclaims: “Two types of men do not worship God as a man: A man-beast who has no religion, and a liberated soul rising above human weaknesses and transcending the boundaries of its only nature. Only then can it worship God as he is.”

Man-GodHIER, 14

Much has been spoken about Man-God aspiring toward deification. Many are the memorable records citing the Images striving toward higher worlds. But how dimly are they formulated in the human consciousness! Man-God is to man only one who departed to other worlds! But We Brothers of Humanity seek and proclaim Man-God on Earth. We revere all Images, but none more than the great Image of Man-God, who bears in his heart the full Chalice, ready for flight, but bearing his full Chalice on Earth. Renouncing his destiny, he strains his fiery being. In the fulfillment of his destiny man confirms the Cosmic Magnet. Man-God is a fiery creator. Man-God is the carrier of the fiery sign of the New Race. Man-God is aflame with all fires. Thus, inscribe in the records about Man-God: Arhat, Agni Yogi, Tara—so shall We inscribe.

Good

The Great Carriers of goodLMG II, 114

Whence does one derive strength and wisdom? In union with the Great Spirit, recognizing cause and motive, we build an immediate consequence. We evoke Those who earlier did set out on the great path of personal realization and responsibility. And our appeals, through thousands of raised hands, reach Them. There is no need to implore, no need of terror, but unity moves masses. Desiring the good, we accept the heritage of the Great Carriers of good. We leave our spiritual vessel open for reception of beneficences. Nothing of evil will touch us, for we desire only that good which has been affirmed by the spirit. And carefully shall we deliver the web of writings into the treasury, because we are going to the Sources.

Chosen path of GoodLMG I, 210

You must know that the chosen path of Good leads to the Source of Wisdom.

Stronghold of GoodLMG I, 277

Having ridiculed, slandered, and belittled the spirit, the insignificant ones were stopped by the efforts of the Stronghold of Good.

Christ and the good of givingNEC, 81

As Moses brought forth human dignity, as Buddha impelled toward the broadening of consciousness, as Christ taught the good of giving, so now the New World is directed toward the far-off worlds!

Thoughts of good and the Master's SoulLMG I, 312

Thoughts of good raise your vibrations to those of the Master's Soul.

The Hierarchy of GoodHIER, 411

When the world is plunged into the darkness of denial, then indeed, one must expect the destruction of old unfit foundations, for how else can the world be regenerated? How can humanity come to its senses if not by the shattering of all unfit foundations? Only when the new and affirmed great principles of Hierarchy are realized by humanity will it be possible to confirm humanity's salvation. Thus, We intensely impel the planet to the principles of the Hierarchy of Good. The loss of the highest concepts must be compensated for, because each lost principle brings cosmic upheavals. Thus, humanity must be regenerated upon the principle of Hierarchy.

Those seeking the Common GoodLMG II, 312

I shall specify the qualities distinctive in those seeking the Common Good. First—constancy of striving. Second—ability of containment, for poor is he who denies but the seeker of truth is worthy to work for General Good. Third—ability to labor, because the majority do not know the value of time. Fourth—the desire to help, without prejudices and without usurpation. Fifth—renouncement of personal property and the acceptance for safekeeping of the fruit of the creativeness of others. Sixth—expulsion of fear. Seventh—display of vigilance amidst darkness.

Path of GoodLMG I, 86

Comfort is given you by the assurance of Our Protection on the path of Good.

By lightning illumine the path of GoodLMG I, 145

We strike evil blind, and by lightning illumine the path of Good.

Those in reverence don't dare to speak against the Community of GoodNEC, 205

If they speak against the Community, say that he who reveres Christ, Buddha or Moses does not dare to speak against the Community of Good. The worst thing is to bring false accusation, for in it is falsehood, and slander, and betrayal, and ignorance. Say: "Since the Teacher exists, why not make use of His wise counsels? You do not make use of them for you know not how to receive them. Hasten to become aware of the Mahatmas not in history but in life, and in the meantime keep your ignorance to yourselves.

The highest goodLMG II, 59

Your destiny is to avoid crowds, sending them the highest Good.

Inoculations are good if vitality is equalLMG II, 145

Inoculations are good if the vitality is equal to them, otherwise they are like a destructive plaster. A being who possesses full vitality is in no need of inoculations; he has the so-called solar immunity.

Use of good wordsLMG II, 298

When someone bars your way, step aside in silence if you know your path. When you have to find shelter, find good words for the host. If your path is broad, when the hour of departure strikes, find good words for those remaining. When a tree blossoms by the roadside, do not break it; maybe it will give joy to those coming after you. When you hear a call of greeting, do not spoil it. When you hear a singing bird, do not shake the tree. When you see children approaching, say, "We have been expecting you." When you are hurrying for supper, step on dry stones. When you go to rest, set your thoughts

in order. When you hear something pleasant about yourself, do not write it down in a notebook. When you think about an offense, look back for the dust on the floor.

Direction of fire and the General GoodLMG II, (preamble)

Again they will ask: "Why at the beginning of the path is so much that is pleasant accorded and so much forgiven?" It is because in the beginning all fires are full blown and the called one walks as a torch. It is up to him to choose the quality of his fire. He who comprehends the discipline of spirit will understand the direction of the fire and will approach the cooperation for the General Good. The end of the path can be illumined by a thousand fires of the General Good. These thousand fires will light the rainbow of the aura. Therefore, the discipline of spirit is wings!

It is good to prayLMG II, 237

It is best to strive onward: everyone has his own path. It is useful to attune the organism for receptivity to the Teacher's Teaching. Our Ray is working constantly, but concentration of the spirit is necessary. It is best to seek the Teacher's Indications in various manifestations of life. It is good to be able to pray. Prayer, or spiritual communion, is the highest manifestation; but for this, mental refinement and spiritual strength are indispensable.

Truth of GoodNEC, 18

Some dream of casting themselves at the feet of the Teachers, but do not dare to go with Them into battle. But precisely now is the time of battle, and We can only call to battle. With the full knowledge of the truth of Good, on personal responsibility, We affirm the battle but a lawful one.

Goodness is a surrogate of justiceNEC, 67

What is required in Our Community? First of all, co-measurement and justice. True, the second results entirely from the first. Indeed, one must forget about good-naturedness, for this goodness is not the good. Goodness is a surrogate of justice. The spiritual life is governed by co-measurement. The man who does not differentiate the small from the big, the insignificant from the great, cannot be spiritually developed.

Compare the radiations of a babbler and the leaderNEC, 151

Make an effort to compare the physical radiations of a babbler and a leader for the General Good. How scintillating is the radiation of the leader, what direct arrows spurt from his shoulders, and what purple waves flow outward in defense and engender new might! But the radiation of a babbler is furrowed with zigzags, the ends of which turn inwards.

Affirmation of the General Good and choosing disciplesAY, 217

Do not be too hasty in choosing disciples. Apply three tests to the approaching ones, so that they may reveal themselves unsuspectingly. Let the first test be the affirmation of the General Good; let the second be the defense of the Name of the Teacher; let the third be the demonstration of independence of action. If one, during a task, begins to threaten — reject him. If one whispers around the corner — reject him. If one thinks that he is overburdened — reject him. I do not speak about traitors. By the ways in which their tasks are performed, you will know the tested ones. Freedom of will abides in all, and the planet itself is in the power of the human spirit.

Observe all points without undermining the General GoodAY, 310

How can one make everyone turn in the same direction? Looking in different directions, people will see differently, but without undermining the General Good. Let them look in all directions. Let them observe all points of starry space. The eye must learn to observe. Let them utilize all of humanity's accumulations, but with respect for the General Good. Permit the use of all sources, and the one who grasps more will gain more. The burning of spirit is manifested in many ways. It is by the burning of their spirit that people will be recognized. It is preferable to err by exaggerating the possibilities for good in them, than to underestimate them.

Signs of good and signs of evilAY, 126

The misfortunes of humanity result from an inability to distinguish between the signs of good and the signs of evil. People first apply the signs to their own future, because thinking primarily through themselves, they see no world beyond themselves. With a measure such as this, how can one have true perceptions? The chief and most heinous consequence of such limitation is that much of what is good and useful is not separated from the harmful. Numberless are the instances when an indication given for the future is applied to the immediate moment and thus loses its intended usefulness.

Good ethicsLMG I, 393

Good ethics are swept away by gunfire.

The law of balance confirms evil and goodINF I, 306

How is it possible then not to admit that the law of balance is not a law which confirms equally evil and good? And the unbalance between light and darkness gives to humanity the sought formula of life. Of course, life is unbalanced to a great degree, the evidence of which is established in a variety of ways. But one must be imbued with the mystery of life to understand that amidst the suffocating emanations of the planet there is nevertheless a power maintaining the predominance of the currents of the subtle energies....

Thus, the predominance of good over evil prevails in the Cosmos, and through it the entire infinite life breathes as the Fire of Space!

The concept of GoodHIER, 185

The words that comprise the concept of Good are in great favor with Us. But one of them is utterly opposite to Our customs—that is comfort.

Warriors of GoodHEART, 133

Use every means to spread the Good. It is a shame to see how at times a speck of something brings a whole wheel to a halt. A great heart has a great capacity, while a petty heart mainly fills itself with petty things. Evil must not be allowed to spread unimpeded. The example of a garden and weeds makes this sufficiently clear. Invite the sweet-sounding singers for a walk among the weeds, and their mellifluous tunes will fade. But the ardor of the warriors of Good will not cool as they progress on the path! Thus, let the heart be the judge of where the Good begins!

Gratitude

Be grateful even for those who have ingratitudeLMG I, 330

Children, be ready for great ingratitude.

You may give up the most precious and they will notice it not.

But have no regrets.

Traveler, you must give away all possessions that impede you.

And the more you give, the lighter your path.

Be grateful to those who have taken from you without gratitude.

They will help you; they have helped you.

For he who goes lightly, easily attains the heights.

And you will learn how to reach the summit.

Therefore, be grateful to the ungrateful.

I have spoken. I have sent you Bliss.

Gratitude and harmony of consciousnessNEC, 211

Gratitude is the setting for justice. The community must know the essence of gratitude. Each goal-fitted action is not reduced to nothing but carries along gratitude. The essence of gratitude will be adjoined with the closest harmony of consciousness.

Gratitude purifiesAY, 31

Quality of thinking must be realized as healing. Gratitude is likewise the finest purifier of the organism. He who has found the seed and realized the care of the Sender can project gratitude into space. Great is the healing power of the emission of gratitude. One must transform everything abstract into reality.

Gratitude and justiceHIER, 182

Gratitude is one of the main qualities of justice. Without justice one cannot reach the path of Great Service. Therefore, in pointing out the necessity for the realization of gratitude, We only assist the Great Service. How beautiful is gratitude! It so easily kindles the fire of the heart, and, as if in the presence of the Image of the Lord, it fills the spirit with nobility. The ingrate is, first of all, ignoble. We term nobility the benevolent accumulations from former lives, while upon Earth nobility is considered only according to one's birth. One should especially develop gratitude, because gratitude is the sister of loyalty. It is necessary to realize how difficult it is sometimes for the Teacher to combine the best possibilities. One must know how to assist by the fire of one's own heart.

Gratitude affirms protection from dangersHEART, 524

People are reluctant to imagine how many dangers are taking place around them. How many times have the Higher Forces and participants in the Subtle World saved them! But humanity assumes that if the day has gone by without incident then nothing has threatened. This type of thinking dulls the embryonic sense of gratitude; but without this feeling humanity cannot succeed. Instead of gratitude a demanding attitude appears, and after that a threat. But one will get no further on threats than on stingy nettles. Pathetic are the threats against the Higher Forces! There is nothing that corrupts more than threats do. The heart dries up from the dust of threats.

Think about gratitudeFW I, 405

The idea of having at least a half-hour daily for thought is good. I do not mean some special concentration. It is useful to think about the best aspect of everything that is taking place. Even small signs reflecting the best in life afford a glimpse of Light. They also stimulate the flow of gratitude and magnanimity. Such fires are equivalent to a dose of musk. Thought about the best generates aspiring tension of the nerves. The nerves should also be given work, but only Good will strengthen the nerves.

Send thoughts of gratitudeAUM, 326

Anonymous thoughts also receive secret gratitude. Each thought of good receives the best gratitude. It is not for us to judge where the song of gratitude will arise. Gratitude need not be defined. The most beautiful song of gratitude resounds in a moment of joy; but the thought of such joy has been sent by someone.

Best expression of gratitudeFW II, 465

You think correctly about gratitude. The best expression of gratitude will lie in the realization of the greatness of the Mission. The Service is so great that each step already constitutes an achievement. Each day, with each thought, something significant is done. A great manifestation gives rise to innermost solemnity. In this solemnity there is also expressed gratitude. Solemnity is one of the best magnets. Hence, let us think about the greatest, for by this measure all else can be covered.

Gratitude hastens the pathAUM, 454

Gratitude is a great motive force. No one solicits gratitude, but great is the quality of this power. Gratitude acts as a purifier, and whatever has been purified is already more easily moved. Thus, gratitude is a means of hastening the path.

Some believe that by a transport of gratitude they lower themselves. What ignorance! Gratitude only exalts, purifies; it attracts new energies. Even a machine works better without dust.

Gratitude and strengthSUP, 140

Strong are those who are filled with gratitude, for their wings can grow! They will not be afraid of Our commissions. They know that We are greatly burdened yet rejoice on the way to the Garden of Beauty!

Gratitude and invisible saviorsSUP, 197

The Thinker said, "How do we know whether, at this very moment, we might need to be saved from something? Do we really know what threatens us? We are content to think that our day has been a peaceful one, but fail to see that the poisonous viper, lurking behind us, has been driven away by an invisible savior! Let us express our gratitude to invisible saviors."

Natural gratitudeSUP, 787

Let us analyze some qualities. First of all, let us pay attention to the inborn ability to feel gratitude. This is not developed easily and requires many tests, earthly as well as supermundane. But if we meet someone who has developed this ability, we can be sure

that we will find in him many other positive traits. Such a person is grateful not only for the good bestowed on him, but also for all that is given for the General Good.

It is essential that this good quality be born in the consciousness without any outside forcing. It is one thing when a small child offers thanks because his elders demand it, but it is better if in his consciousness the bright star of gratitude begins to shine. Such gratitude will be beneficial not only for the one who receives it but also for the one who sends it.

Thus, let us keenly distinguish all qualities that build bridges to the Supermundane World. An ardent gratitude for all the good, for all the small, for all the great, does not become extinguished, but participates in the weaving of spiritual wings.

The Thinker said, “We shall rejoice when we perceive the quality of gratitude.”

Meaning of gratitudeSUP, 826

Urusvati knows the power of gratitude. We have already pointed out the great significance of the feeling of gratitude, but humanity does not understand the meaning of this moving force. Therefore, let us repeat about the benefit of gratitude.

It must be understood that it is not so much the one to whom gratitude is offered, but the one who offers it, who benefits. Beautiful fires of the heart are ignited when the feeling of gratitude is born; these fires shine not only in the earthly life, but also in the Supermundane World. Therefore, the realization of gratitude stimulates the loftiest vibrations.

Humanity can be divided into the living and the dead, and those deprived of the feeling of gratitude will be as if buried alive. It is necessary to teach children that gratitude—not lip service, but a heartfelt expression—is beneficial. In this way are kindled powerful fires.

The manifestation of light is needed in the Supermundane World, and the ray of gratitude will illumine the way, together with the ray of love. Indeed, gratitude is close to love, and Cooperation is born in that blessed moment of offering. Man has many reasons to render gratitude, and the festival of the spirit will shine forth in the feeling of pure offering.

The Thinker said, “We shall rejoice when we perceive the quality of gratitude.”

Understand gratitudeSUP, 955

Urusvati knows that the Yogi can be called grateful. In the Supermundane World gratitude will always be a valuable quality. Because of his link with the Subtle World, the Yogi understands the significance of gratitude. It has already been said that gratitude is

valuable to the one who feels it. At each action of good, the fire of the heart shines brightly and fills the emanations with healing.

Yet people persistently do not want to understand the significance of giving thanks. No one has spoken to the children about the inner meaning of the sendings of good. They can only in their own way grasp the benefit of gratitude. Sometimes they are compelled to repeat some senseless gratitude, whose inner meaning is not even explained to them.... Remember that so-called prayers, uttered without understanding, are of no consequence. People who pray in this way have no bridge into the Supermundane World, and wander lost in the desert, not knowing how to reach the Garden of Beauty.

Ingratitude and the debasement of manSUP, 905

Urusvati knows the real causes of self-debasement. Of the many negative qualities degrading the dignity of man, ingratitude must be noted. A fool, filled with egoism, shouts, "What I do not see, does not exist; what I do not know, does not exist." Such people cannot cognize the Supermundane World. They do not understand whence can come the needed help and where should be paid the most fervent gratitude.

Great Service

Great service to the TeachingLMG I, 258

I address you, I
command you, and I fill you with a desire for great service to the Teaching.
But strength is found not only in trust, but in construction.
Your trust makes of Me the architect.
But it is you who must build.
It is the reaper who gets the grain.
To have figs one must first find a fig tree and cultivate it.

The Great Service and rightness of your workATNW, 201

Act according to the circumstances and preserve in your heart a consciousness of the rightness of your work. The Great Service should be accompanied by an unconquerable firmness in understanding one's rightness. When our spirit knows about the rightness of the foundation and the immutability of our mission, wings will grow by themselves and carry us over all abysses.

Great Service and time to silenceLeaves of Moya's Garden I, 360

My child, I shall not strike thy hand.

My child, I shall not harm thy brain if thou art on the way to podvig.

But amidst attainment devote time to silence of the spirit.

Then shall I approach thy inner being.

The seed of the Great Silence leads to knowledge of the Great Service.

The Great Service and the path of the law of HierarchyHIER, 53

During the construction of the designated undertakings it should be remembered that construction always progresses onward. During a construction in the name of the Lord there is only one way that brings us the Creative Source—the way of the mighty Hierarchy, the path of the powerful guidance of the Great Service. Therefore, adhering to the creative principle impels the spirit to the affirmed law of Hierarchy. Each construction requires the realization of upward striving. Hence, only the law of obedience to Hierarchy can give a legitimate tensility. Only thus can one realize the path leading to the mighty.

Aspiration to the HierarchyHIER, 175

Therefore, only a full understanding of Great Service can give disciples the aspiration to the Hierarchy. When the creativeness of the spirit can encompass Great Service, then all paths to Us are open. Therefore, striving to fulfill the Indications can be affirmed as an impulse leading to the highest Gates. Thus, let all the pearls of the Guru and the Tara be guarded. Thus, one can fulfill all given possibilities. The time is pregnant and tense! Therefore, let the disciples strive to keep step with the rhythm of events; and consciousness should be strained in unison with all that occurs. Only thus does one conquer.

The path to unity of serviceHIER, 174

Certainly, the path of Service can bring one to higher knowledge. Only ignorance could bring the planet to its present condition. Humanity has lost the understanding of the beauty of aspiration, and construction has been established upon the stupidity of isolationism. For this reason, unity of Service has been revealed as salvation for humanity. The entire power of constructiveness is based on Hierarchy. Thus, the mighty thread unites the entire Cosmos. Verily, only in full realization of Great Service can the beauty of Spirit and the Might of Hierarchy be understood. Space summons to the fulfillment of the great Law. Yes, yes, yes! Thus, the steps of true evolution are built!

Unity and the Great ServiceBRO, 297

After the grandeur of Infinity is it possible to speak about simple earthly unity? Even if this is not asked, still many will think thus. But who, then, has said that earthly unity is something simple? In order to understand its realization of synthesis is needed first of all. But such generalization can come about only through realization of Infinity. Earthly unity

is certainly not simple!

This word is uttered often, but rarely is it applied to action. Can many people get together in unity? No sooner does the principle of labor bring them together, then occasions for discord arise. It is impossible to explain what unity is if in the heart there is no conception of Great Service.

Great Service and fear of not enough spiritual reserveHEART, 52

Those who are entering the path of Great Service sometimes fear that their spiritual reserve may not be large enough for them to go on giving constantly. Although they know that the giving hand does not grow poor, it is difficult for them to apply this in its spiritual sense. But the same thing is said about the birds of the heavens that have plenty of grain for the morrow. Truly, when one cooperates with the Hierarchy, the spiritual store will not run out. The heart that cherishes the Image of the Lord will not fall silent. So nobody need fear that the spiritual store will be used up, for it is inexhaustible. You can hand out these treasures—just hold tight to the silver thread.

Great Service and a pure heartHEART, 57

One needs to develop a firm understanding of the Great Service. Pure hearts can show steady support for the Great Service without fatigue or carelessness. How destructive is the dull nature of carelessness! And how many people, even among those who know, are unable to avoid it! In ancient times it was called the “grey serpent.” Let friends adopt the manifestation of vigilance and attentiveness.

Tension of the spiritFW I, 560

It must be remembered that Great Service brings one closer to cognition of the Great Goal. Comprehend it in its entire scope, to the best of your ability, in complete tension of the spirit. Beautiful is such tension when invisible co-workers gather around it. They strengthen the armor, protect from arrows, and illumine the path. Man can advance as if winged; he has gained numberless co-workers, and they are obedient to Hierarchy. Thus, above all physical considerations, let us at times lift our spirit toward the loftiest strongholds. This must be affirmed as the shield of the Great Service.

Great Service and psychismFW II, 14

Often psychism proves to be a weakening influence, but the Great Service is in straight-knowledge. Therefore, We warn against psychism, against turning one’s gaze backwards without a definite object for the future. The spiritually weak psychists are often a tasty dish for the satanists.

Verily, in the Great Service is the feeling of great responsibility. But one should become accustomed to this chalice, for there can be no shortest path without emptying it. The

heart which aspires to Hierarchy feels how necessary and salutary is the Chalice of Offering. To some it is only the object of derision and condemnation, but to others it is a precious treasure. It is Our great desire that the true straight-knowledge be developed.

The true path of TruthFW II, 83

Everyone summoning his neighbor to the fiery baptism is already a participant in the Great Service. Everyone accepting a part in the carrying of the Cross of Truth will not weaken. Everyone who has understood the needs of the World has shortened his path of ascent. Everyone who realizes the significance of the heart as the Abode of Agni is already upon the true path.

Great Service is a duty and honorAUM, 81

Great Service can be the lot of every man. New life is poured into him who dares to toil in Great Service. The measures of his entrance will be determined by each one himself. Each one may pledge himself, not to small but to Great Service, and thus irrevocably dedicate himself to the Higher World.

Thus, Great Service is a duty and an honor.

The Great Service responds to earthly needsSUP, 111

Urusvati realizes the multiformity of the Great Service. This great concept of Service is usually completely misunderstood, or if accepted at all, it is mistaken for monastic monotony. But the Great Service responds to earthly needs, and the true servant of humanity must know all conditions of life. He must spare the feelings of the ignorant, he must soothe the desperate, and must appreciate the various fields of labor in order to be able to give wise encouragement. In this way Service will bring benefit everywhere, and the servant of Good will know how to find the word that will lead people to a brighter future.

Let us not think that a better future is only Maya. Especially now, at the end of Kali Yuga, we should realize that the brighter future is a reality, and that only human malice can retard the coming of the new, luminous age.

Great Service for the General GoodLHR II, 15 April 1936

Thus, you may well emphasize that the character of the future order of life will be based on the realization by the people of Great Service for the General Good. Not I but we—here is the key to future achievement!

Group(s)

Group movements around the TeachingLHR I, 20 April 1935

Surely, the Teachers are unable to direct everyone who approaches Them. They are occupied with cosmic tasks, and are now engaged in a terrific battle with the dark forces, who are trying to destroy our planet. Therefore, They give the Teaching through a main channel, and then watch the numerous group movements around the Teaching.

Groups receive what they can assimilate LHR II, 3 December 1937

The Great Teachers use many methods for awakening the consciousness of humanity. Every group receives, according to its consciousness, what it can assimilate and what is closest to it.

Unity and beauty of diversity in groups LHR II, 3 August 1936

The Great Teachers decidedly do not contemplate uniting all the existing groups into one or several “closed” communities—this would be tantamount to death. Life and beauty exist only in diversity, therefore, let the cells of Light flourish freely, like beautiful flowers on the meadow of life. Unification does not necessarily mean that one has to have communal headquarters or identical methods of application and achievement, etc. Unity, as a true motive power, must first of all be born in spirit and must manifest in magnanimity and cooperation in all circumstances of everyday life. Cooperation, collaboration, and community imply the broadest admission. There is no room for forcing where there is unity of consciousness.

Remedy of the heart for lack of group unity LHR I, 13 October 1929

Lately, I have been thinking a great deal about the members of your group. Once more, I am convinced that no one can be replaced and that everyone is needed. And how simple it is, in such circumstances, to achieve the complete harmony which guarantees victory in all directions. But my heart feels that there is something that prevents this unity. What is the remedy? Of course the only solution is comprehension of the Teacher and the Teaching by the heart and not by the head alone. Therefore, we must pay attention to the development of our heart, that amazing organ which includes in itself, in its numerous centers, all creativeness and psychic life.

Acceptance into an esoteric group and devotion to the Hierarchy of Light LHR II, 18 February 1936

I entirely agree with you that the admittance of unstable elements into an esoteric group or a governing body presents a serious danger. Therefore, we must fight this evil, and tactfully eliminate the corrupting elements. Try to accept only those who are well tested; those who with all their hearts have assimilated the foundation of the Teaching, with truly a sincere devotion to the Hierarchy of Light. Without it, there can be no real understanding of the Teaching, for only this silver thread of the heart links our consciousness with the consciousness of the Teacher. Those who reject the necessity

of understanding the leading concept of the Teacher should be told that the present day predominance of all-pervading corruption is the result of negation of authority in all spheres of life. But what can exist without the leading concept? I shall never tire of repeating the words of the Teaching: "The entire Universe is saturated with this principle." On what else can evolution be based? Therefore, each one who rejects Hierarchy, rejects evolution. Of all principles leading to the broadening of consciousness, the principle of Hierarchy is the most powerful.

A single spirit heralds group strivingINF I, 221

Correlation is affirmed not only by group striving but also by a single spirit. A single spirit is always disclosed as the herald of group striving. All the currents toward conscious manifestation of Be-ness, to which humanity has lent impetus, were inspired by one spirit.

A group of twelveAY, 137

People do not want to understand group work, which multiplies the forces. The dodecahedron is one of the most perfect structures, with a dynamic power that can resist many assaults. A group of twelve, systematically united, truly can master even cosmic events. It must be understood that the enlarging of such a group can weaken it, undermining the dynamic force of its structure. Therefore you notice Our formations of small groups. Of course, various karmic conditions can attract more and diverse karmic elements to the group. One cannot expel them forcibly, but one can quickly live through their effect. The duty of each developed participant of the group is to realize who the uninvited guests are, and to exert all will power to settle the old accounts of life.

Small groups striving toward cognition of the SupermundaneSUP, 760

Wherever possible, small groups should be formed, striving toward cognition of the Supermundane. Such groups could be of great help to one another. They will find mutual support when facing the derision of the crowds, and will help each one to develop attention toward the manifestations of the Supermundane World. Such groups should be small, so that the varied vibrations of individual participants do not impede the harmony. No one can forcefully command striving towards the essence of Be-ness, but the harmony of vibrations makes possible a powerful ascent.

Members of groups must watch thoughts about other group membersHEART, 16

Members of close-knit groups should be especially watchful regarding thoughts about each other, so that they do not burden or block the current. Many Teachings advise people to follow this simple discipline, but every book should give them still another reminder, because they are not putting into practice what is most urgent, most necessary.

What is the mystery of group harmony?AY, 134

How does Our Community so easily avoid irritation? Do not overestimate the role of the quality of consciousness, for it is the fullness of labor that is at its foundation. In labor and in the utilization of prana lies the mystery of group harmony. Such cooperation is possible, and Our followers must not be confused by the diverse characters of their co-workers. Hard work and the proper use of nature will provide the correct attitude for the laboring community.

The purpose of groups is to bear the new consciousnessLHR II, 14 August 1936

Before building communities, co-workers with a prepared consciousness are needed.... That is why it is so useful to have groups that gather around the Teaching of Life, for from such groups can come forth bearers of the new consciousness.

Therefore, primarily, we should think of education and the broadening of the consciousness. This realization will bring the most beneficial results. "Disharmony of details can break up all construction." Therefore, let us learn magnanimity and cooperation in our groups where the Living Ethics are studied; this is good schooling for the closer type of community. Let us be solicitous about one another, exercising the maximum of sensitiveness and response to each other's characteristics.

Groups of young people as TorchbearersLHR II, 19 April 1938

The young people, members of this organization, call themselves "Torchbearers." A torch is for them a symbol of knowledge transmitted by great men and women of the past and present. Young torchbearers choose from these heroes and heroines the image closest to them and strive to emulate it in their life. Their goal is to carry this torch of wisdom and achievement into the future, for the benefit of coming generations.

Discrimination is the key to success in establishing a new groupLHR I, 8 August 1934

You are right in thinking that in all the attempts of the dark ones there is a certain system. Precisely, they strive to discredit every pure beginning. And the easiest way to achieve this is by bringing dark or irresponsible persons into the midst of benevolent activity. That is why the books of the Teaching insist so much upon discrimination regarding newcomers. Discrimination is the key to achievement and success. This is the first quality which a disciple should develop. Therefore, the idea of organizing groups for the study of science and art is wise and useful in all respects. Such studies harmonize with the tasks of self-perfection indicated by the Teaching more than anything else. Moreover, this should give a good opportunity to observe the characters of the students, and to accept into the Teaching of Living Ethics only well-tested persons.

Variety of members in groupsLHR I, 27 January 1933

You write that the members of your groups greatly differ. But you should not worry about this; neither should you criticize it. Each one has his own approach. Again, I may quote the words of the Teaching: "Some choose the easiest, others prefer the most difficult. Some cannot speak but are most sharp-sighted. Others have the gift of words and fly after them. Some realize the most significant, but there are others who prefer to remain on the fringe. Endlessly We can enumerate these differences, but only the fire of the heart will justify the person. Thus, We shall never tire to repeat about variety. The gardener knows how to mix his plants; otherwise he would not be the master of the garden."

Each member can express the whole group NEC, 184

When you are writing books, see that each one is complementary and independent of the others. So too in action, see that each member individually can express the whole group.

The evil of so-called occult groups LHR I, 17 February 1934

Everything you say about the so-called occult groups does not surprise us but confirms what we expected, as we know of the sad situation within many organizations and we know that human nature is everywhere similar. The evil is always the same: lack of tolerance and a terrible exclusiveness which destroys all foundations. The presidents of numerous societies and lodges pretend to have an exclusive monopoly and authority over everything concerning the Teaching given by the Great White Brotherhood. In addition, some wish to be the sole channel through which the High Teaching may be introduced. But in the poverty of their imagination they fail to see that the Great Brotherhood, which leads the evolution of the whole of humanity, cannot limit itself to one or even ten currents or recipients who are, in any case, just temporary!

Group warnings LHR II, 25 June 1936

And now I would like to warn your group.... Similarly, some novices in the Teaching begin to ascribe to themselves sacred pains and the most lofty achievements, about which they read in the books of the Teaching. They must be warned against such tendencies, for these indicate the presence of undesirable qualities of the spirit such as conceit and lack of discrimination. Unless these qualities are overcome, no progress on the spiritual plane is possible.

Battling the ego and recognition of supermundane groups SUP, 831

Do not think of yourselves as unprecedented heroes when you begin your attack against the monster of ego! First of all, wage the battle against your "I" and try to replace "I" with "we." It can be seen that such a replacement is not difficult, especially if you recognize that none of your actions can be exclusively yours, for every act is performed by both earthly and supermundane groups. No one can insist that he acts without strong co-

workers. Only those who are foolish and ignorant fail to notice how their actions are shaped.

Guiding Hand

Seekers of spirit receive the Guiding HandLMG II, 247

Events are thundering. I am endeavoring to restrain, to bridle the madness.

If you could see all the crimes being committed! But We will not allow the panther to leap out. Seekers of spirit shall receive the Guiding Hand. Seekers of knowledge shall receive instruction. Those in sorrow shall receive consolation. Those who raise the sword shall be stricken. The scoffing ones shall be banished. Those who caused evil shall be smitten down. Thus do I decree.

Do not reject the Guiding HandLMG I, 238

To sever the ties, to weigh Our Forces on the balance, to cut yourself off from access to Us, is dangerous.

The approach to Light is a serious matter.

Hostile powers surround each of your actions; as soon as morning consciousness succumbs to twilight, then can the wings of darkness touch you.

Darkness may steal unawares upon those who stray.

It is easy to miss one's footing in the mountains.

It is better not to reject the Guiding Hand than to wait anxiously for the rescuer's lantern.

Grateful even for a dog's bark are the lost ones.

Is it not better to walk with a guide in the glistening snow?

You must understand, you must remember, you must know.

The Guiding Hand and the law of HierarchyAY, 654

How can one come close to the Source? How will the higher understanding be affirmed? Only by the law of Hierarchy. The Guiding Hand is the Uplifting Hand. The Indicating Hand is the Hand revealing the path to the Highest Law. Thus is created the great step of the law of Hierarchy. Truly!

Directs the spiritAY, 668

Of all principles leading to the broadening of consciousness, the principle of Hierarchy is the most powerful. Each manifested change is based upon it. Whither can the spirit direct itself without the Guiding Hand? Where can the eye and the heart turn without Hierarchy, when the Giving Hand of the Hierarch affirms the flow of destiny, and when the Hand of the Hierarch directs one to the best manifested date, and one becomes familiar with even the highest energies? Therefore, the seed of the spirit becomes imbued with the Cosmic Ray of the Hierarch. Since the most powerful principle contains in itself the potentiality of fire, the pure Fire of the spirit of the Hierarch is affirmed as the highest principle. Thus shall we remember our spiritual Leaders. Thus shall we revere the Law of Hierarchy.

Reverence to the Hierarchy Letters of Helena Roerich II, (31 July 1937)

Yes, the Teaching of Living Ethics is based upon reverence of the Hierarchy of Light and recognition of the high authority of the Teachers. And the greater the spirit, the broader and higher is his understanding of the great law of Hierarchy. I shall not tire of repeating that the principle of Hierarchy is the cosmic law. The whole Universe is filled with, exists, and is held only by this principle. Each form in the Universe has in its foundation a Hierarchy. Precisely, in the cosmos the lowest is subordinated to the highest. Evolution is based on this. In the books of the Teaching it is said, "Of all [leading] principles . . . Hierarchy is the most powerful. Each manifested shifting is created upon the principle of Hierarchy, Whither can the spirit direct itself without the Guiding Hand? Whither can the eye and the heart turn without Hierarchy. . . . the seed of the spirit is imbued by the Cosmic Ray of the Hierarch." Verily, the sign of belonging to the Sixth Race will be the acceptance of the law of the Highest Leadership, the acceptance of Hierarchy in all its magnitude.

Acceptance to avoid catastrophe INF II, 88

Humanity must develop sensitiveness if it desires to avoid a catastrophe. How is it possible that it does not understand that help can come only if the Guiding Hand is accepted! One must point out that if the Guiding Hand is not accepted catastrophe is inevitable.

Obedience and the Guiding Hand Letters of Helena Roerich I, (7 July 1932)

Small children, even without perceiving the reason, obey the guiding hand. But adults attempt to add to the prepared reaction something fit to their mood. One may compare them to people who, when the house catches fire, neglect irreplaceable manuscripts but save their cherished bedding.

Whence comes this disrespect of the Command? Also from mistrust. It is incomprehensible how readily the gifts of the Teacher are accepted and how neglected are his best Commands. How many premeditated transmissions were rejected, how

many effectual actions disrupted, because of light-mindedness! With one hand reverence is rendered, and the other scatters the pearls over the precipice. The fact is forgotten that permeating space with personal sendings is an infection of space, and that the chosen Guide, with his experience, will not humiliate the pupil. Hence, how greatly must one value cooperation, firm in trust!

The Guiding Hand steers toward the destiny of the revealed dates LMG I, 281

I teach you to consult your own destiny.

You must comprehend the dates revealed to you.

Through that understanding will be unveiled the structure of Cosmos.

When the will is harmonized with the revealed dates, there can be no destruction.

The Guiding Hand hovers over your spirit,

And like a pilot steers it through waves and seasons and elements.

Therefore must Our disciples be able to hearken to the breath of life of every day.

Not your signs are the twilight of ignorance or the grimace of discontent—

Leave these to the dark ones.

Trust in the Guiding Hand as protection against slander Letters of Helena Roerich II, (18 November 1935)

But we know how the Great Teachers look upon the betrayers. Indeed, “The Teacher permits the beginning of a new step. Betrayal is an attribute of such ascent. The Teacher considers the manifestation of abuse useful. The Teacher regards a dish of slander as a wonderful offering. The manifestation of slander brings tension of atmosphere, and each tension is already an ascent. Let the ignorant dance, they arouse the waves. The traitors will be overthrown.” Thus, in full calmness and trust in the Guiding Hand we will continue to build.

Guru

Selection of the Guru AUM, 128

Why is treachery toward one’s Guru such a revolting crime? During the first three years one may affirm one’s consciousness, but after that the selection of the Guru becomes final. Such a law has deep significance. The Guru is the bridge to cognition of the Higher World. Such an earthly step easily establishes a relationship with the Higher

World, therefore it is inadmissible to choose the Guru and then betray him; this would mean severing the bond with the Higher World forever. One can fall under the darkest influence when the saving thread has been broken. Such people are still able to move, eat, sleep, and slander, but the leprous infection may already have taken root. Likewise, traitors can still vegetate, but human dignity has been lost. Thus, one can observe the wise laws which lay the foundation for living steps to the Higher World.

After having chosen the Lord and the Guru no retreat is possibleHIER, 112

After having chosen the Lord and the Guru no retreat is possible. The path lies only onward, and sooner or later with ease or difficulties you will come to the Teacher. When the black ones surround you and close their circle, there will remain, only the path upward to the Lord. Then you will feel that the Lord is somewhere not far-off and that the silver thread is above you. You have but to stretch out your hand! We can meet without the help of the black ones, but more often only he who is pressed from all sides reaches out to the silver thread, and only in distress does he learn the language of the heart. One should feel the Lord and the Guru in the heart.

Reverence for the GuruAUM, 74

With whom may one fortify one's thoughts? Only with the Guru. He is as a rock, near which it is possible to be sheltered from the storm. Reverence for the Guru is the path to the Higher World. But chaos cannot tolerate construction. One should direct attention to the basis of thought in order not to be exposed to the whirlwind.

When the Guru stretches forth his handLHR I, 21 July 1934

It is possible that you, again insisting that "it is not the disciple who awaits the Teacher, but the Teacher who awaits the disciple," may say that I have failed to understand you. With my heart I understand you, but a certain emphasis is necessary. You yourself may have to deal and talk with undeveloped souls, and when telling about the Teacher and discipleship you must firmly emphasize that without striving and strong determination nothing can be achieved. Much has been said about the harm of halfwayness. The Teacher awaits only him who is firmly, infallibly absorbed in complete striving and going toward the goal. And when the last obstacle that separates the disciple from his Guru is conquered, the Guru stretches forth his Hand. There are many crowding at the base of the mountain and who are hoping to follow the path, but it is certain that the Teachers are not waiting for all these! For high is the summit and narrow is the path, and many will be frightened and will leave, without even traveling half the way. Only after crossing a certain point may a disciple hope to attract the attention of the Guru. As, verily, it would be a waste of time, and a great incommensurability to attend to the leapings of unstable travelers of the spirit.

Reverence for the GuruLHR II, 18 February 1936

And again it is said, "With whom may one fortify one's thoughts? Only with the Guru. He is as a rock, near which it is possible to be sheltered from the storm. Reverence for the Guru is the path to the Higher World. But chaos cannot tolerate construction...."

Every Hindu knows what devotion to the Guru means. And we know that all the majestic concepts and the whole beauty of Eastern thought evolved precisely from the sequence and succession in the infinite Hierarchic Chain, which consists of links formed by the limitless devotion of a disciple to his Guru. Thus, the East looks upon a Teacher who rejects the Hierarchic principle as upon a dry, rootless tree. To deprive the spirit of reverence for the great concept of the Teacher is equivalent to spiritual suicide. The Great Teachers provide our nurture; without it, not only would we die but so would the whole planet.

Questions from and replies to the TeacherFW I, 345

The Guru may ask his disciple, "What are you doing, what do you desire, what torments you, what gives you joy?" These questions will not indicate that the Guru is unaware of his disciple's state of mind. On the contrary, with complete knowledge the Guru wishes to see what the pupil himself regards as most important. Through lack of experience the pupil may indicate the most insignificant of all circumstances. Hence, the Teacher does not inquire merely out of politeness, but as a test of the consciousness of his disciple. Therefore one should carefully weigh one's replies to the Teacher. Not the so-called amenities, but a constant broadening of consciousness is the Teacher's concern.

The Guru, disciple, and IndiaLHR II, 1 October 1935

Nowhere are the links between Guru and disciple more understood and sacredly revealed than in India. Even during the temporary decline of the country, this reverence was preserved in the very heart of the people, and it gives a particular ineradicable coating to the innate culture of the Indian spirit. Thus, blessed are you if your heart vibrates to this great feeling of sweet savor. Verily, the fires of gratitude and devotion rise higher than those of any other offerings.

The dangers of having several gurusHIER, 253

Many legends express the danger of having several Gurus. Let us cite one of them. "One pious woman had three sons. Each of them had chosen a venerable Rishi as his Guru. But one of them conceived the idea of increasing his powers by asking two more Rishis to be his guides, though his mother had warned him of the danger of such a thoughtless action. The time came when the Rishis began to teach the three youths to fly. The third youth asked the two other Rishis to strengthen his flights, so that he might be ahead of his brothers. But the whirlwinds sent from three places crossed and the light-minded fellow was torn to pieces in the air; whereas his brothers flew safely in the direction of the Rishi chosen by them." Thus people remember the law of Hierarchy. One might adopt this law. From every standpoint of knowledge science confirms other laws

of life; however, one should not look with an oblique eye.

Obsession, the Teacher, and the GuruFW I, 283

Moreover, the concept of the Guru greatly helps to safeguard from obsession. In the case of a weakening of will, the Teacher offers his surplus force in order to bar the intrusion of the alien dark influence. Naturally, the Teacher with a high consciousness is able to determine sensitively when his help is needed. Indeed, such guidance has nothing to do with coercion.

A story about kindling of the firesFW I, 353

A certain Guru remained out of sight in his cave. And when his disciples asked him to show himself, he replied, "Foolish ones—is it not for your sake that I have hidden myself? For I do not wish to cause discord among you by my appearance. But when you accept me as one who does not exist, perhaps your own fires will burn the more intensely." Even through such means does the Guru show concern about the kindling of the fires so that the heart may be aflame!

Trust in the Teacher and reverence for the GuruAUM, 110

The Guru is in no need of reverence, but trust in the Teacher will be the sole vital bond with the Higher World. Realizing the value of trust here on Earth, one may apply the same measure of trust through all Hierarchy. It is right that reverence for the Guru be the firm foundation of an entire people. Destruction of respect for the Guru will also be the cessation of achievements.

The Guru creates the consciousness of the inner manLHR I, 11 August 1934

In the East, the bond between the disciple and the Guru is considered even now to be the most sacred, and above all blood relationships. And occultly, it is quite correct because the Guru creates the consciousness of the real man, the inner man who is the carrier of his karma; and by so doing the Guru takes responsibility even for a part of the karma of his disciple. Therefore, the selecting of disciples as well as of a Teacher must be done with great thoughtfulness and care.

The sacred bond between a Guru and discipleLHR II, 18 June 1936

Now you will realize how sacred is the bond between a Guru and disciple! For who could know, if it were not revealed to him, that the Guru chosen by him is not his cosmic Father and also his Guru? And amidst the ones who approach the Teaching there are those who run from one Teacher to another, hoping to accelerate their progress. But only the ignorant can think thus; they do not realize the significance of the occult bond, nor do they know with what difficulty and patience it is woven, and how anger, irritability, and doubt—to say nothing of betrayal and apostasy—can instantaneously destroy a

work even of many years.

Habit(s)

Our Community and harmonious laborNEC, 17

Many a time you have heard about following Our indications, and you could convince yourself that precise fulfillment of the indication is practical and beneficial. This is the first step. After this, self-action must begin. Knowing the foundation of Our Teaching it is necessary to prove to be disciples creating in full co-measurement and immutability. When the Teacher says, "Now you yourselves display the effect of My indications," it does not mean to recall old habits, to quarrel with one another, to become offended and to hurt each other. This can be left to the mule drivers. But it should be for you to remember about Our Community and emulate it in harmonious labor. When the time comes to change the course of the ship, the indication will come. But do not expect an indication about a patch for the boot. Otherwise we shall soon congratulate each other on our birthdays.

It is necessary to assimilate permanently the dignity and the worth of the true work, and to relegate childish habits to the archives. Without betraying one's principles it is possible to find hundreds of worthy solutions. I wish to see you upon the next step.

Accepting the full chaliceNEC, 234

The world has been split into two parts. Knowing the imperfection of half the manifestations of the new, foreseeing the cunning tricks of the old, We always remain in a world which is imperfect and new. We know all, We appraise all. You have a personal influence, people come to you with the question, "How to think?" Reply briefly, "With the New World; cast out all limited opinions." Reflect how it is possible to depart from old habits. Exert yourselves to accept the full chalice.

Habits are the decay of lifeAY, 198

A yogi has no habits, because habits are nothing more than the decay of life. However, it is natural for a yogi to have his own way of action. It is not difficult for a yogi to cut the bonds of habit, because his state of tense alertness constantly reveals to him new approaches to problems. Inertia is the skeleton on which ignorance grows. How many kingdoms have collapsed because of inertia!

Cancer, cause of poisoning, and its preventionAY, 495

Cancer is the scourge of humanity and will inevitably spread. The chief measures against cancer will be preventive ones. Those who do not use meat, wine, tobacco, or narcotics; who keep psychic energy pure; who from time to time undergo a milk diet; who cleanse the digestive tract and take the water of L., need not think about cancer.

During the early stages of cancer, surgery can be beneficial; it is pointless, however, if the patient after his convalescence returns to his former ways. Of course, ultrasound can break down the tumor, but of what use can it be if the cause of the poisoning has not been eliminated? Life must be made healthier. It is not wise to invent cures for corpses! One has to pay attention to the conditions of life and habits of those who fall sick.

How can cancer be cured? Of course, with psychic energy, whose crystal achieves the best healing. It is possible to utilize the accumulations of psychic energy, a true panacea for all illnesses, even for leprosy. The crystal of psychic energy can be obtained from musk, but this is a crystal of unconscious energy. Of course, there is the crystal of universal power, the Philosopher's Stone. Here, once again, the alchemists are close to the truth. The Philosopher's Stone, as a physical accumulation of psychic energy, is at the foundation of all life.

It is customary to think that cancer is hereditary. Of course it must be accepted that a poisoned organism gives birth to a similarly poisoned one. One should protect children immediately, for among them there are already many special ones.

New currents will astonish humanityINF II, 84

The search for new ways is the most imperative problem. Due to the unusualness of conditions of the future, it will be impossible to proceed by the old ways. All new ones must remember this. It is the worst thing when men do not know how to escape from the old rut. It is dreadful when people approach new conditions with their old habits. Just as it is impossible to open a present-day lock with a mediaeval key, likewise it is impossible for men with old habits to unlock the door to the future.

To all We shall say, "It is necessary, necessary, necessary, to find new ways!"

The quality of finding new ways is precious. Therefore, We test a disciple upon his ability to adjust himself to unusual conditions.

The appearance of new currents will astonish humanity. As usual, these currents will be beneficent in the hands of those who know; but in the hands of the ignorant they will be a scourge.

Reject old habitsINF II, 96

Straight-knowledge is developed in the quest for new ways. Therefore, flexibility is the mark of straight-knowledge. Let us say to all new ones that the decisive rejection of old habits and an aspiring search are the foundations of success. People must finally understand what it is that benefits them!

Habits, the calluses of the soulHEART, 367

If someone were to collect in a single book all the forms of behavior harmful to perfectment, he could easily ascertain how simple it is to overcome them. He could see from what small actions this evil accumulates. Is it difficult to give up trivial habits in one's daily life? Is it difficult to suppress the small destructive acts that poison the body? Doesn't a child feel ashamed after his first feeble attempt to lie? Only by habit does a child harden his heart. That is why We call habits the calluses of the soul. Who is unaware of the warnings the heart gives every time an unworthy act is about to be performed? Such actions of the heart transmit the best calls, but often people force the heart to be silent. This is a grave crime, as serious as cutting off the current that is bringing salvation to someone near and dear.

The Subtle World and its closenessFW I, 139

Again the low strata of the Subtle World have been revealed in order once more to convince people of how close they are to similar strata of the physical world. It is regrettable that people enter the Subtle World so unprepared for it; they bring their base habits along, and they squander the forces of thought on imperfect forms. In the Subtle World the creativeness of thought is developed in all domains. It is difficult even to imagine on what delusions the precious power is expended! People should be advised to get used to thinking, even a little, about the beautiful, in order to avoid manifestations of ugliness. Not few are the beautiful creations and remarkable manifestations of nature, but it is necessary to observe them. A dark state of mind is the source of all misfortune. Even the low strata of the Subtle World differ in the distinctness of the illusions. Where there is aspiration there are no confused dreams, and all details are clearly impressed. But what a danger there is if the striving is base or trivial!

Music of the spheres and the Fiery WorldFW II, 4

There are no shadows in the Fiery World. This is not difficult to imagine, because even upon earth it is possible if one arranges the sources of light properly. The luminosity of all parts of the Fiery World produces a continuous glow. Thus also is consciousness permanently awake, for there is no sleep. Such tension becomes possible when the inner fire completely corresponds to the cosmic one, but in full harmony the tension is not felt.

It is quite just to call the music of the spheres the Song of Fire. Are not the fiery vibrations concordant? And is not this resounding nurtured with radiations? Thus when we call Agni "the Keeper of the Gates" and understand the unutterable link, then we too resound. One may resound also here, if only for a moment, then all earthly habits become obsolete. Thus one must affirm in the heart all sparks of the Fiery World. May the earthly habits be replaced by the Fiery Truth.

Learn to balance feelingsFW II, 407

One should break away from personal expressions as from harmful habits. A feeling which has been tempered in the fire of Hierarchy will not become distorted. Thus learn how to balance feelings on the truest scales. Much patience is needed in order to be able, without losing the feeling and the heart, to check upon their quality on the scale of Hierarchy.

The path of cognitionBRO, 59

Many listeners, no doubt, would prefer to hear sooner about Brotherhood itself; but let them first abandon curiosity and the obstructing habits. With dignity it is possible to enter. Therefore, it is first necessary to ascertain how different feelings are understood. One should not give precious things into someone's safekeeping if it is assumed that they will be resold instead of being carefully guarded.

He who wishes to learn will not weary of the path of cognition.

Petty habits of selfhood are an enemy of evolutionBRO, 529

Habit is second nature—a wise proverb indicating to what an extent habit dominates man. Precisely, habits render a man immobile and unreceptive. One can suppress habits, but it is not easy to eradicate them. People are continually encountered who boast of their victory over habits. But observe the daily routine of such victors, and you will find them slaves of habit. They have become so imbued with habits that they do not even feel the weight of such a yoke. It is especially tragic when a man is convinced that he is free, whereas he is really shackled in the fetters of his habits. It is most difficult to cure a sick man who denies his illness. Each one can name such incurable ones among people known to him. Yet in order to assimilate the concept of Brotherhood, mastery of existing habits is indispensable. Under habits We have in mind not the service for good, but the petty habits of selfhood.

It is Our custom to test those who are approaching the Brotherhood on liberation from habits. Such testings must be unexpected. It is best to begin with small habits. Man is often concerned with defending them more than anything else. They are considered to be natural qualities, like birthmarks. Yet the newly born have no habits. Atavism, the family, and school foster the growth of habits. In any case, a routine habit is an enemy of evolution.

Harmful earthly habitsSUP, 825

Urusvati knows the power of victory. A victory should be kind, for then the fires of the heart are beautifully kindled. The less selfishness there is, the more luminous will be the fires.

It will be said, "Not everyone is destined to achieve a glorious victory." No, friends,

everyone can gain a glorious victory. Victory is achieved not only upon battlefields. Everyone can overcome his bad habits and thus ignite the fires of the heart. Overcoming one's faults was called in antiquity the opening of the Supermundane Gates. Certainly, on supermundane paths, one's earthly habits can be particularly harmful. Even seemingly harmless habits can enslave one.

A free man is not chained by habits. He will know how to adapt himself to any conditions and will not regret the past, for he has overcome all obstacles and is free. Man himself accumulates petty habits and is not aware that he has become enslaved, precisely by the most petty habits and prejudices. Can one hasten into the Supermundane World with such fetters? Can one freely and in friendship greet new neighbors, when one is engulfed by yesterday's refuse? It must be conceded that the litter of one's life is composed of petty habits. A conqueror does not cling to the past, but freely strives towards new creative labor.

The Thinker said, "Come, victory, and liberate me from my rusty chains."

Carefully change one's habits Letters of Helena Roerich I, (28 August 1931)

In general, bear in mind that narcotics are not advisable for the followers of Agni Yoga. Also, smoking is harmful, as well as the immoderate use of alcohol. Even meat is harmful, as it fills the organism with decayed particles. Of course, as a physician, you realize how carefully one should change one's habits so that there will not be any harmful reactions. But are there many people who could do it gradually? However, Agni Yoga is inaccessible for smokers and drinkers.

One Chosen Image Letters of Helena Roerich II, (30 August 1935)

If you are to succeed you must remember constantly and ardently with your heart the One Chosen Image. Also, if you wish to practice self-discipline, choose one or two of your worst qualities or habits and try to rid yourself of them. This discipline seems very simple, but in reality is extremely complex and difficult; still it is certainly the most fundamental method.

Harmony

Harmony for missions of importance LMG I, 68

Harmony among you brings results most cherished by Us.

For missions of importance We bring together harmonious persons—their current is the most powerful.

The principle of harmony and unification to build the bridge to Hierarchy AY, 662

Certainly, the power of Hierarchy is the most vital, and only by this bridge can one build. Thus, in the foundation of each great beginning is laid the energy imbued by the law of Hierarchy. Only upon the principle of harmony and unification can one build. Only upon the basis of affirmation of the principle of Hierarchy can higher possibilities be affirmed. The Creative Will proclaims that a united consciousness leads to harmonious decisions.

Harmony and the oneness of CosmosINF I, 71

We, your Brothers, know that page of life wherein is inscribed the oneness of Cosmos. We affirm that the manifested evolution is created not in dissociation but in a limitless striving of harmony. The more beautiful, the more high. The more powerful, the more high. Why manifest conflict between spirit and matter when they issue from one Source? Why not intensify the power and feel the psycho-life of Cosmos within oneself?

Boundless harmonyINF I, 269

In boundless harmony is contained the whole cosmic creativeness. Only harmony can reveal to the planet the higher spheres. Only harmony can establish the chain of aspirations to the far-off worlds. The conception of the far-off worlds should be applied to all which strives toward perfection. Therefore, Our harmonies are so powerful. The fire of the centers is harmony; the fire of the spirit is harmony; the fire of the heart is harmony.

Harmony and special rhythmFW II, 332

Compare the fire of a smelting furnace with the flame of a raging conflagration; compare harmonious action with the elements of chaos. All salutary rhythms are invoked in order to manifest concordance of action.... Not for war alone, but also for spiritual defense do the crowds need discipline. It is wrong to direct crowds toward bestiality, but rhythm brings harmony into gatherings of people. In this let us not forget the fiery examples. Precisely the fiery principle exists by a special rhythm.

Assimilation of rhythm and significance of harmonyAUM, 572

Assimilation of rhythm is a step toward the distant worlds. No one can perceive subtle vibrations if he has not assimilated rhythm and does not understand the significance of harmony. To some it is empty sound, but there are those who have already harmonized their whole life. Not the rhythm of mediocre music but the fiery rhythm of the heart is what I have in mind.

Someone, hearing about the help of rhythm, engaged a drummer to beat into his ears—the dullard merely became more stupid.

Harmony and womanAUM, 416

Woman herself must set an example in unity. We know how seldom such harmony is attained. But if the one real motivation be emphasized, then it becomes impossible to remain deaf just by reason of absurd customs. Indeed, many of them have a historical basis, but these obstructions must be destroyed.

By their own hands, women of all races and beliefs will help to mold the steps of evolution. There should be no delay!

Freedom of will and harmonyBRO, 103

How to reconcile the existence of free will with the influences about which much has been said? Free will does exist, and no one will deny it, yet one may constantly observe certain non-conformities with the actions and thoughts of the Supermundane Forces. The point is that the will may be harmonious with the Higher Forces, or it may be chaotic and working against construction. It is deplorable that the chaotic will predominates among people. It does not improve with formal education. Freedom of will is a prerogative of man, but without harmony with the Higher Forces it becomes a misfortune.

Readiness and harmonyAUM, 580

Constant readiness is a quality which needs to be developed. Readiness is not a nervous transport, it is not transitory tension. Readiness is harmony of the centers, always open to perception and reaction. The man who is filled with harmony is always receiving and always giving. His being is always strengthened by an uninterrupted current. There is no giving without receiving. To break such a current is the death of advancement. The all-knowing one will also be all-giving. Let us understand this truth broadly, not setting limits by earthly conditions.

Heart is the abode of harmonyBRO, 193

Harmony is not always attainable, even if it is proclaimed verbally. It is a common error to think that harmony can be established by reason. Few realize that only the heart is the abode of harmony. People reiterate about unity, but their hearts are full of stinging arrows. People repeat many sayings from various ages about the power of unity, but they do not try to apply this truth to life. They reproach the whole world for dissensions and at the same time they themselves are sowing disunity. Verily, it is impossible to live without the heart. Heartlessness cannot find a harmonious abode. Not only do the sowers of disunity harm themselves but they also infect space; and who can foresee how far such poison may penetrate?

Do not think that enough has been said about unity and about creative harmony. On each page it is necessary to repeat about this very thing; in every letter unity and harmony should be mentioned. It must be kept in mind that every word about unity will be an antitoxin, destroying the spatial poison. Thus, let us reflect about the good of unity.

Harmony of laborBRO, 591

Harmony of labor is so necessary that special attention is paid to it in the Brotherhood. We advise having several tasks on hand in order the more easily to bring them into agreement with the inner state of consciousness. A better quality will be attained by such a method. It is too bad if a man begins to detest his work because of transitory currents.

I affirm that a wise change of occupation will heighten the quality of labor. Brotherhood teaches a solicitous attitude toward labor.

Harmony and evolutionSUP, 97

Urusvati knows the balance between harmony and evolution. These correlative concepts are often taken as being contradictory, but, in reality, can evolution ever be inharmonious? And how can harmony be created without evolution? Yet people prefer to understand harmony as an immobile and inactive state, and use it as an excuse for their irresponsibility. While the world is in convulsion people prefer to sit in sweet oblivion, and call their benumbed condition by the lofty word "harmony."

However, the strong chords of harmony are tensed, and as they expand they contribute to evolution. Similarly, the benefit of evolution is in its continuously accelerating motion. It is beautiful to realize that the world is perpetually evolving, in ever-increasing striving and motion.

In their earthly condition people cannot always notice the beneficial growth. All growth comes with pain, with lightning, and in storm, and only a perfect consciousness can perceive the radiance of Truth. Every evolving thinker must transmit his understanding of Truth while on Earth. If he does not apply Truth in life, man is not worthy of being called a thinker. Thought is life, and life is moved by thought.

Thus, you realize the two foundations of Our Life. We live in harmony for the sake of evolution. We must evolve, otherwise We shall be transformed into mummies.

Harmony and the New EraSUP, 237

In ancient days excesses were called "the chains of hell." A great truth underlies this saying. Artificial stimulation is degrading and limiting, whereas inspiration arrived at naturally is limitless, for it follows the laws of Infinity.

Thus, We remind people that any disharmony is ruinous. Lack of understanding of harmony makes life ugly and such ignorance is criminal. One cannot think about evolution when people themselves destroy the very foundations of life.

Especially at present, at the threshold of the New Era, one must think about the health of the nations. It may seem that today, when people have lost trust in one another, it is out of place to speak about health, but every teacher must speak about the ways to the future.

The example of the Thinker will be instructive. Even when He was sold into slavery, He spoke about freedom and harmony in life.

Everyday life and harmonySUP, 324

Urusvati knows how people reveal themselves in everyday life. Biographers make the mistake of thinking that the value of a person can be measured only by exceptional deeds, and because of this they miss the truth. Celebrities are often characterized by the glory of their activities, their sparkling eyes and powerful, eloquent speech, but entirely different personalities are revealed by these people in their everyday life. They should be observed in their routine work and in the company of their near ones. Their true mentality, as manifested in thoughts and dreams, should be properly understood.

Above all, We value the achievement of harmony in everyday life. Most of human life passes in such routine, and people should be evaluated by how they stand this test of daily life—whether they can preserve harmony in their domestic environment, resist petty irritations, and rise above boredom.

Many unseen circumstances are hidden in daily life, and one must find in them the joy that elevates one into the Supermundane. May you all remember that you build your human dignity amid daily turbulence. This awareness will make your achievement permanent. We rejoice at the builders of harmony in life, and every day should become a stone in the foundation of this beautiful structure. If you love work, understand it as a substitute for time.

Can Our Life be imagined without total harmony in its daily routine? Not days, not years, but a succession of joyous works can provide the exaltation and strength to live without concern for time. We also have other joys, which the toiler can partake in. The intensity of Our labor brings Us closer to the music of the spheres; ordinary people usually do not notice when such a harmony occurs in their labor.

The Thinker taught that awareness of the resounding of space comes when least expected. “No human measure can determine when the harmony of the Supermundane becomes accessible.”

Harmony and the art of thinkingSUP, 341

Urusvati knows that harmony in life refines human feelings. Indeed, harmony is the only thing necessary; with it all will be subtler and loftier. Harmony is a great concept! Yet people seek it in external conditions and overlook it in the essence of things. For

example, a primitive man may live in natural beauty, yet be far from harmony. The city dweller may be oppressed by the bustle of his surroundings, and be unable to think about a harmonious life. Even a refined philosopher can be crushed by the cares of supporting himself. Thus, the fundamental law of harmony is forgotten.

People do not understand that the way to harmony is in the art of thinking. Deep contemplation is needed for the realization of harmony. Truly, only the art of thinking can refine one's feelings. But how does one acquire this art, which can sometimes be possessed by an illiterate person, yet elude the most learned? How can We teach man the art of thinking? Many will take this to be a clumsy aphorism. How can We explain to people that Our philosophy is based upon thinking about Infinity? With such ideals, earthly tribulations become bearable and manageable. Do not fear the lofty concept of harmony. It can be applied in all aspects of life, and every human being can develop a sense of it within himself. This state can be called by different names, yet it is the property of all. Everyone sooner or later will achieve harmony if the art of thinking is cultivated.

The Thinker stressed correct thinking. He wanted His disciples to feel themselves to be artists who could create new kinds of harmony.

Discipline and harmonySUP, 585

Urusvati knows that loss of discipline destroys the best undertakings. Do not think that this worm is easily removed. Even the best co-workers can fall victim to this disorder.

It is difficult to talk to people about discipline. In many cases people take offense at the slightest hint about their destructive conduct. It is easier to speak about disorder, because people do not see much harm in it. But violation of discipline is a loss of harmony, a disorder of the most harmful kind.

Harmony cannot be established at once, and one must guard all efforts directed toward the building of harmony. However, harmony is like an easily frightened bird, once lost, difficult to attract again. One should think how painful disharmony is to the Guides. This is something that is rarely considered.

The Thinker warned, "Do not inflict harm by thought or action; it is so easy to break a precious vessel. Think often about true harmony."

Healing

Various colors of flowers in healingLMG II, 108

From the very beginning the prophets have noted sound and color. The ancient instruction about the ringing of bells is full of meaning. Wreaths and garlands recall the understanding of healing power. According to the color of his radiation, each one is

attracted by flowers. White and lilac have affinity with the purple, blue with the blue; therefore, I advise to keep more of these colors in the room. One can follow this in living flowers. Plants wisely selected according to color are more healing. I advise to have more freesias. Our Ray, with its silveriness, is more reminiscent of white flowers. Color and sound are Our best repast.

Flowers, resins, and seeds as healing elementsHIER, 316

Healing through the fragrance of flowers, resins, and seeds goes back to hoary antiquity. Thus, a rose not only possesses a similarity to musk but also prevents imperil. A garden of roses was considered by the ancients as a place of inspiration. Freesias are beneficial for the sympathetic nervous system, which vibrates so much in a Yogi. The seeds of barley are unsurpassed for the lungs. You know already about mint, about the resin of cedar and other resins. Perfumes are now bereft of meaning like all other desecrated values, yet the origin of fragrance underlies a useful but forgotten knowledge. Certainly, the poisons of antiquity were very subtle. The newly invented narcotics are comparatively crude; chiefly, they destroy the intellect—in other words, precisely that which sustains the balance in all psychic experiments. A flaming heart without spiritual balance is an impossibility. Thus, one must remember all details that bring one close to Hierarchy.

Quality of thinking and gratitude as healingAY, 31

It is necessary to distinguish between indignation of spirit and irritation. The fire of irritation must be divided into two kinds. When irritation has an impersonal cosmic character, its poison may be washed away by a current of prana. But if harmful feelings, such as conceit or self-pity, intensify the irritation, the sediment of poison will be precipitated upon the centers. Then there is no means to remove it; one can only wear it away by developing cosmic perception.

Quality of thinking must be realized as healing. Gratitude is likewise the finest purifier of the organism. He who has found the seed and realized the care of the Sender can project gratitude into space. Great is the healing power of the emission of gratitude. One must transform everything abstract into reality.

Materia Lucida and healingAY, 214

It should be remembered that not only for illumination but also for healing is Materia Lucida irreplaceable. It will be the best remedy for calming the nerves, for it is a bridge between the psychic energy of humanity and cosmic energy, the reservoir of which is inexhaustible.

Cancer and healing with psychic energyAY, 495

Cancer is the scourge of humanity and will inevitably spread. The chief measures

against cancer will be preventive ones. Those who do not use meat, wine, tobacco, or narcotics; who keep psychic energy pure; who from time to time undergo a milk diet; who cleanse the digestive tract and take the water of L., need not think about cancer.

During the early stages of cancer, surgery can be beneficial; it is pointless, however, if the patient after his convalescence returns to his former ways. Of course, ultrasound can break down the tumor, but of what use can it be if the cause of the poisoning has not been eliminated? Life must be made healthier. It is not wise to invent cures for corpses! One has to pay attention to the conditions of life and habits of those who fall sick.

How can cancer be cured? Of course, with psychic energy, whose crystal achieves the best healing. It is possible to utilize the accumulations of psychic energy, a true panacea for all illnesses, even for leprosy.

Giving away psychic energy through healingAUM, 594

One may ask how much of one's psychic energy can be given away in healing. This is no small question, for the loss of psychic energy is like disarming a warrior. One may give away half his supply, even two-thirds, but three-fourths already places the physician in a dangerous position. In such an exposed state the physician takes the sickness upon himself and may lose his life. Therefore, it has been said so firmly about the Golden Path: Everything in proportion, all in harmony—let us remember.

The force of psychic energy and healingSUP, 275

To a certain degree, the propelling force of psychic energy can be directed. In healing, an uplifting or highly concentrated thought can be directed toward an ailing organ. Any kind of blasphemy or destructive thinking, however, will intensify the flow of the energy toward an affected organ and aggravate the sickness. Wise is the physician who tells his patient not to blaspheme or hate. We have often pointed out that a pure thought is benevolent and has healing powers; it opens the gate to the healing power of Primal Energy.

Air and change of residence for healingAY, 606

Some nervous diseases can be cured by a change of residence. One could regard this idea as a whim, but there are explanations for it. The air that surrounds one is as mineralized and magnetic as water. We make use of waters of different compositions. Why, then, should air not be similarly utilized for its effect upon the different centers?

Much is spoken about prana; but pure prana is inaccessible on Earth, except on the heights, where few dare to stay. At the lower levels the prana is mineralized and is subject to the influence of discordant magnetic waves. Certainly, a change of residence can lead one to more beneficial combinations of prana, and may have a healing effect

on the condition of one's nervous system. Unfortunately, so far, the air in homes is generally regarded simply, as either pure or impure. In fact, every change of air has importance, since it affects different groups of nerves.... After the pralaya of night, the morning sun acts with special vitality in calling forth the psychic energy. Similarly, the awakened life of the seed, like the dawn, sends forth its emanations of prayer. Let us note carefully all benevolent influences.

Vibrations of Cosmos and healingINF II, 12

If the physicians would become aware of the vibrations of Cosmos, they could discover much that would be useful for healing. A ray may be discovered which would awaken accumulations in the Chalice and thus dispel sluggishness.

Healing and great amount of strengthHEART, 547

When performed against the will of the patient, healing exacts a tremendous amount of strength. Even when there is no opposition, a great mass of strength may be dissipated due simply to a lack of understanding. Yet tiring treatment may be successful in spite of the patient's lack of understanding. Many cases could be cited in which Initiates suffered greatly after forcibly healing someone. Naturally, these days the tension and expenditure of energy are unusually great. Therefore, if you feel tension or fatigue, do not be ashamed to lie down. In this time of unprecedented battle, the heart must be protected. This advice is for everybody. One should picture the entire smoky surface of the Earth in order to understand why protective armor is necessary.

Healing through the heart energyHEART, 596

The chief requirement for applying heart energy will be the realization that one does not need physical effort in utilizing it. The physical nerve centers also act in response to a command of the brain and the will, but a transmission of the heart is accomplished without any outer tension. The heart can act only when it is spiritually liberated from physical tensions. Let us not forget that the Western school usually follows the path of the brain, while the East, where the foundation has yet to be lost, retains the ancient knowledge that power is contained in the heart. Although healing by means of the heart allows the touch of the hand, it is neither the hands nor the eyes that give help, but rather the emanations of the heart. Distance has no impact on healing through the heart, whereas a transmission by the brain may have to deal with the obstacles created by all sorts of external currents. Training in the command of the heart requires the least amount of effort and adjustment. Pure thinking, constancy, and benevolence bring the heart energy into action.

The fiery energy of love and healingFW II, 152

Rarely do people understand that love is actually a fiery principle. Usually people suppress the most salutary qualities of love. Precisely by these qualities does man most

easily overcome the manifestations of darkness. Let us not cite examples, but merely emphasize the healing power of love. People especially respond to

healing power. They dream about the elixir of life, but beyond a life on Earth their poor imagination can suggest nothing. Thus, let us not forget that imagination is a quality of the Fiery World.

Directing forces toward healingAUM, 184

The experienced physician, extending medical aid, says to the patient, "Forget about your illness!" He knows that people do not usually know how to suggest to themselves recovery. Therefore, it is better not to let them tire themselves with doubt as to their health. People could help their recovery by directing their forces toward healing, but they prefer to weaken themselves by not allowing nature to exercise its good action.

Is it not useful to remember about reactions when we speak of the higher worlds?

Receiving healing vibrationsSUP, 6

Urusvati has witnessed the healing vibrations sent by Us. Their rhythms are varied and not everyone can recognize them. Some may suppose them to be the effect of an earthquake, others may assume that they are an attack of fever, and still others may attribute them to their own nervousness. But the majority will think them to be merely imagined. However, on all continents Our healing solicitude is often felt. People receive help and sense a sudden recovery but do not understand whence came the help. We are not speaking about gratitude, for We do not need it, but a conscious acceptance of Our help increases the beneficial effect. Each negative reaction or mockery paralyzes even the strongest vibrations. We hasten to help, We hasten to bring good, yet how often are We accepted?

Harmonious conditions and healingSUP, 479

People neglect their illnesses. Moreover, they surround the sick with unpleasant conditions, and then expect an immediate cure. But healing must take place in harmonious conditions.

People are ever ready to summon a physician with demands and ill will. They do not know that the most powerful healing energy can be poisoned and cut off by them. Frequently people call a physician and at the same time whisper words of mistrust behind his back. Scientists should investigate the healing that takes place when there is trust in the physician, and the illnesses that worsen because of distrust.

Tars and healing energyLHR I, 28 August 1931

Cedar tar and other tars or resins, such as eucalyptus, are the products of the psychic

energy of the trees, and therefore they are extremely beneficial for strengthening, purifying, healing, etc. Knowing these qualities, everyone should try to apply them in the best possible way. The best tar is from Siberian cedars.

Health

The three aspects of healthSUP, 525

Urusvati knows that people are responsible for three aspects of health. First, their own health; second, the health of the planet; and finally, the health of the Supermundane World. The last is not an exaggeration, for earthly dwellers must realize that they have no right to violate the harmony of the Supermundane World. Similarly, the health of the planet depends upon a wise use of its forces. Finally, people must safeguard their own health, not only for themselves but also for those around them. The human organism, though seemingly small, is a powerful repository of energy, and truly dominates its earthly environment.

A right understanding of these three kinds of health can provide true progress. When I speak about the individual's health, I naturally have in mind not only the bodily but also the spiritual health. The history of mankind demonstrates that evolution proceeds brilliantly when both conditions are in harmony. It can be seen that ancient Greece progressed when equal concern was given to the health of the athletes and the wisdom of the philosophers.

On the other hand, one can point to countries where sport became an obsession and the significance of the spirit was suppressed. It is easy to see to what such imbalance can lead. In such a society, those who speak about spiritual health will be accused of hypocrisy. We can point out how lofty knowledge and true service for the Common Good create the foundations for the health of the spirit.

One should not advocate renunciation of life, for the natural health of the spirit is forged in the furnace of life. Also, the health of the body must be understood sensibly. The gift of physical life must be safeguarded, but that should not be done at the expense of selflessness. It is difficult to find balance amidst life's contradictions, but a healthy spirit will pronounce its wise decision. A person can plunge into a dangerous current to save a dear one, but will not succumb to fever if he is carried by the wings of spirit.

Humanity can become the guardian of the planet if harmony of the spirit and body is attained. Humanity can send pure thoughts into supermundane worlds if the spirit is strong.

Preventative medicineSUP, 603

Urusvati knows that preventive medicine is the best medicine. One could wonder why, until now, preventive measures have dealt only with physical well-being, while ignoring

the mental condition. But it is precisely this aspect that is of greatest importance for the preservation of health. There are known hereditary, infectious, and occupational ailments, and in all these the psychic influence plays a role, because of its ability to arrest the development of illness.

Timely help by means of suggestion can hold back or even eliminate the onset of illness. It is too much to expect that most people could master auto-suggestion. Only extraordinarily sensitive organisms are able to feel the very first symptoms of an illness and obstruct it by the power of their will. For the majority, suggestions from without are needed. But such "inoculations" will be most effective only if administered on a national scale.

A yogi's healthAY, 201

There exists the false impression that a yogi possesses unfailing health, as it is usually understood. But can a sensitive instrument be made from a sturdy log? Does not the value of the strings of the vina lie in their ability to resonate to the finest intervals of tone? Equally resonant is the sensitive apparatus of the yogi. Indeed, to him alone are known the indescribable fleeting pains, which, like the tuning of the strings of the vina, transform his being.

One must understand that We will not claim that the path of Yoga is without danger. How can one avoid pain during the transformation of one's centers? The fire of cognition always burns hot.

You know by now that what is said here is not abstract symbolism. All the usual names given to these pains are useless, so long as science does not hasten to understand the significance of psychic energy or spirituality. The farther people are from an understanding of the dangers of Yoga, the farther they are from unity with the Highest Consciousness. Random flights of consciousness are of no value. What is needed is an incessant song of soaring. The vina may not always be sounding, but its tuning is kept harmonious.

Those who seek Yoga only for their health should instead partake of a glass of wine and discuss lofty ideas without applying them to life. For the health of a yogi rises and falls like the wings of a soaring eagle. The eye of the yogi sees like the eagle's eye, which you already know. The calm of the yogi is like the tensed power of the ocean.

The pulse and the heartHEART, 363

Let us turn once more to the quality of the pulse. We will have to point to this indisputable testimony of the heart's affirmation often and from many angles. It is not measurement of the pulse's frequency so much as observation of its quality that will convey a picture of the heart's vitality. We are on the way to photographing auras, but in the meantime we are already able to begin observing the pulse, not during illness but in

times of good health, and we can note what sensations influence the subtle play of the pulse and just how they do so. The aura shows evidence that an illness is present, whereas the quality of the pulse conveys a whole gamut of reactions. And while the aura is something transcendental for the majority of people, the pulse presents a purely physical phenomenon. But with what solicitude and caution must we understand the study of the pulse! Nowadays doctors pay hardly any attention to the quality of the pulse. We shall often return to the study of the pulse when we think about vibrations.

The antidote for heart diseaseHEART, 341

Degeneration, fattiness, and enlargement of the heart occur because of the intolerable conditions of life. Heart disease is rarely the result of karmic causes. Enlargement of the heart may be due to good potentials that go untapped. Of course, fattiness of the heart is an inexcusable condition, for the process of taking on fat can always be arrested at the start. Work is the best antidote for the tendency of the heart to grow fat. At the very least, the basic hygiene of the heart ought to be maintained. Striving to work is the best way to strengthen the heart. Not work but an interruption in the heart's striving is what causes destruction. Certainly, powerful hostile arrows also injure the health, but you know that the balm of Hierarchy can heal the wounds they cause. However, this balm has to be applied on a continual basis. Indeed, it is a serious error to forget the existence of such a medicine.

Effects of saturation of spaceAY, 293

Especially harmful are crossed currents. Even in the physical life, people prefer arrows coming from one direction to those coming from many directions. One can easily understand the depression of mood caused by arrows flying above one's head from unknown directions. When such a saturation of space cannot be avoided, it is especially important to guard one's health. The blood pressure increases, and the tension of the centers causes depression. A single known enemy, however strong, is better than these unrecognizable taps. The Teacher is especially attentive at such times, especially if the fires of the centers are already strained. But these life explosions are unavoidable. Every affirming conscious activity will evoke a vortex of thought, and if one's spiritual development is already great, then the counteraction of unbridled spatial waves is also great, and burdensome. Naturally, people with undeveloped centers do not even notice the shower of arrows, but this does not mean that they should be envied. We speak of constant joy, but this joy is a special wisdom.

The state of health and the cosmic causesFW I, 486

The state of health is bound up with many cosmic causes. Thus, one should not look for causes only in colds or indigestion. The chemism of the luminaries is analogous to substantial doses of medicines and mixtures which can perceptibly affect the organism. Similarly, nervous pains may be traceable not only to obsession but also to reaction to the currents of space. Why be surprised at the large number of nervous diseases? More

than once have I indicated the horror of such epidemics. They are contagious and under many forms have one common basis—precisely, affliction of the subtle body. Now one can understand once again why it is so necessary to study the fiery energy without delay.

Psychic energy and cancerHIER, 285

Cancer can be treated by psychic energy, since lack of psychic energy in the blood generates the disease. Often psychic energy is exhausted as a result of spiritual outpouring, as was the case with Ramakrishna and other spiritual Teachers. Certainly, they possessed an enormous amount of it, but, dispatching it to far-off distances, they could remain for a while without its protection. Precisely closeness to Hierarchy is needed in such cases, because even great Spiritual Toilers, in their self-abnegation sometimes expend their forces beyond a legitimate extent. Thus, for evolution We reiterate about Hierarchy, in order to affirm a goal-fitting application of one's forces to the Chain of the Highest Ones. Therefore, I say, Guard your health, in order to adhere to the Hierarchy even by this means.

The remedy of sodaFW II, 461

It is right that you do not forget the significance of soda. Not without reason has it been called the ash of Divine Fire. It belongs to those widely given remedies which have been sent for the usage of all humanity. One should remember about soda not only in sickness but also in health. As a bond with fiery actions, it serves as a shield against the darkness of destruction. But one should accustom the body to it gradually. Each day it should be taken with water or milk, and in taking it one should, as it were, direct it into the nerve centers. Thus can one gradually acquire immunity.

Prayer purifiesAUM, 57

Prayer is a purifier. This definition should not be understood abstractly. Spiritual health is the primary basis of bodily health. Precisely prayer as a real link with the higher Source will be the best purifier of the organism against all diseases. Infection appears when the body permits the entrance of manifested messengers of evil. Each body is predisposed to many diseases, but spiritual strength is on guard to quell such uprisings. When the spirit can be properly nourished by the higher energies, it also protects the body against dangers.

Therefore, it can be affirmed that prayer is a purifier.

Directing forces toward healingAUM, 184

The experienced physician, extending medical aid, says to the patient, "Forget about your illness!" He knows that people do not usually know how to suggest to themselves recovery. Therefore it is better not to let them tire themselves with doubt as to their

health. People could help their recovery by directing their forces toward healing, but they prefer to weaken themselves by not allowing nature to exercise its good action.

Psychic life and the preservation of healthSUP, 340

It is not possible to promote health without a proper understanding of psychic life. People go to sanatoriums to improve their health, and ignore the fact that they will be closely associated with a random company of sick people. Such an environment can hardly have a positive effect. On the contrary, the association with those whose attention is focused upon illness can only intensify the fear of disease and aggravate their ailments.

It would be good to remember the remedy of ancient times when sick people would go into seclusion and remain close to nature. This was done not only in cases of contagious diseases, but when the organism was in need of renewal.

Heart

The heart does not admit egoismNEC, 111

Many warnings were given against selfhood. This deadly sister of ignorance smites and extinguishes the best fires. Do not consider a reminder about egoism out of place during the establishment of cooperatives. On the contrary, each statute must be written not for oneself but for others. Among various appellations the word friend will be a most hearty one. Indeed, the heart does not admit egoism. The heart lives in self-abnegation. Thus, strong is the heart when it is concerned about the future, not thinking about self.

Heart to heart communicationNEC, 275

When calculations become complex and Infinity is obscured, then will be remembered anew the simplest principle: from heart to heart—such is the law of fraternity, community, fellowship.

Nothing can delude the heartAY, 520

Then the tested one either became confused and was rejected, or he was filled with firmness and spoke, “The eyes and ears can be deceived, but nothing can delude the heart. I see with the heart, I hear with the heart, and nothing impure will touch the heart. For the sword entrusted to me is kept sharp.”

Hear and see through the heartINF I, 76

As truth surpasses imagination, so is the future beyond dreams. Origen said, “With the eyes of the heart we behold Be-ness.” Only through the heart can we discern the beauty of the world manifested by the Heart of Cosmos. The love of Cosmos actuates straight-

knowledge. Love of lilies or of the far-off worlds has as its basis the same cosmic principle. Yes, yes, yes! We shall measure through cosmic love!

The heart is a mighty magnet!NF I, 146

When the heart demands the creation of higher forms, the Cosmic Magnet attracts all possibilities. A most mighty magnet is the heart! Thus, men have been deprived of a most high concept, that of the Arhat. If this principle does not inspire creativeness and heart, the understanding becomes distorted, and the result is not the construction of life but mediocre thinking.

Absolute Reason and the Perfect Heart are the same!NF I, 300

Absolute Reason and the Perfect Heart are one and the same Source. When We say that the flow of life issues from this Essence, humanity may accept this Truth. The creativeness of the Cosmic Magnet is concentrated on extracting the life emanations from the surging energies. The power of the Perfect Heart saturates all cosmic currents. From these emanations are combined all manifestations of life. The energies which are inert act as intervening currents.

The element which is projected into creation by attraction is akin to the impulse manifested. The Perfect Heart accepts all striving energies and spiritualizes them into many facets. Willfulness does not provide the formulae for creative combinations.

Thus, Infinity affirms all the sources of the Perfect Heart.

The Perfect Heart and all life forms!NF I, 301

The Perfect Heart can express all potentialities of nature to such an extent that any form can find life. The Perfect Heart contains within itself all the nascent life manifestations of the creative forces.

Absolute Reason, from which humanity derives its striving essence, affirms solicitously the creative manifestations. The constructive work of the cosmic energies is directed by the Perfect Heart. The duration of action in Cosmos is termed perpetuity. Why then is it not possible to apply this concept to the energy which impels the spirit into higher spheres? When efforts are made to refine even the plant life, why not apply the same effort toward humanity? The Perfect Heart strains all its energies for this ascent.

The Cosmic Fire is in eternal motion, directed by Absolute Reason and the Perfect Heart.

Cosmic pulsation is sensed by the heart!NF II, 41

The cosmic pulsation that is sensed by the heart is the most wondrous vibration. All

complex problems of Cosmos can be solved by the heart. When the rhythm of Mahavan is sensed by the heart of an Agni Yogi, the union with the cosmic pulsation follows. The Spatial Fire, impelled to action, transmits currents to the heart. The Mother of Agni Yoga, having given herself to the Cosmic Service, verily cooperates cosmically.

The conscious attraction of the heartINF II, 68

Cosmic attraction is directed toward the affirmation of all manifestations. The heart assimilates all energies directed to it. The heart expresses all strivings in life. All cosmic energies are attracted to the heart. Those who deny the conscious attraction of the heart deny the significance of the Magnet. The Spatial Fire is impelled to the heart, and in this principle is comprised the entire cosmic process. Hence, Cosmos dwells in the attraction of the heart. Only the energies based upon the attraction of the heart produce life. Thus, the life chain is endlessly forged by the heart.

The vibrations of the heartINF II, 199

The vibration of the heart expands like a magnetic wave of spirit. The vibration of the heart expands like a ray of light. In all cosmic manifestations, the Magnet of the Perfect Heart attracts. Only the lever of the heart can direct the action toward the true source. When the ray of consciousness contacts the Spatial Fire, the cosmic vibration enters into life. Therefore, the conscious direction of the ray of the heart will lead to creation. Thus, the cosmic attraction is imbued by the Heart of Cosmos. When the vibration of the heart strives to create, the energy of the Cosmic Magnet responds to that striving. Thus, conscious attraction will produce a boundless striving.

The treasures of the heartHIER, 106

What is the treasure of the heart? Not only benevolence, not only compassion, not only devotion to the Hierarchy but consonance with the Cosmic Consciousness when the heart, besides its own rhythm, even partakes in the cosmic rhythm. Such a heart can be trusted; it possesses straight-knowledge, it feels and knows, and as a manifested link with the Higher World it expresses the indisputable. The manifestation of the treasure of the heart is also very important for the formation of the subtle body. Try to imagine how important is the experiment with the subtle body. The densifying of the subtle body can give that of which the Teaching of Shambhala so sacredly speaks. One may have an unconquerable host, one may have irreplaceable co-workers, true, only temporary ones, but beyond the conditions of corporeal life.

The heart is a link between the visible and invisible worldsHIER, 449

Likewise, the heart should be understood as the unique natural link between the visible and invisible worlds. Many secretions bind the lowest strata of both worlds, but only the thread of the heart can lead into the Infinite. In this lies the difference between magic and the nature of the spirit. Thus, I advise, first of all, to pay attention to the heart as the

source of the predestined unification of the worlds. It should not be thought that Hierarchy is only discipline; it is the advance into the Higher World.

The heart is the microcosm of everything that existsHEART, 277

A person can think with the heart or think with the brain. There was perhaps a time when people forgot about the work of the heart, but now is the era of the heart, and we must focus our efforts in that direction. Thus, without freeing the brain of its work, we are ready to recognize the heart as a motive power. People have thought up a thousand ways to place limitations on the heart. The works of the heart are understood in a narrow sense, and not even always in a pure sense. We must bring the entire world into the sphere of the heart, because the heart is the microcosm of everything that exists. A person who is not inspired by the great concept of the heart will end up belittling his own significance. We tell people to give up getting irritated, but only greatness of heart will save a person from the poison of irritability. We speak about the ability to embrace, but where is there an all-embracing ocean outside of the heart? We remind people about the distant worlds, but it is the heart, not the brain, that can remember about Infinity. So, let us not belittle the organ that has been bestowed upon us to be a receptacle of Grace.

The heart is on loan to usHEART, 389

Rather than regard the heart as personal property, it is preferable to convince oneself that the heart is not entirely one's own organ but has been granted one for attainment of the highest communion. Perhaps if people began to think of the heart as something on loan from Above, they would handle it with greater care.

A certain hermit emerged from his solitude with a message, saying to everyone he met, "You have a heart." When he was asked why he did not talk about mercy, patience, devotion, love, and all the beneficial foundations of life, he replied, "Just so long as we don't forget the heart, the rest will come." Indeed, how can we turn to love if there is nowhere for it to dwell? Or where will patience lodge if its dwelling is closed? So, to avoid torturing oneself by seeking virtues that find no application, one has to build a garden for them, a garden that will open up thanks to an understanding of the heart. Let us stand firm on the foundation of the heart and let us understand that without the heart we are no more than discarded husks.

Only thought born of the heart is vitalLetters of Helena Roerich I, (1 March 1929)

"The kingdom is not made up of royalties or of subjects but is created by cosmic ideas. Let us create our own cities, our countries, our planets! But let such thought be created by the heart, as only thought born of the heart is vital. The heart is the greatest Cosmic Magnet. All cosmic energies are attracted to the heart, and the heart assimilates them. The heart manifests in life all aspirations. The fire of space is attracted to the heart and the whole cosmic process lies in this principle. Therefore, the Cosmos exists in the attraction of the heart. Only the energies which are based on the attraction of the heart

are vital. Thus, infinitely, the chain of life is forged by the heart.”

Have you listened to your heart? Does it beat in rhythm with the Perfect Heart which embraces all of you?

Thus, I shall finish with the words about the heart. Let woman affirm this great symbol, which can transfigure the whole of life. Let her strive to transmute the spiritual life of mankind.

Help

Three joys of Bodhisattvas Foundation of Buddhism, 142

There are three joys of Bodhisattvas; the joy of giving, the joy of helping, and the joy of eternal perception. Patience always, in all, and everywhere. The Sons of Buddhas, the Sons of Conquerors, Bodhisattvas in their active compassion are Mothers to All-Existence.

Help with desire to serve LMG I, 255

Dim is the light of the world.

Thus, each desire to serve is especially precious to Us.

But know one thing, that good will and active work help Us best.

Not for miracles but for service did I summon you.

Fire is no danger to your wings.

Help and the law of karma SUP, 650

Urusvati knows that help, when sincerely given, does not violate the law of karma. There is a fanatic belief that one should not help one's neighbor because it would intrude upon his karma. This is a harmful fallacy. The fanatics do not let themselves understand that one who helps acts in accordance with karma. Man must provide all possible help, without thinking about karma.

Any offering of help radiates good, but, of course, the good deed must be sincere. In this, everyone must be his own judge. We value help when it is offered spontaneously, from the heart. There is no use in calculating whether or not to help someone. Most people would stop to help a passing stranger in distress, without thinking what a beautiful deed they are performing. And such conduct is right, for self-congratulation undermines all good results....

The Thinker taught, "Learn to help; this science is blessed."

Help as a useful actNEC, 137

Strive to the guiding thought about help to humanity. Think clearly that you are performing not a personal act, nor a group act, but an absolutely useful act. That done by you timelessly and without the limitation of space becomes a labor for the unification of the worlds. Preserve this guiding fiery thought.

Help in the power of actionAY, 625

Remember that help is found in one's actions. The power of action provides the best armor, the best rudder, the best eye!

Help where the hand can reachHIER, 434

Help wherever the hand can reach, wherever a thought can fly. Thus, shall we rap upon the future. Hence, let us remember that each hour taken from oneself will be recorded for the future. One must become accustomed to the fact that Our cooperation brings all that is needed if the hand that holds the current does not wither.

The heart aflame with help is Our heart. Thus, we may face the time which is terrible for the ignorant, but bright for the knowing.

Help on the edge of the abyssHEART, 497

You will come across the question: why is it on the edge of the abyss that the manifested help comes? There are many causes for this, among them karma and the desire for self-perfection, but from another perspective, the cause is linked to the intensity of the heart energy. Tension of the heart is necessary if one is to cooperate with the Higher Forces, but usually cooperation only begins when that tension has reached an extreme stage. This means that if the heart energy were manifested as it should be, cooperation would take place much sooner. So once more we come to the problem of educating the heart energy.

The consciousness, money, and helpHEART, 572

One can observe a certain stage of human consciousness in which a person who is asked the question, "What is necessary?" is sure to answer, "Money." So long as the person has not outgrown this money-focused limitation, no spiritual help can be extended him. His consciousness must be directed to more significant values; then help will come, even in a material sense. The law of the highest values has been established throughout Existence. Therefore, it is our own consciousness that determines the wellbeing that we deserve.